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THE URGENT BUSINESS OF THE CHURCH

WORLD-WIDE EVANGELIZATION

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ADDRESSES DELIVERED BEFORE THE FOURTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS TORONTO, CANADA, FEBRUARY 26–MARCH 2, 1902

NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1902

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INTRODUCTORY

The series of conventions, of which the one here reported is the fourth, constitutes one of the agencies employed by the Student Volunteer Movement for Foreign Missions. The purpose of these gatherings is to bring together carefully selected delegations of students and professors from all important institutions of North America, and the leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Christ. A fuller statement concerning the Student Volunteer Movement is found on pages 39-58 of this volume, to which the reader is referred.

In the present volume the addresses, informal discussions and questions of the various sessions are reported substantially as they were uttered, though with such emendations by the speakers and the editor as seemed necessary in the interest of clearness and profitable abridgment. Condensation has been somewhat more conspicuous in the case of the impromptu talks of the sectional meetings and in a very few of the platform addresses, where the exceedingly rapid utterance of the speakers made it impossible for the stenographer to fully report what was said. The introductory statements of the chairmen of the various meetings and the prayers offered are omitted as being of only temporary interest. So, too, owing to the expressed preference of those in charge, the sectional meetings of the Young Men's and the Young Women's Christian Associations have not been printed, while the denominational rallies are unreported for obvious reasons.

To render the volume as helpful as possible as a book of reference, lists of books, etc., contained in the Educational Exhibit are printed in Appendix A. Appendix D has been prepared in order to aid the leaders of missionary meetings in readily finding material for such occasions. References to a few easily procurable books, as well as to this volume, are given here, for the sake of furnishing greater picturesqueness and breadth of treatment. In order to make the contents easily accessible an analytical list of illustrations for missionary speakers — Appendix E — and a very full index are also added.

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HOW MAY I PROFIT MOST FROM THE TORONTO CONVENTION?

By improving conscientiously all the opportunities of the Convention

By avoiding the perils incident to such a Convention

To reflect upon and discuss the truth rather than appropriate and apply it

To tolerate pride which makes impossible the apprehension of spiritual truth and the will of God

To indulge in unkind or depreciating criticisms of others

To look to man rather than to God

To fail to spend time each day alone with God

By keeping in mind the field from which I have come in order that I may be prepared to do far better work for Christ on my return

By putting away everything which exalts itself against the knowledge of God and of His will, by being obedient to heavenly visions, and by yielding myself to the sway of the Holy Spirit

By giving myself to prayer — for every speaker, for the committees, for the delegates, for Toronto and for the non-Christian world

By abounding in the spirit of confident hope — expecting great things from God. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

"That in all things he might have the pre-eminence"

PREPARATORY SERVICE

Surrender, Indwelling, Freedom
Christ in the Life is Enough

SURRENDER, INDWELLING, FREEDOM

MR. ROBERT E. SPEER, M.A., NEW YORK

In a striking passage in "Grace Abounding," John Bunyan describes his vision of the way of life and the entrance thereto, and the exceeding straitness of that entrance: "Forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life, but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin."

The truth which John Bunyan puts in this characteristic way is one of the most terrible and yet one of the most blessedly familiar truths of the Christian life. We came through that door ourselves, and there is not one of us this afternoon who is in the Christian life, who cannot recall something of the struggle of that hour when we found that part of us could come through that door and that part of us must stay on the other side. Round about us every day, in the lives of the men and women with whom we have to do, we see the human struggle against the necessity of letting something go in order that something else may come. The classic illustration of it all, of course, is the story of the rich young ruler who came to Jesus, and to whom Jesus spoke, saying, "Go and sell that thou hast and give to the poor and thou shalt have treasure in heaven, and come and follow me." We have learned that lesson, so far as the gateway of the Christian life is concerned. But will you notice that our Lord did not say to the young ruler that the sale of what he had or the gift of it to the poor would make him a perfect man. 'If ye would be perfect, sell all that ye have, and come and follow me.' In that life of following Christ the young ruler would have discovered, if he had ever begun it, that every day brought to him the necessity of some new surrender, some fresh letting-go; that he was like a traveler mounting one hill only to discover a higher hill beyond which the first hill had hid from view; and that each new joy in Christ was a revelation to him of new things that were possible in Christ and of new surrenders to be made in order that these new blessings might come.

And I am very sure that those who are oldest and richest and most childlike in their Christian experience here this afternoon, are

the ones who understand most perfectly the truth of which I have been speaking. They have fought, not one battle, but as many battles as there have been moments in their lives. They have given up, not alone what they left at that narrow gate through which no sin can come, but a thousand things since that they did not know to be sins then, that they have discovered since to be sins, and to stand in conflict and antagonism with the better and the larger gifts of Christ.

I suppose the prophet Isaiah was as good and holy a man as lived in his day; but it was from his lips that the agonizing cry broke that year when King Uzziah died and he stood in the temple and the posts of the house rocked to and fro and the whole place was filled with smoke, and he cried out: "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." I suppose that David was as devoted and earnest a man as lived in his day, but it was from David's heart that the deepest cries of woe and of need broke. I presume that Simon Peter was as sincere and earnest a soul as was numbered among the disciples of Christ, but it was Simon Peter who fell on the shores of the Tiberian Sea when he looked upon a fresh revelation of Christ's power, and cried, "Depart from me for I am a sinful man, O Lord." The best man will say first with Whittier:

> "Let the thick curtain fall,
> I better know than all
> How little I have gained,
> How vast the unattained."

Can you see all this more clearly in any life than in the life of the missionary who wrote that epistle from which we were reading a little while ago? 'I count myself not to have attained,' he said, 'I am simply trying to apprehend that for which I am also apprehended in Christ. I am trying to forget those things that are behind and I press forward toward the mark of the prize of the upward calling of God in Christ Jesus.' And the words that introduce this unveiling of the heart of St. Paul reveal to us something of the things for which he longed, "That I may know him and the power of his resurrection, and the fellowship of his sufferings."

And even beyond all these deep human experiences we can see in this same epistle the passionate longings of the man's heart for better things still. "Having a desire to depart and to be with Christ." And in the last letter that he wrote, out of the ripest experiences of his life, where he tells us that he has fought now, as he knows, a good fight and finished his course and kept the faith, he is conscious also of evil with which he must wrestle still; evil that would not be evil if it did not awaken some response in his own

heart, but from which — and these were almost the last words that he wrote — he knew that the day would come when he should be given deliverance.

My friends, if we hope for anything from this conference which we are now beginning, we must realize this first hour of all that every incoming means an outgoing, that every larger hold of Christ upon us means a relaxation of some lower grip upon us. And if you would have a word from the Scriptures themselves to describe the door through which each one of us must pass this day, you will find it in the twenty-first verse of the first chapter of the Epistle of James, "Wherefore, putting away,...receive." And I want to ask this afternoon, in order that we may make our meeting together personal and real and sincere, that each of us should address to himself four questions, and discover if possible some of those things that must be put away, if in the days of this conference we would more largely receive.

First of all, has Jesus Christ His right place with us? Has He His right place in our hearts? Let us in all candor be honest and sincere in this matter. Were you thinking about Him as you sat in this hall a few moments ago, waiting for this meeting to begin? And were you thinking about Him on your way to this hall this afternoon? Did you think about Him yesterday on your way to Toronto? Are you thinking about Jesus Christ now? Have we brought every one of our thoughts into captivity to His obedience? The Psalmist says of one that "God is not in all his thoughts"; possibly he means that God is not in any of his thoughts; possibly he means that God is not, as He should be, in every one of his thoughts. Is Jesus Christ the Lord of my thought this moment, or am I thinking of myself speaking to you and the next thing I am going to say? Is Jesus Christ in your thought now, or are you thinking of what I am saying to you and the thing I last said? Does Jesus Christ have His right place in our thoughts?

There is a little lad who is more than all the world to me, and now and then he looks up and he pleadingly says, "Father, won't you look at me, please?" It is just the child's desire to be sure of companionship and of thought. We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought, that we might keep the words that He spake, the deeds that He did, His loving ways with the little children, and the power, the gentleness of His look, the kindness of His heart, as an ever living presence in our lives; that He might stand out before us as the most real image of all our dreaming, until at last in the night even He Himself would rule all our unconscious thought? I ask again, does Jesus Christ have His right place in our thoughts? Why, all this world thinks more of Him than we do!

You remember the truth — it is a truth — as Sidney Lanier puts it in his "Ballad of the Trees and the Master":

"Into the woods my Master came,
Forespent with death and shame;
Into the woods my Master went,
Clean forespent, forespent.

"But the little gray leaves were kind to Him,
The olive tree had a mind to Him,
The thorn bush it was kind to Him,
When into the woods He came."

I think even the little leaves must give Him in their little lives a better place than we. We allow every other thing to dull and blur the image of Jesus Christ in our lives; it shrivels, and they live. Let us lay aside this afternoon our forgetfulness of Christ, our love of other faces than the face of Christ, and of other words than the words of Christ, and let us give Jesus Christ pre-eminence in our thoughts these days.

Does He have His right place in our wills? I speak not alone to those who suppose that they have given themselves to Him in the surrender of a great sacrifice, but to all here to-day. Is Jesus Christ first in my will? Have I grasped what Horace Bushnell, in what Dr. Munger calls the greatest sermon ever preached in this Western world, on the "Dissolving of Doubts," describes as the first principle of every sincere and honest life? Have I willed to do the right as Christ gives me to see the right? Is He first in my will? My will was given me that I might make it His.

Is He first in our affections to-day? I went into my office a few days ago, and there was lying on the table a delicate green-bound book, which I opened and found to be a little privately printed memorial volume of the late Peter Carter. Very few of you perhaps have ever heard of him, but there were none of those who touched him who did not love Christ more for that touch. As he lay dying, those who stood by his bedside heard him over and over again just murmuring to himself, "Oh, my precious Lord Jesus! Oh, my precious Lord Jesus!" Well, you may say it is a matter of temperament whether a man can say that aloud. But it is not a matter of temperament as to whether a man will feel it in his heart. And have you to-day any time just gone back from the world with all its pressure and stress to say quietly to Him, "My precious Lord Jesus, my precious Lord Jesus?" Does He have His right place in our love to-day?

One of the greatest astronomers of America I heard speak years ago of his favorite hymn; it seemed especially significant as the hymn of one who had seen more things with his eyes than any man in this Western world:

"Jesus, these eyes have never seen
That radiant form of Thine,
The veil of sense hangs dark between
Thy blessed face and mine.

"I see Thee not, I hear Thee not,
Yet art Thou oft with me,
And earth hath ne'er so dear a spot,
As where I meet with Thee."

Is He there with you and there with you and there with you now? Are you conscious this moment that He is with you, the light of your life, the life of all your life? Is Jesus Christ in His proper place in our thoughts, our wills, our love?

I ask you, secondly, are we right with God to-day? Do I live in Him and His life and His ways and His thoughts, or do I live in myself and my ways and my thoughts? Have I ever broken over the shackles of the self-bound life into the liberty of the life that has lost itself in the freedom of God? You remember the lines at the close of "Hymns of the Marshes," by Sidney Lanier:

"As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God.
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies.
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God."

Are we so right with Him that His presence is the most real and living presence with us, and that we abide always in the light of His countenance?

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink, and he lay quiet a moment and then he said, "Father, may I sing myself to sleep?" And I said, "Yes, dear, go ahead." But soon he got up so much enthusiasm that I told him he would better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me?" And I said, "Yes, little boy," and the darkness was as the light of day to him.

"We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

"Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays,
Take Thou the hands of prayer we raise,
And let us feel the light of Thee."

But are we in this light to-day, are we conscious that our Father's face is turned toward us? Nay, my friends, do we want it turned upon that pruriency of imagination, that uncharitableness of judgment, that selfish plan of life, that thought to our will rather than His will? Do we live in the blessed light of His countenance to-day?

And it is right here that the problem of our life of prayer rises to confront us. Do we sustain right relations with God? Has prayer been to us to-day a real thing? You would assent to any form of words about it this afternoon, but has it any reality and power in your life? Are we praying now? Are we men and women of prayer? Is God in His right relations to us, and are we in our right relations to God?

And, thirdly, are we right with one another? It would not be enough for any one of us in this Convention to feel great thrills of emotion Godwards, dream of His presence and imagine that the house was now filled with the smoke of His glory. There is a little quatrain of Charles Hahn, descriptive of the life we try to live:

> "The joy of peace! the joy of peace! By me
> The seeking one is found in cloisters dim;
> The path I've chosen is apart from men,
> And with the angels I now walk with Him."

No, no one of us will walk with Him during the days of this conference in the glory of a right life, who does not walk in the glory of a right life with men. Have you surrendered a single right to-day; have you given up one prerogative; have you once to-day yielded that some one else might have what was your right? Are you right with men in this? Have we taken home to our hearts those words of the second chapter of the Epistle to the Philippians, — they are no hyperbole, — "Each counting other better than himself," as we have in us the lowly mind that was in Christ. Do I esteem all these my friends better than myself, and these strangers also? Am I resolutely holding my life in its right place in all my thoughts regarding other men? Am I at peace with them? Possibly some of you have come up here with delegations with some of whose numbers you are not at peace; there have been unkind words, or you have expressed bitter opinions regarding them. If we would enter into larger blessings during these days, we must make sure that now we have put away all jealousy and evil speaking, all frivolity and shallowness, all emptiness and unkindness, all unworthiness and unchristlikeness of life.

And, lastly, are we free? Are we free from the sin that clutches us when we would rise? One of the members of the Brotherhood of St. Andrew, who was at the last Convention of the Brotherhood and which was attended, I think, by Phillips Brooks, — it was held

in his own church in Boston, — told me how in the concluding session of the Convention Phillips Brooks came down out of the chancel and stood on the floor just in the midst of the men, and opened up that great, clean, loyal heart of his as he spoke to them from the verse from Isaiah, " Be ye clean, that bear the vessels of the Lord." Are we clean? Am I free from all defilement? Have my eyes looked on any wrong thing? Am I in my heart as pure as Christ and a little child? Am I free this afternoon from sin, from slavery, from fear of all wrong, from every idolatry, from every weak and foolish and wicked thing? Am I free for freedom, for fellowship, for life, for the larger blessing of these days? It may be a very little thing that is holding us down in slavery and out of liberty. It requires no great sin to bar the doors of the larger life and the richer blessing to us. You remember the only two incidents that are recorded on the last Monday of our Lord's life, — the one the withering of the fig tree, and the other the cleansing of the temple, — and you recall that when He cleansed the temple He was not satisfied merely to drive out from it those who sold oxen and doves and the money changers, but also that He would not suffer that any man should bear a vessel through the temple. I suppose the public opinion of the people about Him was with Him in driving out the money-changers and those who sold oxen and doves, but I suppose when He forebade the bearing of vessels through the temple, some of them might have said: " This man is an extremist. Why was He not satisfied when He drove out the money-changers and those who sold oxen and doves? Why was it necessary for Him to push matters to extremes?" My friends, Jesus Christ viewed right as right whether large or small. A lie is a lie whether an inch long or a mile, as water is wet whether you take it in the ocean or the drop. It will require no very great evil in our lives to bar us out of a greater blessing during these days. Let us come creeping close, close, oh, closer still, to the side of Christ to-day, that in the light of His countenance we may perceive what is the debarring, the weakening and the enslaving thing, and putting it away out of our life, be then where we can receive!

CHRIST IN THE LIFE IS ENOUGH

MRS. F. HOWARD TAYLOR, CHINA

Two days ago my husband and I went as strangers into a great city not far from here, where we knew no one. We were received at the station by a man whom we had never seen before. But as soon as he spoke to us and we stepped into the conveyance, a strange, sweet sense came upon our hearts of something

about that stranger, that drew us at once into the presence of Jesus Christ. We looked at one another. He was a simple man, not a man of much education, in humble circumstances in life. We looked at one another and, speaking in Chinese, as we often do, if we want to say something not to be understood by those around us, we said: "What is this? Jesus Christ is in this man's life in a wonderful way." He took us to the home to which we were going. It was a very simple, poor little home in a poor part of that city, where a godly man was pouring out his life for the poorest people around him there. We were shown into a small, simply furnished home, and there our host met us and took our hands in his, and his very presence blessed us. More than before we felt that strange, sweet something that the presence of Jesus Christ in a man's heart always brings. We stayed in that house two days, and the sense of it just grew upon us in constant wonder. We never can thank God enough for taking us to that humble home among those simple people, men in whose lives Jesus Christ is living to-day.

Friends, this life is possible! This is what the world needs — Jesus Christ living over again in you and in me. I know your hearts feel as mine does now. I know that many of us must be feeling just what I am feeling, before some of us got so far away, so out of touch with all these wonderful realities. We have come up from our busy college lives; we have not had time, or have not made time, for thought and prayer as we ought. The things that have been spoken of here this afternoon are almost foreign to us, so far are they from our experiences. It is a good thing to look facts in the face and to see where we really stand; and in this first meeting of our conference we should find out what is the deep need of our own hearts, that we may begin where only blessing can begin, within.

I have been thinking to-day about a man whose experience perhaps expresses where many of us now are. Will you go back in thought to the life and experience of Jacob? You remember how he got away into that far-off country, and how through his own self-will and the way that he took, he got into great trouble and sorrow; and after years away from God in Padan-aram, you remember how the Lord spoke to him again and said to him, 'Arise, Jacob, and go back to Beth-el; go back to that place where you raised a pillar to me and vowed a vow long years ago that perhaps you have almost forgotten. Go back to that sacred spot of your first consecration and first visions of God; go back there and I will meet you again and bless you.' And you remember how Jacob went back, and what were the troubles and difficulties of the way, and how it hardly seemed as if he ever would get there, and how only at last, after the idols and the ornaments and the follies and the sins had been put away, he got back to that place Beth-el, and there God met him and God said to him, 'Thy name is Jacob.' He brought up all the

story of the past, all the failure, the self-seeking, the self-energy and disappointment wrapt up in that old name. God said to him: 'Thy name is Jacob; thy name shall not be called any more Jacob, but Israel, a prince having power with God, because' — and He goes on immediately to reveal the power that lies behind that great possible change and transformation.

God revealed Himself then by a new name, by which He had not revealed Himself before. He said, "Thy name shall be called no more Jacob. I am El Shaddai, the Almighty God," the God that is enough, enough even to transform Jacob into Israel, to change all the weakness and failure of the past and make that man a prince in power with God. This afternoon in our midst is El Shaddai, the God that is enough. And what each one of us wants is to get back into His presence, away from all the failure and the fears and perhaps the carelessness and indifference that we brought up with us to this conference; to get right into the presence of the God that is enough. Divine principles do not change. He is still enough to transform our lives and change us, whatever our present experiences may be.

I want to say a word or two about the possibilities before each of us in our own experience and in blessing and power to others through our lives. Our spiritual possibilities are measured by our spiritual resources. And what are our spiritual resources to-day? Why, simply all that He has and all that He is. The Infinite God, He is our resource; and our possibilities are measured only by His limitless power. It has been a great comfort to-day to remember the Presence that we are gathered about, the presence of Jesus Christ himself in our midst this afternoon, and to think of two beautiful words spoken about our life in Him.

May I recall to your mind that expression in the eighth chapter of Romans and the second verse, "The law of the Spirit of life in Christ Jesus" — His life — "hath made me free from the law of sin and death." Brothers and sisters here this afternoon, it does not matter what may have bound us in the past, what memories we have brought up here of failure and of weakness, as we search ourselves in the light of God to-day. It does not matter what the past record may have been, what our besetting sins and temptations may be this afternoon, there is a higher law in Him; saved by His life, His life makes us free. Oh, how I love that word, free in Christ Jesus! And if we are in Christ at all this afternoon, that is our possession and we may claim and take it. We may quietly look in the face all our failure, all our longings, all that seemed so impossible to us of attainment, of power and blessing, and we may say, "Yes, free in Christ Jesus." Nothing can hold us down, nothing can bind us, if we will take that place now this afternoon and claim what is our possession, — that we are free in Christ Jesus from all the power of sin and self and of temptation. Put Jesus Christ between

you and everything that is secret. Put Jesus Christ between you and all the past, between you and all your own heart's weakness and need; put Jesus Christ between you and everything.

Let us believe this afternoon and rise up to claim as our possession this freedom in Christ Jesus. Just as, crossing the ocean in some vessel that bears us to another shore, we can stand on the deck of the ship and look at those tossing waves and think of the fathomless depths of that water and realize that our lives are in imminent peril; nothing could save us from sinking if we were not in that ship. But we can look at the waves all around and at the endless expanse of heaving water, and we can realize that we are perfectly safe in the ship that bears us along. And so to-day may we not look at what would be impossible to us, — at our temptations and weaknesses and all the claims made upon us by the great life-work that God has given us to do, — and realize our utter weakness and helplessness, and yet in Christ Jesus realize afresh how absolutely strong we are, and how free and safe and victorious we can live that life and know that constant, abiding presence and power of Jesus Christ. There is no reason why there should not be for every one of us in this hall to-day an overflowing blessing that our hearts shall not have room to receive, if we will only claim it for Christ.

There is one other word which I want to say with that, — Colossians second, ninth verse. Not only are we free in Christ Jesus, but we are something more; full in Christ Jesus, "For in Him dwelleth all the fulness of the Godhead bodily," and in Him we are made full. Dear friends, how we need to be full this afternoon, overflowing with blessing. This great world is waiting for Jesus Christ. The work to be done is superhuman and impossible apart from His divine fulness. We have come here empty to wait before Him, that His fulness may flow into our hearts. How wonderful it is to think that in Him this afternoon dwells all the fulness of the Godhead bodily, and for us. How little we can realize what it means! Oh, that we might look at Jesus Christ, that the Holy Spirit might reveal Jesus Christ to us until He rises and becomes greater and more glorious and more wonderful than ever before in our eyes!

Not long ago an experiment was made with a fine telescope. A sensitive plate was put under the lens and exposed to a little portion of the Milky Way, as much of it as you could cover with a quarter of a dollar held out as far as the hand could reach before the eye. After three hours, hundreds and hundreds of stars, of suns, sprang into light on the sensitive plate of that telescope. It was exposed for six hours, and then 30,000 stars were shown there. It was exposed for twelve hours and 100,000 stars shone out, every one of them suns, centers of systems of their own. It was still exposed for twenty-four hours, and at the end of twenty-four hours 300,000 suns had been photographed there on that sensitive plate, —

a little fraction of the universe that He holds in His hand this afternoon. In Him is all the fulness, and in Him we are made full! He has said that if we would come to Him and open our hearts to Him, we should never hunger, never thirst, never be weak or weary or restless or in darkness. He is here this afternoon in that infinite fulness that is ours. All that He has is ours; all that He is is ours. We are made free in Christ Jesus, full in Christ Jesus, with all that that means.

Will you put with that one other thought, from the fifth chapter of Romans, seventeenth verse: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." There lies the whole secret. The abundance of grace is here for us to receive this afternoon, and there is not one of us that need go away from this place without being lifted above ourselves and our past and all our weaknesses to that place of reigning in life through Jesus Christ. There is the true manhood; there is the true womanhood; there is the secret of power to bless a waiting world. Brothers and sisters, we must get to that place here at the beginning of our conference, — that place of reigning in life in Christ Jesus, triumphant in our own hearts, victorious over all that would drag us down and make us helpless to bless others. Let us now, in the closing moments of this meeting, search our own hearts before God, facing the facts of our failure and impotence, waiting before Him that He may show us where we are in His sight and remembering that He is still El Shaddai, the God that is enough. He is the God that can take us up and transform our lives, just as He transformed the life of that man long ago, making us free and full in Christ Jesus, leading us from this place to reign in life, that through us and from us may flow rivers of blessing, of living power, to the uttermost ends of the earth. Only so can this conference be what God intends it to be, what we long that it should be, — a blessing that shall shake the Christian Church, that shall reach out until only in eternity shall we discover where and how far it shall extend.

ADDRESSES OF WELCOME AND RESPONSE

Educational Institutions Recruiting Centers and a Training Ground

Missions a Blessing to Educational Institutions

The Inspiration and Blessedness of the Missionary Enterprise

Response: Significance of the Convention

EDUCATIONAL INSTITUTIONS RECRUITING CENTERS AND A TRAINING GROUND

THE RIGHT REV. ARTHUR SWEATMAN, D.D., D.C.L., BISHOP OF TORONTO

THE conception of enlisting the student body of Christendom into a vast army to furnish volunteers for the evangelization of the world is a true inspiration and a splendid one. The student age is that of enthusiasms and emulation. Student pursuits widen the horizon of life's outlook and kindle aspirations that are high and outreaching; and student companionship fosters in like minds lofty and noble impulses. It is this which makes our universities and colleges a grand recruiting ground for missionaries and missionary sympathizers.

I do not forget that I was once a student. There was no Student Volunteer Movement in those days, but there was a great deal of very fervent missionary spirit among Cambridge undergraduates. Of my own intimates, I recall many who heard the call and responded with the consecration of themselves to the foreign field. Gell, my college tutor, forty years Bishop of Madras; Saumarez Smith, Fellow of Trinity, who went out with him and is now Archbishop of Sydney; Cheetham, of Christ's, who became Bishop of Sierra Leone; Speechly, of St. John's, who went to Travancore, of which he became Bishop; Batty, Fellow of Emmanuel, Second Wrangler, who went to India; Shackell, Fellow of Pembroke, Tenth Wrangler, who went to Agra; Roger Clark, of Trinity, who joined his well-known brother, Robert Clark, in Peshawur; Storrs, of St. Catherine's, who went to Jaunpur; and many other names I might mention, not to forget Wigram, of Trinity College, and Long, Fellow of Corpus, Secretaries of the Church Missionary Society. To most of you these are only names; but in the annals of the Church Missionary Society they hold a very high place. Undoubtedly the missionary devotion of these men was largely the fruit of student influences.

Most heartily, therefore, can I rejoice in this Movement,—rejoice not only for the organization itself, as most wise and full of promise to the missionary cause, but especially for the principle on which it is founded.

You have seized upon the true significance of the great command. The duty which it has laid upon the Church is to preach the gospel to every creature, and you have rightly laid it down that this command can be carried out, and that, by the grace of God, within

this generation. You have accepted it in its plain sense and have not confused with it the transcendent issue of the conversion of the world; that belongs to God and must be left in faith to the operation of His Holy Spirit, blessing the preaching of the Word.

To proclaim the One Name under heaven whereby we must be saved until all men everywhere have heard it, is the great object which you have leagued yourselves together to accomplish. And this, by our blessed Lord's own commission, is the primary duty of every individual Christian as such and of all the sections of the professing Christian Church.

In this plain, paramount duty, co-operation is not only possible, but free from all difficulty and above all criticism or objection. It offers no occasion for differences; it is a common meeting ground on which all who desire the extension of Christ's Kingdom on earth can frankly join hands and lay heart to heart, however widely they may differ on questions of Church government, forms of worship, dogmatic theology, or even Biblical interpretation. In this agreement to preach the gospel is one undeniable opportunity at least of practicing and putting to the proof that which to all faithful hearted followers of the Lord is their most devout aspiration, the bringing together in one the separated members of the body of Christ. Herein do I, with you, greatly rejoice.

It is a satisfaction to me to know that speaking thus in the position which I occupy, I have the sanction of the highest Church authority which I am bound to respect. At the last Lambeth Conference in 1897, where were assembled 200 Bishops of the Anglican Communion throughout the world — *quorum parva pars fui* — a resolution presented in a report of a committee of fifty-seven Bishops was adopted by the whole Conference, cordially endorsing and commending the Student Volunteer Movement for Foreign Missions; and further at the memorable Convention of this Volunteer Union, held two years ago in London, the Bishop (Creighton) gave one of the addresses of welcome and the Archbishop of Canterbury was one of the cordially approving speakers.

But I believe that I can appeal to a greater example than that of church rulers. When St. Paul in his prison heard that certain of the brethren in Philippi were preaching Christ of envy and strife, his answer was: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." How much more may we believe would he rejoice in this Movement, whereby, though with diversity of thought and denominational allegiance, yet in the agreement of sincerity and truth, Christ is preached.

The note, however, of your Movement which differentiates it from all other missionary organizations is that it is an association of students of both sexes. The great value of this feature is apparent on two considerations. In the first place, you are still in the course of

preparation for your future life's work. I am addressing the students present. The career for which God designs you in the world will indicate itself very much in your studies and in the taste, fitness, capacity for this or that path in life, which they develop in you. It is a period of testing what you are worth, of weighing and measuring your powers; and if you are earnest and honest in using these indications, there will be little danger of your mistaking your calling. In this matter of a missionary vocation, in particular, it sometimes happens that a young person enters upon it inconsiderately, in the ardor of enthusiasm, without inquiring whether he possesses the necessary qualifications of mind and body and temperament. Your student life will give you opportunities of discovering whether you are so fitted for successful work in foreign fields before you offer yourself as a volunteer; and if you feel that by such fitness God has manifestly given you the call, then henceforth you will draw all your studies that way. Your college course will afford you great facilities for training yourself especially for missionary work. And the mission field stands as much in need of specially trained workers as any other sphere of activities. If your gift is for languages you will make that branch your special study; if you have a talent for medicine or surgery, you will seek your equipment in that faculty; if, being a female student, you find that you have a vocation for nursing and hospital work, you will enter the same faculty for practical instruction in those invaluable adjuncts of the more spiritual efforts of the missionary. And thus we look that the students who volunteer will go out to their evangelizing work, not only with a burning love for Christ and for souls in their hearts, but with an equipment of sound knowledge, good judgment and practical experience.

Then, again, you approach the missionary question from the student point of view; this is of great value. Many problems present themselves in the mission field which require to be patiently thought out by trained minds, habituated to strict and severe study. Indeed the whole subject, — the history of missions at large, with all that is cognate to it, — needs to be taken up in the student spirit. I think it very much to be desired that in all our schools of divinity this subject should be given a recognized place in the curriculum of studies.

I esteem it a great privilege to have been permitted to address a few words of welcome to this magnificent representation of higher education, in delegated professors and students from 500 schools of learning in all parts of this continent and beyond.

I welcome you most heartily to Toronto because it is a center of university and college life and of active, earnest missionary effort. I welcome you still further because of the influence which the holding of this Convention must, by the grace of God, be expected to exercise in this place. Our students cannot but profit in deepened

experience, in wider knowledge and in greatly quickened enthusiasm from the addresses and discussions to which it will be their privilege to listen.

I welcome you further because the spirit of Christian unity and evangelistic fervor which will breathe forth in the utterances of the Convention, together with the much and concerted prayer which will go up to God, cannot fail to bring down from Him abundant blessing upon our people and act as an inspiration on the spiritual life of all the churches.

Finally, I pray that the spirit of wisdom and holy zeal may be shed largely upon this Convention; that the presence of the Lord Jesus Christ may be felt among you as a power; and that the cause which you have at heart may be greatly advanced, so that numbers of the students here gathered may hear the call and volunteer for the work, and so the glorious consummation be hastened when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

MISSIONS A BLESSING TO EDUCATIONAL INSTITUTIONS

PRINCIPAL WILLIAM CAVEN, D.D., LL.D., TORONTO

I CAN only repeat the welcome which the Bishop of Toronto has extended to the members of this Convention. I very specially desire to welcome its members who come from the United States of America. It is a great delight to us in Canada to meet with our brethren from the United States, and to reciprocate the kindly feeling toward Canada and toward our mother country of which there is so abundant evidence in our sister land.

I desire to welcome you as representing the very highest form of Christian service which our Master has entrusted to us, the highest, indeed, in which it is possible for men to engage. If we ask what is the greatest thing in the world, the answer cannot be doubtful. It is that blessed Kingdom of our Lord and Savior Jesus Christ, which shall endure forever. For this Kingdom, indeed, the world was created.

During the old dispensation darkness covered the whole earth, we may say, with the exception of one little country; but even then the prophetic voice declared that the knowledge of the Lord should cover the earth as the waters do the sea, that the people should be all righteous, that the Kingdom and the dominion and the greatness of the Kingdom under the whole heaven should be given to the people of the saints of the Most High. To the Messiah, in whom these promises are fulfilled, it was said: "I

shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Our blessed Lord's personal ministry upon earth was confined almost entirely to that small nation to which I have referred; but before His ascension He said to His Apostles that they should be His witnesses in Jerusalem, in all Judea, in Samaria and unto the uttermost parts of the earth. And we rejoice to remember that all power in heaven and on earth was given to Him that these promises might be fulfilled. The seer of the Apocalypse beholds all this accomplished, and he hears the cry in heaven that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." What indeed is the great hope of the Christian Church? Nay, we might ask what is it that the world with outstretched neck longs to see? It is "the manifestation of the sons of God," the complete manifestation of them, the complete establishment of that blessed kingdom that shall endure forever. This is the jubilee of the world; and when this time comes, all earthly history will be viewed in the light of its relation to this great consummation.

One cannot look upon such an audience as this without very deep emotion. We see here hundreds of young persons who have consecrated their lives to the Lord, and who are prepared to go wherever the Master shall call them to be His witnesses. Some of you may not be permitted to carry the message of grace to the heathen nations; we trust a very large number will. But in the case of all it is in your hearts. The Master whom you love knows this, and whether you serve Him at home or abroad, He will be with you and will make you sharers in the advancement of His Kingdom, and you will finally share in the triumph which is coming.

But sometimes it is said, — I have heard it said even since it was known that this Convention was to honor us with its presence, — What is the need of this Student Volunteer Movement for Foreign Missions? Is it not a fact that we have more persons, both male and female, offering for the foreign field than the churches find means to send? And if so, why apply exceeding pressure to increase that number? I would answer, that it is very largely through the influence of this Movement that we have such an abundant supply of most excellent candidates for missionary work. I would say further that God who by His blessed Spirit, we trust, has put into the hearts of those hundreds the desire to serve Him in the foreign field, will we trust open the way for them in His own good time. The Spirit of God dwells in the Church, His constant presence develops its life and regulates all the outgoings of that life. And if He has put it in the hearts of these young persons to devote themselves to this work, we cannot doubt that He will provide the means to equip and send them forth. May we not expect that through this large Convention many persons will be stimulated to a measure of

liberality which they had not reached before? I pray to God that it may soon be so in regard to the whole Church.

It is the influence which it is fitted to have, and which in large measure it is having at the present time, in our colleges and universities and our theological schools as well. I think the vindication of the student missionary movement may be found in this fact, even if there were no other vindication of it. Unless all information is unreliable, it is telling powerfully upon the religious life of our higher educational establishments. And they require such an influence as this to help them under the difficulties and dangers that beset them. We have in almost all our higher institutions of learning, young persons of both sexes who are connected with this Movement, some who are officers in it, others again who are members of it, and visits are paid to these educational establishments by your excellent agents from time to time. You will pardon me for saying that the theological school with which I am connected has been visited more than once by some of these devoted agents, and the impression left has been wholly for good. Interest in God's work, both at home and abroad, has been deepened; because I love to think that God's work is one and that the work abroad can never prejudice the work at home, and that the work at home can never hinder the work abroad.

It is very obvious how the entrance of such a Movement into our educational establishments must affect their religious life. I have no charge to bring against our higher institutions of learning in Canada or similar institutions in the United States. I know that among the students and in the professorate of these institutions we have large numbers, not simply of pious men, but men that are deeply interested in the missionary cause. Yet some movement of this kind is needed. I shall not say that study in itself is unfriendly to spiritual life; I think faithful study is helpful to spiritual life. But there are many things in the atmosphere of a college or university — may I not even say of a theological college? — that tend to keep the atmosphere cold; so that unless there be some distinctly religious force in active operation, it is almost inevitable that the tone of religious life should be depressed. And I thank God that this institution comes into our colleges and universities not simply seeking to find recruits for foreign missions, but bringing before many thousands of students the supreme question of consecrating their hearts to the Redeemer, of consecrating their lives and energies to His service, of being prepared to forsake all and follow Him. It is not possible for men such as your agents to advocate foreign missions without bringing these deep questions before seminaries and colleges; and they do that, and hence these colleges are largely indebted to them for the increase of spiritual life which we believe manifests itself on both sides of the line.

God grant that all of us who put our hand to this work may do it

with true consecration to Him that loved us and gave Himself for us. There cannot be too much zeal. There is no fear of zeal if it is true zeal, ever becoming excessive. May the presence of the unseen Savior be with this great Convention in every part of its work. May all of us who are privileged to attend its meetings be refreshed and strengthened; and may this city, which so heartily welcomes our brethren, whether from the United States or from other parts of Canada, receive large blessings, so that we may look back for many days with devout gratitude to the visit which our beloved brethren make us at this time.

THE INSPIRATION AND BLESSEDNESS OF THE MISSIONARY ENTERPRISE

REV. JOHN POTTS, D.D., TORONTO

TORONTO has welcomed many visitors, individual and organized, representing interests varied and important; but taking all things into account our city never welcomed a more influential body than the Student Volunteer Movement. We of all the churches and of the city unite in saying "Welcome!" with all our hearts.

The evening, however, must not be spent in complimentary generalities, however appropriate and pleasing it might be so to do. The keynote of the Convention should be struck to-night, and I suppose I might say that the keynote should be "The World for Christ." Two great Conventions relating to the world's evangelization are in the minds of those present, one held not long ago in the city of New York in 1900, and the other this grandly representative gathering. The first represented the missionary veterans from all lands and, therefore, the historic aspect of missions; while this Convention may be regarded as representing the prophetic, which I trust will soon turn prophecy into history.

This Convention has to do with the supreme business of the Church of the living God. Everything else undertaken by the Church in the way of philanthropy, or what is now popularly called applied Christianity, is subordinate to the great work of the world's evangelization. The magnitude of the evangelization of the world is large, very large, even to the faith of the Church; but to those who view it along natural lines it is appalling, yea, almost impossible. A young minister once said to the Duke of Wellington that the difficulties were so many and so great in the way of the world's conversion that he had about come to the conclusion that it was impossible. The grand old Iron Duke looked the immature parson in the face and said, "Young man, you have received your

marching orders." The Church is not responsible for success, but it is responsible for obedience to its Divine Lord and Master, who said on the mountain in Galilee, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, — or make disciples of all nations, — baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and "Lo, I am with you alway, even unto the end of the world."

In these days of gross materialism, of abounding worldliness even among professors of the Lord Jesus, it is gloriously significant to see the brainy young manhood of our colleges organizing for the conquest of the world for Christ. While it is lamentably true that the supreme business of the Church has been wofully neglected, that we have been doing little more than playing with missions, yet there is much to encourage those who seek to carry out the instructions of Christ Jesus the Lord. Forgetting the things that are behind, I may say that this is the brightest day in the history of missions. The great cause which we are representing never had as many advocates, never had as many supporters, never had as many who felt the responsibility and privilege of stewardship, never sent as many prayers to heaven, and never had as many representatives in the field of the world as at the present day.

The spirit of missions, which by interpretation is the spirit of Christ, is growing as never before. We must grasp the grandeur of this subject from its supernatural standpoint. The missionary cause is not of man's devising, and therefore the measure of its success is not bounded by the measure of human wit and wisdom. This cause has a supernatural message which is inspired and accompanied by the Divine Spirit; therefore the faith of the Church should take into account the Divine purpose and the Divine accompaniment in the fulfilment of the commission to preach the gospel to every creature.

Obstacles and difficulties are many and great. From a merely human standpoint they seem to be impossible of removal and of overcoming, but they have all been surveyed and they shall all be surmounted. Hebrew prophecy seems to have taken all this into account when the glorious, inspiring words were written: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

In this, as in every other form of Christian service, we need to be repeatedly reminded, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." There is great reason to thank God that so many skilled workmen, that so many cultured heads and consecrated hearts, are turning their attention to the glorious work of evangelizing the heathen nations. And yet with all the culture and with all the consecration, there is need that we act

upon the principle that success depends upon the presence and power and gracious co-operation of the third person of the adorable Trinity. There is much comfort in the thought that whatever degree of talent we may bring to the work of the Lord, whether that talent be natural or acquired, we may all have with us in the study of the Word, in the proclamation of the gospel and in individual dealing with souls, the Holy Spirit as our teacher and helper.

The great need of the Church at home and of the missionary in the field is a mighty baptism of the Holy Spirit. I do not undervalue the need of information concerning the nations to be evangelized. I do not underestimate the need of wise organization and adaptation of agents to the varied work of evangelization and education in heathen lands; yet we may have information and organization and rare adaptation of agency, but without the Spirit it will be as sounding brass or a tinkling cymbal. Let us rejoice in the thought that we are living in the dispensation of the Holy Spirit; that here and now, without ten days waiting, the Pentecost in all its spiritual power may come to us in richer measure than ever before.

> "Assembled here with one accord,
> Calmly we wait the promised grace,
> The purchase of our dying Lord;
> Come, Holy Ghost, and fill the place."

What shall be the outcome of this Student Volunteer Convention? The outlook is bright with the light of prophecy and promise. We do well to study ancient prophecy and the covenant promises of the word of the living God; we do well to climb those Alpine heights of Hebrew prophecy and look out upon the coming glory of the increasing Kingdom of Him whose right it is to reign from the River unto the ends of the earth. We live too much on the low ground. Let us ascend the mount, for there is moral bracing in the atmosphere of sacred prophecy. Listen to Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

RESPONSE: SIGNIFICANCE OF THE CONVENTION

MR. JOHN R. MOTT, M.A., NEW YORK

On behalf of the students and professors of the universities, colleges, theological seminaries and other institutions of higher learning of the United States and Canada, on behalf of the members and secretaries of the various missionary boards and of the missionaries from many lands, on behalf of the editors of the religious press and of the leaders of the various movements among young men and young women, I take great pleasure in initiating our expression of appreciation of the hearty and kindly greeting which you have extended to us this evening. We have been impressed, not only by your words of welcome, but also by the large and inspiring thoughts which you have brought before us; and at this time we would record our appreciation, not only of the cordiality and kindliness of this public welcome and greeting, but also of that thoughtful consideration, sympathy and love which have prompted all that you have done and are doing on our behalf in the homes and churches and colleges of this city. The Christian institutions of Toronto, the stand Toronto has taken on questions that pertain to morality and religion, the religious life of the city, as well as its hospitality, are well and widely known throughout the United States and in all parts of the Dominion of Canada.

There is no better proof which we could afford you to-night of the genuineness of our appreciation of the sincerity of your welcome than the presence of the large numbers of us who have assembled here in response to your invitation. For, let me remind you once more, this is a notable conference in point of numbers. It stands, and probably will stand for years, as the largest student convention ever held, not only in North America, but in the world. It has a significance, too, far more important than that of numbers. Assembled in this Convention are the men who represent the coming Christian leadership of the United States and Canada; for from the ranks of the Christian students, who are represented here to-night, are to come the leaders in every realm of thought and action in these two great countries.

This is a significant Convention also in that it shows the strength of the hold that Christianity has upon our institutions of higher learning. There could be no more satisfying evidence, for, as Archbishop Whately said: "If my faith be false, I am bound to change

it; whereas, if it be true, I am bound to propagate it." There is no more convincing proof that men can give of the grip that the Christian verities have on their lives, than their willingness to go to the ends of the earth and to lay down their lives for the propagation of the gospel of the Son of God.

This Convention makes plain and impressive, as you have already pointed out to us this evening, that an intellectual life, that student pursuits, are not inconsistent with deep interest and active participation in spiritual and practical Christian movements. I presume we will all agree that there is no enterprise being prosecuted in the world to-day, which illustrates the practical spirit and which at the same time exhibits spirituality more strikingly than the foreign missionary movement.

This is a notable gathering in that we have here the leadership of the present aggressive forces of Christianity, not only in that we have so many of the young here, but also, and more especially, because we have in our midst the honored representatives and leaders of practically all the leading missionary organizations of these two countries. I say this stands for aggressive Christianity, because these organizations are not only in sympathy with possessing North America for God, but in disseminating among less favored countries and races the inestimable blessings which we have received.

Let it be emphasized here to-night and from session to session in this Convention and through the press, both secular and religious, that this Convention is a mighty protest and challenge to the anti-missionary spirit of criticism, unbelief and indifference which have cast their cold spell over this continent, especially as the result of the terrible experiences of the Church in North China within the past two years. I believe that just as the Ecumenical Missionary Conference, which convened in New York, prepared the Church for the fearful ordeal through which she was to pass and the great strain to which she was to be subjected, so the Toronto Volunteer Convention will help to restore confidence in the missionary movement and inspire hopefulness in the entire Church of God of North America.

One other aspect of the meaning of this Convention is that it accentuates so blessedly our oneness in Jesus Christ. Assembled here are members of over fifty divisions and branches of the Church of Christ. The divisions have disappeared. High over all the peculiarities that may divide us stands our common faith, and, above all, our common Lord. The different political divisions of Canada and the United States are forgotten in this conference. Except as a matter of convenience, the names of the States and Provinces on the placards in this hall might better be taken down, because they have no meaning to us during these days. These two great countries, each with its individuality and independence

and each with its providential mission, here find an exhibition of their real spiritual unity in their Lord. Recently, as I traveled from nation to nation on a world-wide journey, I was convinced even more strongly than ever before of the wonderful destiny before the great British Empire and the Republic of America if they walk together, and also with the thought that they are being animated by common religious ideas and ideals, and that they are standing for introducing into the unevangelized nations and setting at work among the depressed and neglected races, those influences which alone can ameliorate the condition of mankind, build up a truly lasting civilization and make possible the evangelization of the world. And I have come back with a larger grip of faith than ever in the possibility of evangelizing the world in this generation. If the Christians of the United States, Canada, the British Isles, Germany, Scandinavia, Holland, France, Switzerland, Australasia and South Africa give themselves to the task with intelligence, earnestness and faith, within the lifetime of many delegates at this Convention an adequate opportunity can and will be given to all people to know Jesus Christ as their Savior and Lord.

WHY SHOULD THE MAKING OF JESUS CHRIST KNOWN TO ALL PEOPLE BE THE COMMANDING PURPOSE IN THE LIFE OF EVERY CHRISTIAN?

WHY SHOULD THE MAKING OF JESUS CHRIST KNOWN TO ALL PEOPLE BE THE COMMANDING PURPOSE IN THE LIFE OF EVERY CHRISTIAN?

REV. J. ROSS STEVENSON, D.D., NEW YORK

THE goal of history is the redemption of the world. The consummation of all missionary endeavor will be when the knowledge of Jesus Christ has become universal. Hence the aim of missions is to make Jesus Christ known to every creature, so that he may have an intelligent opportunity to accept Him as his Savior. We ought to be thankful at the very beginning of this conference for the knowledge of Christ which already prevails throughout the world. We think of the multitudes out of all nations and kindreds and peoples and tongues, who have received the message of life and rejoice in him who is the Truth. Let any one consult the "Centennial Survey of Foreign Missions," which Dr. Dennis has just completed, and he will certainly conclude that the Church has not been altogether idle, but on the contrary has done nobly in many particulars, and he will agree that the missionary achievements of the past century should lead us to thank God and take courage. And yet it must be admitted that the past triumphs of the Church in the way of missionary endeavor represent the work of a few for the rescue of the many, and not of the whole Church at work for all people. The obligation to make Christ known has been felt by a comparatively small number of the thirty or forty millions of evangelical Christians. The work of the Church has been thus far too particularistic, and there is need to-day of a broad missionary universalism. The duty of making Christ known to all people has its corollary in every Christian's making him known. We cannot discriminate between those who should and should not have the knowledge of Christ, for the need of it is universal; and if the Church has the Savior's compassion for the lost, she will love the people of Africa or China as much as the people of Canada or the United States. Nor can we differentiate between the Christians who are responsible for sending the gospel to the unsaved and those who are not. The impression is common that only the more pious and zealous Christians should be witnesses, and that active personal work cannot be expected of the average church member. But I am here to maintain that to make Christ known should be the commanding purpose in the life of every Christian.

The great commission should bear directly upon the life purpose of every disciple of the Lord. The command of Christ, Go and make disciples of all nations, if it means anything to us to-day spells the duty, not of those who are called to be leaders but of the whole Church. The early Christians understood their Master's meaning, and when they were scattered abroad, they carried out the instructions of their risen Lord. This was the interpretation which the Holy Spirit put upon our Savior's last words; and to-day whenever He moves mightily in any community, and the Church is conscious of His presence and power as led by Him, Christians begin at once to think of the unevangelized, and devise means for making Christ known unto others. When we grant that it is the duty of the Church to carry the gospel to every creature, we lay a burden of responsibility upon every Christian. The Church is the body of Christ and every regenerate man is a member of it, so that what affects the whole touches the several parts. We are taught by the Scriptures, and our own observation confirms the teaching, that there are diversities of gifts to be found among the people of God, the Holy Spirit dividing to every man severally as He will. Each has received a gift or gifts which he holds in stewardship for the Lord, and which are to be used in carrying out the divine purpose. This means that each can contribute something, however small it may be, to the work of the Church. Christians with their gifts correspond to the different members of the body, some more important than others, yet each indispensible to the perfection and highest efficiency of the whole body, the Church.

Christ furnishes the mind which plans and the will which directs. He is the seat of authority, of intelligent volition. The activities of the Church are under His control, and when He says "Go," every member must move forward. It often happens that the hand or the foot lacks the strength to carry out the mind's intentions; but Christ through the Spirit imparts to every member of His Church the power needed to obey His orders. If this be true, no Christian can be exempt from any service which Christ requires of the whole Church. When He, our Sovereign Head, to whom all authority has been given, commands, the whole body must respond at once, and for any one to fail of co-operation, argues that he does not stand in right relation to the Savior, that something is interfering so that the mind of Christ is not properly communicated, or that he has become a lifeless or a paralyzed member of the Church.

What is the great thought of Christ with reference to those who know Him not? What is the supreme purpose which He would have His body carry out? We find it in that categorical imperative which sums up all other injunctions and commands, "Go ye therefore and teach all nations." To escape from these marching orders of the Church, one must separate himself from the very body of Christ and wilfully disregard the mind of the Master. When we

think of Christ's commanding purpose that all men should know Him; when we think of the world-wide work of missions which President Harrison has called "the most influential and enduring work that is being done in this day of great enterprises"; when we think of the consummation toward which all things are tending, when the earth shall be filled with the knowledge of God, as the waters cover the sea, we realize that every Christian must come into line with Christ's plan and thus serve his day and generation according to the will of God. The Prince Consort Albert is reported to have once said: 'Find out the plan of God in your generation. Do not cross His plan, but drop into your own place in it.' What is the plan of Jesus Christ for the world to-day? Is it intellectual development and advance in human knowledge as an end in itself? Is it the increase of commerce and wealth which will exhaust themselves in making men rich? Surely not. His supreme and ruling purpose is to regenerate mankind; and your aim in life, whatever it may be, is worthy in proportion as it contributes to making Christ everywhere known.

More than this, if one be really joined to Christ and is a member of His body, the authoritative command of the Lord should take internal form and become an inward impulse of love to Him who has redeemed us. We should have not only the mind of Christ, but His desire. What He requires us to do we wish to do. His love constraineth us. That is to say His love dwells in us, floods our very souls so that we have the heart of Christ, and our desires have their natural expression in the doing of His will. Christ's longing to redeem ought not to seem strange or foreign to us, but should have its counterpart in a compassion for sinning, suffering men, who are scattered as sheep having no shepherd. If the love of Christ constrains each Christian as it should, the need of the unevangelized millions will appeal to him as it did to the man of Galilee, and will turn his life purpose in the direction of making Christ known. This will certainly be so, if he really appreciates what the knowledge of Christ means to him. Paul counted all things but loss for the excellency of the knowledge of Christ. He would rather know Christ than apprehend anything else, and when the risen Savior was revealed to him, he began immediately at Damascus and then at Jerusalem, and throughout the coasts of Judea, and then everywhere among the Gentiles, to communicate his God-given knowledge, so as to turn them from darkness to light. Such is the Christian's chief possession and the world's greatest need.

The knowledge of Christ is what the soul craves, and it alone can satisfy our religious needs. When any one learns to know Christ, makes His personal acquaintance, there comes a joy into his life, which no secular learning, no earthly gain can impart. We know something perhaps of the joy of discovery, of the mental

satisfaction which comes with the consciousness that we have found what we long have looked for. It is related of the great Scotch surgeon, Sir James Simpson, that he was once approached by a young man who wished to compliment him by asking what he regarded his greatest discovery, and the simple reply of this eminent scientist was, "My greatest discovery is that I am a great sinner, and that Jesus is a great Savior." Most of us here have made this same precious discovery, and we know the joy and the peace of believing on Him. But do we realize how dark and dreary, how wretched and helpless this world would be to us, without the knowledge of Christ? The joy of this saving knowledge should make us break the bonds of isolation and selfishness and publish everywhere what great things Jesus hath done for us. If He is everything to you and to me, He may be everything to any man, and whoso needs to hear of Christ has an inescapable claim upon us. We have something to impart, and the woe is upon us if we do not give it to our brothers who are perishing for the want of it.

If the love of Christ is a constraining power in any man's life it will compel him to give of what he possesses to satisfy his brother's need. Of this appalling need, no Christian can long remain in ignorance in these latter days. Fifty years ago the ordinary church member had some excuse for not knowing the condition of the heathen world. There were few missionary books. The opportunity to hear a returned missionary was rare, and even the clergy knew comparatively little of the regions beyond. But that is not true to-day. The information at hand is adequate. Every Christian student who claims to be an educated man, ought to be well acquainted with missionary fields and know the helpless, hopeless condition of his brothers across the sea. And the Christian in these days who has never had placed before him the needs of the great world-wide mission field, has either lived in hermetical seclusion, or his pastor has been guilty of criminal neglect. Knowing the need and knowing the remedy, the love of Christ should fill up the breach and bring every Christian into sympathetic and helpful touch with the humanity which awaits redemption.

There is another consideration to be added which is, that the life of each Christian, in order to be vigorous and fruitful, needs to go out in service to those for whom Christ died. Napoleon once said, "It is a maxim in the military art that the army which remains in its entrenchments is beaten." The non-missionary Church sins against its own best interests and is inviting defeat. A stay-at-home Christianity is not real Christianity at all. The guaranty of Christ's abiding presence is consecration to the world's evangelization. The "Lo, I am with you alway," is conditioned upon, "Go ye, and disciple all nations." The Church which disobeys this command insults Christ and cannot survive. This has been illustrated over and over again in the history of the Kingdom.

The Churches even of Apostolic foundation, which became self-centered and disobedient to the Master's will, decayed and died, and only those have continued, which have heeded the commands of their risen Lord. It is ever so, for "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty"; and in the whole economy of grace no provision is found whereby a Church can be made healthy, strong and prosperous when the world's evangelization is neglected or ignored.

What is true of the Church is true of every Christian. He has been redeemed by and lives in and exists for a missionary Savior, whose example he strives to imitate, and whose commands he professes to obey. How can he be loyal to his Lord and grow in grace and secure spiritual wealth, if by his indifference and inactivity he is crossing the divine purpose, resisting the divine call and running counter to the clear line of development in the Kingdom of God? Indeed we may unhesitatingly assert that if the spiritual life of any Christian does not flow out in streams of blessing and power to the unsaved, it becomes sluggish and stagnant. It is a serious question how the heathen can be saved if we do not send them the gospel. But a more serious question still is, how can we be saved if we do not make Christ known to them. It requires active service for Christ to keep the spiritual life strong and vigorous and our religious experience fresh and fruitful. This great truth of the Kingdom is illustrated in the saintly lives and holy characters of missionaries in all ages. Those who have attained to the highest spiritual stature in Christ, who have made the nearest approach to the measure of his fulness, have been the men and women who, filled with the true missionary spirit and enterprise, have been instruments in making him known to others. Since the obligation rests upon every Christian to grow in grace, to become like Christ, to apprehend that for which he was laid hold of by Christ Jesus, it follows that this indispensible means must be used, and that every disciple of the Lord must tell to others what he has heard and seen and knows to be true.

There is still another reason why every Christian should be actively engaged in making Christ known. This would so multiply agents as to speedily accomplish the missionary task of the Church. To carry the gospel to every creature is indeed a formidable undertaking. There are at least 750,000,000 people who have not had an opportunity to learn of Jesus Christ, and we cannot ignore the difficulties which are in the way of reaching many of these. Where the proclamation of our King has gone, the forces of darkness are arraying themselves against the further spread of Christianity; and instead of a guerilla warfare, there is a great conflict between the antagonistic forces, whose battle cries are "for or against Christ." But if the whole Church comes up to the help of the Lord against the mighty, the issue cannot be doubtful. As Principle Cairns said

in the closing hours of his life: "We are engaged in a great conflict, in which, if we all unite, there will be a great victory." When we compute the whole membership of the Church to-day and contrast it with the small number of early disciples who turned the world upside down; when we estimate the resources now in the hands of Christian people, and all the facilities at their disposal; above all, when we think of the divine equipment of the Church, the Word of God, quick and powerful, sharper than any two-edged sword, the Holy Spirit with us to-day and able to shake whole communities with Pentecostal upheaval, we are convinced that if every Christian made the missionary aim the commanding purpose of his life, it would hardly take the twenty years which Simeon Calhoun estimated would be sufficient to utter the story of the Cross in the ears of every living man. George Fox used to say, "Every Friend ought to light up the community for ten miles around him." Surely every Christian should have that amount of illuminating power, and instead of congesting this light in a few places, let it be properly distributed throughout the world, and as a result the sunshine of heaven's revealed love would penetrate to the darkest corners of the earth. When Christ said, "Ye are the light of the world," he surely meant that every Christian should be a luminary, and combine with every other Christian to chase the shades of night away.

We may not expect to see all the older Christians, whose life purposes have become fixed, rally to the idea of world-wide evangelization. Our hopes must turn very largely to the younger generation, whose plans for the future are now being determined. It is estimated that there are throughout the world 600,000 students who are going to exert a tremendous power for good or for evil in their day and generation. Of this number about 70,000 are associated in the World's Student Christian Federation, one purpose of which is to enlist students in the work of extending Christ's Kingdom to the uttermost parts of the earth. When we think of the power there is in the consecrated endeavors of educated young men and women, we may well regard this alignment of forces one of the most significant and hopeful signs of the times. But where are the nine? Probably not one-tenth of the number of professing Christian students feel a burden of responsibility for making Christ known to all people. Every Christian student, if he wishes to make his life tell on the ages and tell for God, must take an intelligent, active, aggressive interest in the missionary enterprise, which is indeed the greatest work in the world. That this Convention may lead every student in attendance to make it the commanding purpose of his life to carry the gospel to every creature is our earnest prayer, and if through you the impulse of this assembly is carried to every institution of higher learning in our land and to every student gathered there, the evangelization of the world in this generation will be not only a hope but a blessed certainty.

THE STUDENT VOLUNTEER MOVEMENTS OF THE UNITED STATES AND CANADA AND OF GREAT BRITAIN

Progress of the Student Volunteer Movement

Work of the British Student Volunteer Missionary Union

PROGRESS OF THE VOLUNTEER MOVEMENT

REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, 1898-1902

PRESENTED BY MR. JOHN R. MOTT, M.A., CHAIRMAN

THE Student Volunteer Movement for Foreign Missions was called into being in 1886, primarily to raise up among the students of North America a sufficient number of capable missionary candidates to meet the requirements of the various missionary societies or boards. To help these candidates or student volunteers in their preparation for their life-work has been recognized from the beginning as falling within the purpose of the Movement. Another object is to develop among students, who are to remain in Christian lands, either as pastors or as laymen, a sense of responsibility to sustain and reinforce the foreign missionary enterprise by intelligent sympathy, by the giving of money, by prayer and by aggressive effort on behalf of the world's evangelization.

I. Agencies of supervision and cultivation.

The field embraces all colleges, universities and other institutions of higher learning in the United States and Canada. There are fully 1,000 such institutions with an aggregate of over 200,000 students. From the college halls come the leaders in all the influential walks of life. No work, therefore, can be more important than that of making the student communities strongholds and propagating centers of missionary intelligence, enthusiasm and activity.

1. For several years the Movement was guided by an Executive Committee of three members, representing the three great interdenominational student organizations of North America. The work having assumed so much larger proportions it was found desirable not long after the Cleveland Convention in 1898 to enlarge the membership of the Committee, so that it now consists of six members: John R. Mott and H. P. Andersen representing the College Department of the Young Men's Christian Association; J. Ross Stevenson the Theological Section, and W. Harley Smith the Medical College Section of the same organization; and Miss Pauline Root and Miss Bertha Condé representing the Student Young Women's Christian Association. John R. Mott is the chairman, J. Ross Stevenson the vice-chairman, and F. P. Turner the recording secretary and treasurer. In order to transact the ordinary

business of such an organization it is incorporated under the laws of the State of New York. There is a Board of Trustees consisting of the following: W. D. Murray, James A. Beaver, W. F. McDowell, N. Tooker, C. W. McAlpin, S. H. Blake, and John R. Mott, *ex officio*.

2. At the annual meeting of the Executive Committee following the quadrennial convention an Advisory Committee is selected. For the period of September 1898 to September 1902 the members of the Advisory Committee have been: Rev. Judson Smith, D.D., Mr. Robert E. Speer, Rev. S. L. Baldwin, D.D., Rev. H. C. Mabie, D.D., the Right Rev. M. E. Baldwin, the Bishop of Huron, Rev. A. McLean, D. D., Prof. E. C. Dargan, D.D., and Miss Abbie B. Child. The members of this Committee have rendered from time to time invaluable aid by personal advice and counsel.

3. The secretaries of the Movement are a General Secretary, an Assistant General Secretary, an Educational Secretary, and the Traveling Secretaries.

During the period under review F. P. Turner has served as General Secretary, J. E. Knotts as Assistant General Secretary, and Harlan P. Beach as Educational Secretary.

The position of Traveling Secretary is usually held for one year by some student volunteer who is about ready to go to the mission field, but occasionally a returned missionary has been employed. In a few cases secretaries have held the position two years. The size of the staff of Traveling Secretaries is determined by the funds at the disposal of the Executive Committee and by the number of available candidates. Each year in the month of September the Executive Committee conducts a conference, for the purpose of training the new secretaries and also to discuss the work and problems of the Movement, with the national student secretaries of the Young Men's and Young Women's Christian Associations. The Traveling Secretaries since the last Convention have been as follows:

1898-9. For Theological Colleges, Robert P. Wilder (one-half of his time); for Colleges and Universities, Sumner R. Vinton, Burton St. John and S. Earl Taylor (two months); for Medical Colleges, John Rutter Williamson; and for Women's Colleges, Miss Constance MacCorkle, Miss Elizabeth Prentiss (two months) and Miss Elizabeth Ross (five months.)

1899-1900. For Theological Colleges, S. Earl Taylor (one-half of his time); for Medical Colleges, C. W. Ottley; for Colleges and Universities, V. W. Helm (two months), F. W. Anderson (two months) and F. M. Gilbert (five months); for Women's Colleges, Miss Elizabeth Ross (four months), Miss Sophia B. Lyon and Miss Angie Martin Myers (two months).

1900-1901. For Theological Colleges, S. Earl Taylor (three months) and A. H. Ewing (three months); for Colleges and Universities, F. M. Gilbert, G. W. Leavitt and F. W. Anderson; for

Medical Colleges, C. W. Roys and F. Howard Taylor (four months); for Women's Colleges, Miss Sophia B. Lyon, Miss Mabel Milham, Mrs. F. Howard Taylor (four months) and Miss Margaret H. Shearman (two months).

1901-2. For Theological Colleges, John N. Forman; for Colleges and Universities, D. Brewer Eddy, E. J. Lee (four months) and W. B. Pettus (four months); for Women's Colleges, Miss Mabel Milham and Miss Sarah L. De Forest.

4. In 1898 the monthly organ of the Movement, The Student Volunteer, which for six years had been a useful agency in keeping the volunteers in touch with the aims, methods and results of the Movement and in keeping the Movement before the Church, was united with The Intercollegian, which magazine is now published jointly by the Student Department of the Young Men's Christian Association and the Student Volunteer Movement. By this arrangement not only have all the advantages of a distinctly missionary periodical been preserved, but access has been secured to a larger number of Christian students. For three years Charles H. Fahs served as Managing Editor. At present the magazine is in charge of an Editorial Committee composed of Harlan P. Beach, H. W. Hicks and Thornton B. Penfield.

5. Secretaries of the Young Men's and Young Women's Christian Associations, especially those in traveling work, have been a great factor in promoting the interests of the Student Volunteer Movement. Several of these secretaries are volunteers. Each year demonstrates the wisdom shown in making the volunteer work an organic department of these organizations. This relationship insures permanence, affords larger, more direct and more influential access to Christian students and supplies favorable conditions for fostering the spiritual life of the volunteers and for training them in Christian work.

6. At each of the student conferences held in different parts of the continent by the International Committee of Young Men's Christian Associations and by the American Committee of Young Women's Christian Associations, missionary institutes are conducted by secretaries of the Student Volunteer Movement. During the four years under review, thirty-two of these conferences have been held as follows: For the colleges of Canada and the East, at East Northfield, Mass.; for the colleges of the South, at Asheville, North Carolina; for the colleges of the Central West, at Lake Geneva, Wisconsin; for the colleges on the Pacific Coast, at Pacific Grove and at Capitola, California. The object of these institutes is to train leaders for Volunteer Bands, for mission study classes, and for other missionary activities of the institutions represented. At the conferences of the Theological Section of the Young Men's Christian Associations special attention was given to missionary interests by the members and secretaries of the Executive Committee.

There are Volunteer Unions in the large student centers of Toronto, Montreal, Boston, New York, Philadelphia, Baltimore, Nashville, Chicago, Denver and San Francisco; also in several States where there are groups of colleges, as in Western Massachusetts, in Connecticut and in Minnesota. The monthly meetings of these Unions do much to advance the Movement in the institutions which are in touch with them.

7. It is the policy of the Movement to hold once in a student generation an International Convention like the one now assembled.

The first, held in Cleveland in 1891, was attended by 680 delegates, representing 151 institutions, all the leading mission boards of North America and nearly every mission field. At the second, held in Detroit in 1894, there were present 1,325 delegates, including students and professors from 294 institutions, the representatives of fifty-four American and Canadian mission boards, missionaries from all the great mission fields and the national leaders of the various organizations that work among young people. In 1898, the third Convention met at Cleveland, with an attendance of 2,221 delegates. Of these, 1,598 students and 119 professors came from 461 institutions. There were eighty-nine returned missionaries, eighty national and state officers of Young Men's and Young Women's Christian Associations, twenty national and state officers of young people's societies and eleven editors of religious papers. The general interest in this Convention is indicated by the fact that 6,000 copies of the official report have been sold.

II. What the Movement has accomplished.

1. The work of the Movement through visitation, summer conferences and correspondence has touched nearly, if not quite, 800 institutions. In more than one-half of these nothing was being done in the interest of foreign missions prior to the efforts put forth by this Movement, or, at its initiative, by the Christian Associations. In many other colleges where there had been for years more or less missionary interest, it has been the testimony of professors and of others who are in a position to know, that the Movement has greatly increased that interest. It is significant that this missionary movement has brought within the range of its plan and helpful influence more colleges than has any other student movement save the World's Student Christian Federation.

2. The educational work carried on by the Movement has continued to grow. Each year our Traveling Secretaries bring to the attention of tens of thousands of students the needs of the non-Christian world and the claims of missionary service. The regular missionary meetings of the Christian Associations have, under the influence of the Movement, become far more popular and effective than in former years.

The most valuable educational work has been the promotion of mission study. Without question the Volunteer Movement has been

the principal factor in the recent remarkable development in the scientific study of missions in the colleges and theological seminaries. In its early years the Movement simply recommended subjects and books for study. Later it outlined courses of study. Nearly eight years ago the Educational Department was organized and an Educational Secretary appointed. At that time there were only about a score of mission study classes in all the colleges and seminaries of North America. These were isolated and their work in no way co-ordinated. At the time of the Cleveland Convention four years ago, the number of classes had increased to 267, having in them 2,361 students, and the work of these classes was being prosecuted on a unified and progressive plan. During the past year the number of classes has reached 325, with an enrollment of 4,797 students. Thus the number of students in such classes has doubled within four years. It is an interesting fact that over half the members of these classes are not volunteers. This means much for the future leadership of the Church at home. Rochester Theological Seminary has the largest number of students in voluntary mission study classes among the seminaries, and among the colleges Hiram has enrolled the greatest number.

Even more important than the increase in numbers has been the marked improvement in the quality of the educational work. This is due to the wise direction of the Department by the Educational Secretary, to the well adapted series of text-books which have been specially prepared and to the increased number of trained leaders of mission classes. The first cycle of mission study, covering a period of four years, has been completed, and the second cycle has just been started. Since the last Convention, sixteen different mission text-books have been issued by the Movement, all but four of which were specially prepared for its use. An immense service to the cause of missions has been rendered in the preparation of these text-books.

Since January, 1898, the following publications have been issued by the Movement:

Africa Waiting. By D. M. Thornton.
St. Paul and the Gentile World. By H. P. Beach.
Dawn on the Hills of T'ang, or Missions in China. By H. P. Beach.
Japan and its Regeneration. By Otis Cary.
New Testament Studies in Missions. By H. P. Beach.
Modern Apostles in Missionary Byways. By several writers.
The Healing of the Nations. By J. Rutter Williamson.
The Evangelization of the World in this Generation. By J. R. Mott.
Protestant Missions in South America. By several writers.
The Call, Qualifications and Preparation of Missionary Candidates. Papers by missionaries and other authorities.
Geography and Atlas of Protestant Missions, Volume I. By H. P. Beach.
The Student Missionary Appeal. Report of Student Volunteer Convention at Cleveland, 1898.
Social Evils of the Non-Christian World. By James S. Dennis.

Introduction to the Study of Foreign Missions. By E. A. Lawrence.
The Cycle of Prayer.
Money, Its Nature and Power. By A. F. Schauffler.
The Planting and Development of Missionary Churches. By J. L. Nevius.
A Hand Book of Comparative Religion. By S. H. Kellogg.
The Medical Mission. By W. J. Wanless.

During the past four years the sales of our text-books and other publications have amounted to more than 100,000 copies.

The secretaries of the Movement have continued to plant and build up missionary libraries. Before the Movement began the students of but few colleges and seminaries had access to the best missionary literature. Now as a result of its work, well-furnished missionary libraries are to be found in a large majority of the institutions of higher learning. The fact that the students are the principal purchasers of missionary literature is another indication of the real strength of the interest of the colleges and seminaries in the cause of missions.

3. Since its inception the Volunteer Movement has pressed upon four successive student generations the claims of foreign missionary service as a life-work. In contrast with any period before the Movement began its work, few students leave college to-day without having heard this appeal. Formerly missionary candidates came from a comparatively small number of institutions. Volunteers are now being raised up in hundreds of institutions where, in the past, few students even considered the claims of missions. Even in colleges, which in the early days furnished the largest number of missionaries, the proportion of students offering themselves for such work during the period covered by the Volunteer Movement has been greater than ever with the exception of possibly two institutions. Making all allowance for the present lack of candidates in connection with certain missionary societies, nearly all of the boards have borne testimony that the Movement has greatly increased the number of intending missionaries. Several boards also testify that the work of the Movement has enabled them to raise their standard of qualifications. This has been made possible by affording them a larger number of candidates from which to choose their workers. The valuable preparation afforded by mission study, by cultivating right habits of Bible study and prayer and by training in Christian work, has also helped to make this possible.

4. We have the names of 1,953 volunteers who have sailed, up to the present year. They have gone out in connection with about fifty different missionary societies and are scattered throughout all parts of the non-Christian world. Doubtless other volunteers, of whom we have no record, are at work on the mission field. During the four years which have elapsed since the Cleveland Convention sixty per cent. more volunteers have gone to the mission

field than during the four years preceding that gathering. Taking the whole life of the Volunteer Movement into consideration, nearly 100 per cent. more volunteers have sailed during the last eight years than during the first eight.

The question from time to time recurs, Are the leaders of the Movement going out to the field? Of the forty-six volunteers who have served the Movement as members or secretaries of the Executive Committee, twenty-seven have sailed, and nine are either under appointment or have applied to the boards. Of the remainder, five have been prevented from going by ill health and four are still in preparation. This does not include missionaries who have served the Movement.

5. According to the latest reports received, the colleges and theological seminaries of the United States and Canada last year gave a little over $40,000 toward foreign missions. Several institutions are supporting wholly or in large part their own missionary. This represents in not a few cases much self-sacrifice. If the same spirit possessed the churches, the money problem of missions would be solved. The largest contributions, in proportion to the number of students, have been made by theological colleges. While the amount given by students is encouraging when the number from whom it comes and the sacrifice are considered, these are not the principal benefits resulting from the financial co-operation of the students. Thousands of these young men are to become pastors of churches. If as students they adopt the habit of systematic and proportionate giving and have before them the object-lesson of their own college undertaking to support a missionary, is it not probable that in after life they will be more likely to lead their churches to do likewise? The indirect influence of the Movement on the giving of the churches, both as a result of the work of hundreds of students in the churches and as a result of the powerful challenge which the Movement in itself presents to the liberality of Christians, has been very great indeed. We need only call attention to the Student Campaign work in the churches and to the Forward Movement of the American Board as illustrations.

6. The Volunteer Movement has exerted a mighty reflex influence on the religious life of the colleges and theological seminaries. If the volunteers and all that pertains to the work of the Movement were taken from our institutions, what loss these institutions would suffer! Think of the spiritual influence exercised by the Traveling Secretaries through their addresses and conversations. Consider how the missionary idea as emphasized in meetings and in mission classes has widened the horizon, enriched the sympathies and stimulated the zeal of students. What a large part missions have had in developing the spirit of brotherhood, of self-denial and of real service, and in promoting definiteness and unselfishness in prayer! Who can measure the effect on the

lives of their fellow-students of the object lesson of volunteers giving up all and going forth to preach Christ where He has not been named? Moreover, missionary intelligence, missionary activity and the missionary spirit have done far more than is generally realized to counteract the evil and subtle influences of pride, selfishness and rationalism as manifested in different student communities. Those who have traveled among the colleges have frequently observed that the greatest manifestation of the presence and work of the Holy Spirit has been in those places where there has also been the largest obedience to the missionary purposes of God.

7. During the last four years the Movement has been a greater factor than ever in promoting the missionary life of the churches. It has confined its activities chiefly to work among the young people. Volunteer Bands and Volunteer Unions in all parts of the continent have taken a leading part in the work of the local societies of young people in their vicinity.

The principal result in this direction, however, has been the organization of the Student Campaign in connection with different Christian denominations. By Student Campaign is meant an organized effort of students, both volunteers and non-volunteers, to communicate to the churches through the young people's societies their missionary knowledge, enthusiasm and consecration, as well as their practical plans of organization. The first and most successful effort of this kind was made by the Methodist Church in Canada. Within the past four years the students of twelve other denominations have inaugurated similar movements with varying degrees of success. The leaders of the Volunteer Movement have helped by counsel at every stage of this development. The leaders of all but one of these Campaigns have been volunteers, several of whom have already gone to the mission field. Much of the success of this work depends on making the students themselves largely responsible for the Campaign. Generally speaking it may be said that wherever suitable campaigners have been available, and wherever the plan has been wisely directed, the results have been noteworthy. Many hundreds of volunteers and other students have received valuable training while carrying on this useful work. In one denomination alone 325 students have engaged in campaign work during the last four years. In the pathway of the work of student campaigners thousands of young people's societies have been stirred with the missionary spirit, missionary committees have been organized, missionary libraries have been established, mission study classes and reading circles have been instituted, the young people have been influenced to form the habit of systematic giving, many churches have been led to support their own missionary, intercession on behalf of missions has been greatly promoted and the spiritual life of the young people's societies has been quickened and strengthened.

A good example of the possibilities of such effort is seen in the

work accomplished by the Yale Band. This Band, composed of five Yale students, devoted a year to traveling and working among young people's societies. During that time they visited seventy cities, addressed 884 meetings and held 364 missionary conferences at which some 2,000 young people's societies were represented. They influenced 241 of these societies to organize missionary committees, 579 to secure a collection of missionary books, 392 to undertake missionary study, 518 to adopt a plan of systematic giving and 757 to use a missionary prayer cycle.

8. One of the principal contributions of the Movement to the Church has been the emphasis of its Watchword, "The evangelization of the world in this generation." Although this Watchword was first adopted by the North American Movement, it was until recently more earnestly advocated and pressed by the British Movement. Within the past two or three years it has been given large prominence in our plans and activities. The book entitled "The Evangelization of the World in this Generation," prepared at the request of the North American and British Movements, was published simultaneously in New York and London in August, 1900. It has since been translated into German, Norwegian and Swedish, and will soon be translated into Japanese and French. It is also being reprinted in India. It has been used as a text-book among students in many countries, and has also been given a wide general circulation.

The Watchword, which was so severely criticized in the early days of the Movement, has won its way to a very general acceptance, not only among students, but also among leaders of the missionary enterprise. The advantages of this Watchword have become more and more apparent. It has exerted a great unifying influence among volunteers and other Christian students throughout the world. It has helped to hold volunteers true to their life purpose. It has arrested the attention and stimulated the thought of a multitude of Christians on the subject of missions. It has presented a powerful appeal to some men to become missionaries and to others to make their lives in Christian lands tell for the world's evangelization. It has placed a much needed emphasis on the urgency or immediacy of our missionary obligation. In the case of a large and increasing number of Christians who have taken it as their personal watchword, it has enlarged vision, strengthened purpose, augmented faith, inspired hopefulness, intensified zeal, driven to God in prayer and developed the spirit of heroism and self-sacrifice.

9. The Volunteer Movement, which first assumed organized form in North America, has, under different names, become world-wide. Owing to the intimate and responsible relation which our own Movement has sustained to the organization and development of the Volunteer Movement in other lands, and owing to the importance and significance of these unions, attention is called to

their progress. The Volunteer Union of Great Britain is firmly anchored in the British colleges and commands the confidence of the British missionary societies. Over one-third of their volunteers have already sailed — an even larger proportion than have gone out from North America. The London Convention, held in January 1900, was the most notable student convention ever held in Europe.

The Volunteer Movement in Germany and also the one in Scandinavia, in the face of far greater difficulties than those which confront the Movement in Anglo-Saxon lands have made most encouraging progress. They have materially increased the number of missionary candidates, and have done much to promote the scientific study of missions. The Conference of the German Movement, held at Halle in April, 1901, was the most remarkable student missionary convention ever held on the continent. Professor Warneck, the eminent missionary scholar and authority, has spoken most appreciatively of this Movement. While, owing to its still greater difficulties, the Movement in France and French-speaking Switzerland has not made as marked progress as the other European Movements, it has nevertheless accomplished a useful work. Since the last report was rendered, the Volunteer Movement has been organized in Holland, the last unorganized Protestant country. In view of the strength of the Dutch students and in view of the relation of their country to vast numbers of unevangelized people, the possibilities of this new Movement are very great. Notwithstanding their isolation, the Volunteer Movements in Australasia and South Africa are doing excellent work, especially in promoting mission study and in thrusting forth into unevangelized lands so many of their volunteers. The Student Volunteer Movement of India and Ceylon has recently entered upon a new régime, which has much of promise for the cause of missions in India, and which will help greatly to guide in the development of similar movements in China and Japan.

The World's Student Christian Federation, which unites all the Christian student movements of the world, including the various organizations of student volunteers of all lands and races, has continued to go from strength to strength. One of its three main objects is "to enlist students in the work of extending the Kingdom of Christ throughout the whole world." The Federation embraces over 1,500 student Christian organizations with a total membership of 70,000. It would be difficult to overstate the tremendous importance of such a union of volunteers and non-volunteers of both Christian and non-Christian lands for the world-wide extension of the Kingdom of Jesus Christ.

III. An eight-years' contrast, 1894-1902.

Thus far attention has been called to the developments of the last four years. It will be suggestive to contrast the Volunteer Movement of to-day with what it was eight years ago, at the time

of the Detroit Convention. In 1894 the Movement had touched by its Traveling Secretaries 256 institutions; since then the number visited by them has increased to 798. Then the Movement had three secretaries; now it has eight. That year it rallied to the Detroit Convention, 1,325 delegates; in this Convention we have more than twice that number. Then the Movement had issued eight pamphlets; now its list of publications includes thirteen pamphlets and eighteen text-books. Then there were less than thirty mission study classes with but 200 members; during the past year there have been over ten times as many classes with a total membership of nearly 5,000. Up to the time of the Detroit Convention nearly 700 volunteers had sailed; since then those who have sailed have increased to nearly three times that number. At that time there was in many places an unfortunate chasm existing between volunteers and non-volunteers; now these two classes are united in spirit and in effort, and the students who are not volunteers recognize increasingly that a burden of responsibility, equal to that borne by the volunteers, rests also upon them for the world's evangelization. Then there was no organized missionary effort carried on by the students among the young people of the churches; now there are well organized student campaigns in connection with a dozen or more denominations and participated in by hundreds of students. In 1894 the Volunteer Movement was established only in North America and the British Isles, with beginnings also in Scandinavia and South Africa; now it is firmly planted in every Protestant country of the world, and the volunteer idea has been successfully transplanted to the student centers of non-Christian lands. Then there were Christian student movements in only three or four countries, and these were not related to each other; now there are eleven national or international student movements united in the World's Student Christian Federation.

IV. Secret of the fruitfulness and power of the Movement.

What is the secret of the fruitfulness and power of the Volunteer Movement? Its composition suggests in part the explanation. It is made up of those who are young, active and vigorous, whose minds are educated and disciplined, and whose lives have been consecrated to the service of God and man. The *esprit de corps,* resulting from a world-wide union of students of like ambitions and purposes, is also an element of strength. Moreover, the Movement has focused all its energies on a distinctive work. Time after time efforts have been made to deflect it from its course, but all such pressure has been steadfastly resisted. No feature of work has been added which has not a vital bearing on the realization of the main objects of its existence. Use has been made of the agencies of supervision which have been employed by the most successful organizations, both secular and religious. From the beginning the Movement has had the benefit of the counsel of board secretaries, missionaries and other mission experts. It presents to the

student world no narrow program; for it seeks to unite the students of all branches of the Church of Christ, of all nations and races, in the sublime effort to evangelize the whole world and to establish completely the Kingdom of Christ. The Watchword is a tower of strength. It appeals to the heroic, the strenuous, the self-sacrificing, and strong young men and women respond to such an appeal. In the appeal for nothing less than the lives of men lies one of the deep secrets of the strength of the Volunteer Movement. The fact that its highest ambition is to serve and not to govern indicates another source of power to which Christ called emphatic attention. By giving prayer a large place in its life, and by honoring the work of the Spirit of God, the Movement has related itself to the Source of all power. In a word, the Movement has always sought to place itself in line with the great purposes of God, and in so far as it has done so, there have been manifested in its life and work His presence and blessing. What might not the Movement have accomplished had it recognized and heeded more fully these secrets of fruitfulness and power?

V. Program of the Movement for the next four years.

Only a beginning has been made in the work of the Volunteer Movement. We must not count ourselves as having attained. The next four years should witness marked advance in every department of the work. We would call attention to several of the points to be chiefly emphasized in the policy of the Movement.

1. The number of students engaged in the study of missions should be greatly increased. While the progress in this Department has been great, as we have already seen, yet when we compare the less than 5,000 members of mission study classes with the more than 40,000 active members of the Student Young Men's and Young Women's Christian Associations, or even with the 6,000 and more theological students of North America, we realize how much remains to be done. Every reason which has influenced those who have already entered these classes applies with like force to those who have not. It is of fundamental importance that at this stage of the missionary enterprise, those who are going out from the colleges to guide the opinion and activity of the Church at home and abroad, whether as clergymen or laymen, should be intelligent concerning the progress, present position and outlook of the Kingdom of Christ throughout the world. Progress in this Department should embrace not only the enlistment of larger numbers in study classes, but also a higher grade of work by the members of classes, the co-operation of more professors and advanced students as teachers and the preparation of more text-books of high grade. And have we not a right to expect that, under the influence of the Volunteer Movement, an increasing number of students and professors will be led to become foreign mission specialists — thinkers, writers and authorities on foreign missionary problems?

2. Far more students of real promise and ability should be enrolled as volunteers. The present number of volunteers is too small, even if all possessed the proper qualifications to warrant their being accepted by the boards. Many of the boards are asking for more men than are now available, and the probability is that this demand will continue to increase. The non-Christian world imperatively needs more men. They are needed to fill up gaps in the missionary ranks; they are needed to press into unevangelized regions. Let us not forget that we stand for a forward evangelistic movement. More volunteers are needed to keep up the missionary interest in the colleges. The vitality of the home Church depends on giving up more of her sons and daughters for the work of extending Christ's Kingdom in less favored lands. The Volunteer Movement will cease to be a movement, if the day comes when students fail to offer themselves willingly for this great work. Let it not be forgotten that the supreme purpose of the Movement is to enlist soldiers. All other phases of its work are of secondary importance. God called it into being for this specific purpose. Unless it keeps the supply equal to the demand, it will in so far fail of its mission.

Notwithstanding the need, the Movement has found it very difficult during the past few years to secure a sufficient number of well-qualified volunteers. What are the reasons? During the years of financial depression the boards were unable to send out all the qualified volunteers who applied. For example, one board issued the statement that, so far as their denomination was concerned, the fires of the Volunteer Movement would have to be banked. This resulted in a noticeable decrease in the number of men volunteering. The impression that there are more volunteers than the boards can send, has persisted so strongly that our secretaries have found it difficult, and in some cases impossible, to counteract it. The fact that the boards have become more rigid in their requirements has, in not a few cases, discouraged students from volunteering, fearing they would not be accepted. The stay-at-home volunteers, especially those who have not been providentially detained, are a real stumbling-block in the way of securing recruits. Another hindrance is the fact that so many relatives, friends and even professors in theological seminaries and colleges not only do not encourage students to decide to become missionaries, but positively discourage such decisions. The lack of missionary interest and zeal in some churches is prejudicial to consecration to missionary service.

Thus far we have been dealing with reasons external to the Movement. There are two reasons within the Movement. With the growing complexity of missionary organization and work in the colleges, our Traveling Secretaries have had so many things to attend to that they have not been able to give as much time to pressing

on students the claims of missions as a life-work as was the case in the early days of the Movement. We have sought to help the situation somewhat by increasing the length of their visits. We appeal to the Young Men's and Young Women's Christian Association secretaries to relieve the volunteer secretaries as much as possible, and set them free to do the work for which they are specially qualified and primarily responsible. At the same time we would urge national, state and provincial Association secretaries themselves to help us in this recruiting work. One of the principal reasons why more students have not volunteered is that the volunteers themselves in too many cases have not been urging upon their fellow-students the truths which govern their own life-purposes. Nothing which the members and secretaries of the Executive Committee do can relieve the volunteers of their personal responsibility. It will be a serious day for the Volunteer Movement if it itself loses the missionary spirit and ceases to be a self-propagating force.

Fully recognizing all the difficulties in the way of enlisting students for missionary service and observing more clearly than ever the need of re-enforcements, let the delegates of this Convention see to it that these difficulties are overcome and that this need is met. What higher ambition could we have for our colleges than that of making them mighty centers for the propagation of the gospel? What a rich heritage to an institution is such a missionary record as that of Cambridge University or of Mount Holyoke College! And let the emphasis of this point of policy be not without its appeal to individual student delegations. The fact that certain volunteers have failed to carry out their purpose should not keep us from seeking and following the plan of God for our lives. "One man's responsibility cannot be measured by another man's delinquency." The fear that he may not be sent should not keep any student from volunteering who possesses the right qualifications. There never was, so far as we know, a well qualified volunteer who had exhausted all the means at his command who could not get out to the field. The need of men who are willing to sail soon is urgent. Fifteen mission boards have reported to us that they need nearly 200 volunteers to send out this year, and that a majority of these have not yet been forthcoming.

3. The Movement should promote the best possible preparation of volunteers for their life-work. Our responsibility is not discharged by simply recruiting volunteers. Until they pass under the immediate direction of the boards, we should seek in every way to help them in their preparation. There is need that the Movement take steps to increase the literature bearing on the preparation of missionary candidates. A complete or all-round equipment should be emphasized. As a student movement, limiting our membership to students, we stand for volunteers availing themselves of the best educational advantages which the colleges, theological sem-

inaries and Bible schools afford. Moreover, the Movement is in a position to supplement the work in connection with the regular curricula of the educational institutions. Through its four years' cycle of mission study, it enables volunteers to make a careful study of missions. Even more important than this is the practical preparation afforded through organic connection with the Student Young Men's and Young Women's Christian Associations. These enable volunteers to acquire the habits of systematic, progressive, devotional Bible study, of the observance of the morning watch and of intercessory prayer. Nothing is more important or essential. If these habits are not formed before the volunteer leaves home, he will enter upon his life-work fearfully handicapped. He will find it far more difficult to form them in the mission field than at home, and without such habits he cannot accomplish a large and enduring work. He goes out to do a spiritual work. If he is to do a spiritual work, he himself must be spiritual. He should, therefore, come to know in personal experience at home what it is to be filled with the Holy Spirit. He goes out to make Christ known. To do this he must become more and more Christ-like. To this end he should not think of sailing until he has come to know Christ as his own personal Savior — until he has learned through Christ to get victory over his temptations. If he learns to live a victorious life here, he will be able on the mission field to stand against the strong and subtle temptations of spiritual indolence, failure to put first things first, professionalism, pessimism, discouragement, unbelief or little faith, and lowering of spiritual ideals. The volunteer should also be trained to become a missionary before he goes abroad; that is, he should learn here and now to win men to become disciples of Jesus Christ. This is the essential work of the missionary. If a student cannot use the truth of God successfully here to lead people to yield themselves to the claims of Christ, he cannot in Asia or Africa.

4. Every effort should be put forth to hold volunteers true to their life-purpose and to get them to press out to the mission field. This is one of the most serious problems of the Movement. While the proportion of sailed volunteers has increased in recent years, the fact remains that many volunteers are apparently not resolutely carrying forward their work of preparation and pressing to the front. What deflects these volunteers from carrying out their purpose? Some have applied to the boards and have not been accepted because they lacked the proper qualifications. If it is clear that in the judgment of the mission board they are disqualified from going out, such volunteers, while regarding themselves as providentially hindered, should all the more resolve to make their lives at home tell for world-wide missions. It is an interesting fact that so many volunteers, hindered providentially from going to the foreign field, have thrown themselves into home mission work in destitute

fields, while still others have taken hold of city churches and made them a power for foreign missions. It is noticeable that only those who have been hindered by God have made their churches a great missionary force. Others have been hindered because of the lack of funds of the boards of their denominations. Without doubt the Movement is still suffering from the results of the widespread reports of recent years to the effect that certain boards were financially unable to send out new missionaries. It is not strange that volunteers, when discouraged by their own boards and given clearly to understand that they could not be sent out, entered other forms of work at home. And yet a volunteer before abandoning the hope of getting out to the field soon would do well to make earnest efforts to carry out his original purpose. It may be that he will be able to secure for his board his own support. This has been done by a large number of volunteers. If he fails in this, he may find it possible to reach the field under some other society.

Some volunteers in theological seminaries, because receiving no appointment from their board by the time they were well along in their senior year, have naturally been induced to accept temporarily definite and pressing calls to service at home. These men are not to blame for wanting to get to work, but it is just in this way that scores of capable volunteers have been unconsciously drawn away from their missionary purposes. They soon pass the age limit, or from other causes become unavailable for foreign service. The machinery of the Movement and of most of the boards is not sufficiently effective to enable them to keep in close touch with such isolated volunteers.

A larger number of volunteers than is generally realized have been lost because of their inability to complete their education. They have been obliged to leave college owing to lack of funds, ill-health, or sickness or death in their own families, and in the majority of cases they have not returned. Removed from the sources of missionary interest and cut off entirely from touch with the Movement, it is not a matter to occasion surprise that they have practically abandoned their missionary plans.

Doubtless the chief cause accounting for the loss of volunteers is the failure on the part of many of them to put their missionary life-purpose first. If they do not make it the great controlling factor in all their plans, to which everything else must bend, they are in peril of being turned aside. We do not wonder that the purpose of some volunteers has been weakened. They seem to think that they have done all when they have signed the volunteer declaration. They have not kept the missionary fires burning by regular Bible study and mission study, by prayer for missions and by earnest effort on behalf of the world's evangelization. They have not been trying to enroll other volunteers. They have not applied to their missionary society.

It certainly is not easy for a volunteer to hold himself true to his life-purpose. On the whole it is just as well that the pathway to the mission field is beset with so many difficulties. These difficulties help to purify the motives of volunteers; they tend to keep unworthy men out of the mission field; they discipline and strengthen faith; they lead men to look more beyond themselves to God. In overcoming difficulties men are made strong. In this way volunteers are prepared for meeting the greater obstacles and problems which await them in non-Christian lands. The missionary enterprise does not want men who can be deflected from their purpose. It calls for men of undiscourageable resolution. Our volunteers should be as ready and eager to sail, after their preparation is finished, as is the British soldier to hasten to the seat of war. "In the beginning of the Movement the Church needed men who were willing to go; now she needs men unwilling to stay."

The whole problem needs to be grappled with more thoroughly than ever. The boards and the Movement must come into a closer relation to each other. There is need of developing the clearing-house machinery of the Movement, so that it can keep in more intelligent, constant and vital touch with the volunteers on the one hand, and sustain on the other hand a more helpful relation to the boards.

5. The Christian students, whom God calls to spend their lives in Christian lands, should be led to feel their missionary responsibility and to resolve to make their lives tell on the world's evangelization. It is an idle dream to think of giving all mankind an opportunity to know Christ in our generation, unless all Christian students stand together and work to this end. Therefore the fact that a large majority of the members of mission study classes, and also that a large majority of the delegates at this Convention, are not volunteers, is most encouraging. Let the Volunteer Movement and the Christian Associations carry on an unceasing missionary propaganda in all the colleges and theological seminaries, and let Christian professors in these institutions co-operate in this great campaign. If this plan be patiently and earnestly followed, it will not be many years before the missionary life in the educational centers will tremendously influence the missionary activity of the entire Church.

It is impossible to have missionary churches without missionary pastors. The key to the problem of the world's evangelization lies in kindling the hearts of divinity students with the missionary passion. Special attention must be directed, therefore, to keeping the missionary fires burning brightly in all the theological seminaries.

6. Both directly and indirectly the Volunteer Movement should seek to develop the spiritual life of the colleges and theological seminaries. This is essential to the best life of the Movement. Mis-

sionary consecration and missionary progress depend on spiritual life. The missionary revival in the English universities was made possible by the spiritual awakening in connection with Mr. Moody's visit. The Forward Movement of the Church Missionary Society, as Mr. Stock has pointed out, was closely connected with a deep revival in the Church. The Volunteer Movement had its rise at the Mount Hermon Bible Conference, which was one of the most powerful spiritual conferences ever held in America. A careful study of the reports of our Traveling Secretaries makes plain that in the colleges where there is a low state of spirituality the missionary interest is feeble. Unless students are bringing to bear upon their lives day by day the Word of God, unless they are giving themselves to secret and united prayer, unless they are experiencing the saving power of Jesus Christ and unless their hearts burn with the desire to please and to serve Him, the conditions are wanting for the development and manifestation of real missionary life. Where men are conscious of the presence of God, they are most likely to hear and to heed His voice. A spiritual atmosphere is indeed essential to safe volunteering and to all self-denying effort on behalf of the extension of Christ's Kingdom. Therefore let the Movement, including all its members, place greater emphasis than ever before on the cultivation of a strong spiritual life at all our student centers.

7. The solidarity of the Student Volunteer Movement as a world-wide student missionary uprising should be accentuated. The advantages of a close union of all the volunteers of North America are admitted. The same may be said of each of the other countries having similar movements. But the desirability of cultivating closer relations between the various national organizations of volunteers has not been generally recognized or discussed. Through the World's Student Christian Federation it is possible for these bodies of volunteers, who are animated by a common purpose and spirit, to come to know each other better and to be mutually helpful. The cultivation of a more intimate fellowship on the part of the volunteers of all Protestant lands will not be without its influence on the large questions of comity and of occupying the unevangelized regions beyond.

The time has come when we should also endeavor to establish a closer union between the volunteers at home and those who have gone to the field. The 2,000 sailed volunteers are in a position to exert an immense influence on the missionary life of the home colleges by correspondence, by prayer and, when at home on furlough, by conversation and public appeal. A Student Volunteer League has recently been formed in Japan by about 100 former American, Canadian and British volunteers for the purpose of fostering the purposes and practices which made the Volunteer Movement powerful in their lives at home and of communicating the

volunteer idea more largely to Christian Japanese students. This is an interesting and hopeful development. If the plan were adopted in China, India and other mission fields it would do much to preserve the unity of the Volunteer Movement and to increase its influence in the world.

A special responsibility rests upon the sailed volunteers from Christian lands for developing among the Christian students of mission countries Volunteer Movements which shall work hand in hand with the Movements in the West. The difficulties in the way of getting native students to volunteer in non-Christian lands are many and great. Among them are the secular openings for educated men, the low salaries paid to Christian workers, the opposition of relatives, the unfavorable light in which religious callings are regarded and the relation in which the native workers stand to the missionaries. But the existence of these difficulties only emphasizes the need and value of the Volunteer Movement. If it be needed in Christian lands, how much more in the more difficult fields of the non-Christian world. Foreign missionaries alone cannot evangelize the world. They must have the help of a mighty host of native Christian workers. In fact the sons and daughters of the soil must do the larger part of the work. If thousands of new missionaries are required, tens of thousands of native workers are needed to join them in accomplishing the task of the evangelization of the world in our day. That the Volunteer Movement has a large mission to perform among the Christian students of the non-Christion nations is therefore most evident.

VI. What the Movement needs.

1. The continued counsel and prayerful co-operation of members and secretaries of mission boards and of missionaries is needed if the Movement is to render the largest service to missions.

2. Nothing less than an army of thoroughly capable, Spirit-filled volunteers must be forthcoming, if the Church is to be in a position to do the fair thing by the present generation of the unevangelized world. The truth should not be disguised that a vast number of men and women are needed. And it should be reiterated that even more important than the matter of numbers is that of qualifications. The volunteers needed are those who have large capacity and who are thoroughly furnished.

3. The field of the Movement stands in need of more thorough cultivation and supervision. To this end the staff of secretaries should be enlarged. To ask the present force of workers to cultivate adequately for missions the continental student field of North America is to call upon them to do an impossible thing.

4. The budget of the Movement should be increased from $16,000 a year to $20,000 in order that we may carry out the enlarged program which has been placed by God before us.

5. The leaders and members of the Movement need vision, en-

thusiasm, resolution and faith, that we may be true to the marvelous opportunity presented to our generation.

6. There is need of having more volunteers and other Christian students make the Watchword, the evangelization of the world in this generation, the commanding or determining purpose of their lives. When it takes strong hold on their convictions and becomes a practical, regulative force in their lives day by day, the Church of God will be mightily stirred and witness the greatest triumphs in all her history.

7. Without question there is need that the Church of Christ rise up in her might and enter into the heritage which God has prepared for her as a result of the Student Volunteer Movement. This student missionary uprising presents to her an irresistible challenge and appeal to devise and to undertake great things for this generation. God grant that she may not fail to recognize the day of her visitation.

8. Deeper than all other needs, is that of prayer for the outpouring of the Holy Spirit upon the members of the Movement. This need is indescribably great. Christ, in commanding His disciples to pray the Lord of the harvest that He thrust forth laborers into His harvest, went to the center of the missionary problem. In a pre-eminent sense His command strikes at the heart of the problems of the Volunteer Movement, because the distinguishing work of the Movement is that of raising up laborers for the world-wide harvest-field. If the Volunteer Movement is to continue to be a movement, that is, if the volunteers are to keep pressing out to distant fields, there must be on the part of Christians everywhere a larger obedience to the prayer command of our Lord.

O Lord of the Harvest,
Send forth laborers made sufficient by Thee
Into Thy harvest.

John R. Mott, *Chairman*
J. Ross Stevenson, *Vice-Chairman*
W. Harley Smith
H. P. Andersen
Pauline Root
Bertha Condé

WORK OF THE BRITISH STUDENT VOLUNTEER MISSIONARY UNION

MR. T. JAYS, LONDON

I COME to you with a message of Christian greeting from the volunteers of Great Britain and Ireland. We owe much to you for your sympathy and for the inspiration which you have given us in times past, and we felt that we ought to send some one over who knew our movement. As it was only at the last minute that I was enabled to come, I cannot bring you very full statistics of our work. I trust that what I tell, however, may enable you to understand something of our British movement. God blessed us wonderfully at its beginning. I was not in touch with it at the time, because I was working on the West Coast of Africa, and so I knew little of the British movement. But returning and becoming a student again, I came to know something of it and very soon was drawn into the work and gave a year of my time as the Traveling Secretary of the Student Volunteer Missionary Union in Great Britain. In going around to the colleges one could not help but be struck by the interest that the majority of the men showed in foreign missions. One was saddened, too, by seeing the lack of definiteness among these men. There was a superficial knowledge of missions, but often a sad distaste for real decision in regard to what they should do for the cause of Christ in heathen lands.

When we look through the nearly ten years since the Volunteer Union was started in Great Britain, we find that nearly 2,000 students have signed the declaration. Of these about 130 have withdrawn or have died since the commencement, leaving us something like 1,700 to 1,800, who are still on our books as volunteers. Of this sum sixty per cent. have gone out into the mission field after their graduation, leaving us forty per cent. at home. We find, as you have found, that there are a great many who stay at home for various reasons, many of them because of ill health; and those who have stayed because the boards have rejected them for one reason or another are sometimes the most anxious to go.

I believe our proportion of medical candidates is unique in the history of the movement; we have no less than 481 of them, out of this 1,860 that have signed the declaration, and of those there are some 156 women. Of these medicals over sixty per cent. of

the graduated ones have sailed, leaving us about 180 in college, and I think among the medicals the student volunteer work is going ahead much faster than among any others. Among theological students it has dropped very low until recently. During this last year the theologicals have waked up, and especially in London they are putting forth strenuous efforts to do a great deal for the cause of foreign missions.

The work that has been done during the past year has given us great promise of success in the future with regard to the educational side of our work. The educational work has gone forward by leaps and bounds during the last eighteen months. Where we had very few colleges studying and very few bands in these colleges, they are to-day threefold what they were eighteen months ago, and we have sixty-eight bands with a membership of 1,800. When you remember that our student body is only 25,000 all told, you will see how fair a proportion that is.

I think that the great power which our movement has is the power of interesting men and women in foreign work, even though they themselves do not go out. We are laying the foundations in our colleges for a stronger and firmer support of missions in the future; and I think that in the next ten or fifteen years our missionary societies will not have to plead, as they are pleading to-day, for the funds to send men out.

Another aspect of our activities is the missionary campaign work, which is doing more and more year by year. This does not touch the Church of England societies, mainly because these societies, especially the Church Missionary Society, have during several years past, carried out their field campaign work by their Gleaners' Union and their Lay Workers' Union. These societies have stirred up the Church of England to the needs of the heathen world. But the other denominations have during the past year wakened up marvelously. The Wesleyan campaign has supported itself on the literature sold by the campaigners. If we can induce people to buy literature, it means that their interest is deep and will be lasting. The Edinburgh people have started a caravan (a missionary adaptation of the Gospel Wagon), which they take into the small villages where missionaries cannot be sent; for you could only get together twenty, fifty or a hundred people once a year. And these young men thus use their holiday and go around and stir up these small places.

The Irish Presbyterians have done a wonderful work. They have stirred up Ireland from the north to the south and from the east to the west. They have appointed one of their own number, who was refused by the board on account of health, to go around from village to village with a magic lantern and curios, and he stirs up the missionary zeal. Consequently there is to-day a truer knowledge of missions in Ireland among the Presbyterians than

ever before, and more men are coming forward than the society can send out. In one society there were more volunteers than there were funds to send them out. The sad thing was the lack of interest on the part of the society. These young people appointed one of their number to go about among the churches and stir them up. They offered to provide half the salary of a missionary, but the board refused; and its secretary told me that he thought, as regards their society, they were doing rather more than they could be expected to do. It just shows you that people to-day do not at all realize what they ought to do with regard to the claims of Christ upon them. And is it not so to-day with students as well? Is it not so with many assembled here? You do not realize what it is that Christ is claiming from you.

This last year we had the smallest number but one of men signing in Great Britain. We felt that there was something wrong, and we sought to find out what it was. Many of the things that hindered us have been set forth in the report which has been read this morning; two others I will touch upon. One is the lack of definiteness with regard to offering ourselves to God, finding out His will and then with full purpose of heart doing it. A ship without her propeller and with her rudder broken is a sad picture of helplessness; there is one sadder picture of utter helplessness than that, and that is a man drifting along knowing not whither he is going, and he a Christian man acknowledging Jesus Christ as his Lord and Master. And, oh, men and women, surely we must remember that Jesus Christ calls each one of us to a definite service. He makes no mistake with regard to what He wants us to do; and He will make us to know full surely what He wants us to do, if we will seek His side. Let us remember, as George Adam Smith has put it so well, "God will have no driftwood for His sacrifices, no drift-men for His ministers." And if we want to serve Him, we must do it with full purpose; and, cost what it may, the cost we shall not reckon, for He giveth more abundantly to them that serve Him. It is full measure shaken together, pressed down and running over, that He returneth to our bosoms, and this it is that our Union greatly covets.

Then the other reason — I think the two are somewhat bound up together — is slackness in spiritual life. We neglect our Bibles, we get dull and heavy in our prayers. What wonder is it that the needs of the heathen do not touch us, that the claims of Christ are put to one side? We are realizing this in Great Britain to-day, and our Executive Committee are putting forth all their efforts that men may see their position. To this end we sent out a large circular letter to all our volunteers, urging them to see to it that they themselves were right in these matters, and then to stretch out and seek for others, that they might take up their position, too.

And so we look forward; we look up into our Lord's face, and we know that following Him we shall have victory, that the kingdoms of this world shall become the Kingdom of our Lord and Savior Jesus Christ, and He shall reign. And we send this message to you here, that you make Jesus King in your own hearts, and then make Him the King the world over.

THE QUALIFICATIONS AND PREPARATION OF THE VOLUNTEER

Spiritual Men Needed for Spiritual Work in Missions

The Intellectual Preparation Necessary for Candidates for Foreign Missionary Service

Points to be Emphasized in Preparation for Missionary Work

SPIRITUAL MEN NEEDED FOR SPIRITUAL WORK IN MISSIONS

BISHOP JAMES M. THOBURN, D.D., INDIA

When my topic was announced, it must have occurred to some that in the mission field we ought not to have any other kind of work than spiritual; and some may ask what kind of work we have there to which another class of workers might be assigned. There is, however, a distinction to be drawn, and I recognize this distinction without for a moment conceding that any other than a spiritual man should go into the foreign field. In many of our mission fields you will find industrial schools, industrial workshops, medical work, a publishing house and other enterprises usually called secular. A distinction can thus be legitimately drawn. In every work, every Christian worker ought to be a spiritual man, but in the mission field there are special reasons why he should be such when engaged in certain duties of a spiritual nature.

In the first place, only a man whose mind is pervaded by the immediate personal presence of the Holy Spirit, can reveal Christ to those seeking him. The first great work which we have in any mission field is that of making Christ known to the people. It is one thing to preach Christ; it is quite another thing to teach one who is inquiring the way, how Christ can be revealed to him as He was to the disciples in primitive times. You will remember the words of the great apostle, "When it pleased God . . . to reveal His son in me." And Jesus you will remember said in defining life eternal, "This is life eternal, that they might know thee" — not, "believe in thee" — "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

When you go into a mission field and teach the people to embrace Christianity, as we sometimes use the term, you are giving them merely superficial teaching; you are not setting before them the great privileges of Christian believers. Every man should know Christ. I have no doubt in my own mind, that the supreme purpose which was served when the personal presence of Jesus was withdrawn from this world, was that the local might become universal. Our Savior looked forward to the day when, instead of walking among the villages of Galilee, He would walk up and down among the nations. If I did not have a supreme assurance that He was standing by my side this morning, I should feel unprepared to stand

before you. We must go among all nations and proclaim not only that the risen Son of God is alive from the dead, but that He is fulfilling His promise to be with us always, and that where even two or three assemble in His name, He personally is present in their midst. No person can make that revelation to those in darkness unless he understands it personally, and this should be the first great proclamation of the missionary in a non-Christian land.

In the next place, when the convert becomes a disciple of Christ he needs special teaching. I do not refer to catechetical teaching, nor to the instruction given in our mission schools, but to spiritual teaching, instruction in what we sometimes call "the things of God." It is not easy to define this, and I fear that at the present day the average pastor in Christian lands too often overlooks this important duty. Every person needs instruction along certain minute lines that you cannot find in books, because they are usually personal, having to do with the individual. I can look back to the day after I had become a communicant in the church when I could not pray audibly. I do not know that I should ever have conquered that difficulty, if I had not received a little help and a little instruction. You say, "You had to be taught to pray!" Yes, but the disciples in the days of our Savior had to be taught to pray. Prayer is a Christian exercise. Prayer, in the sense of talking with God, has no existence in the heathen world, not even talking with an idol or a false god. Mohammedans have received, through the Jews and to some extent from the early Christians, some slight idea of prayer; but so far as my observation has extended among people who are believers in false deities, they never seem to pray. You can thus see how important it becomes that we have spiritually-minded Christians who understand spiritual prayer, to teach new converts how to pray from the heart.

Then after the teaching it is very important that we should have spiritually-minded missionaries who have the faculty of imparting spiritual gifts. These are thirteen in number, as stated by St. Paul in his epistles. I do not understand that they can be catalogued, but there are certain gifts distributed by the Holy Spirit according to God's will, and not according to our fancies. There are differences in the preaching gifts. One has more of the prophetic gift than another, one more of the teaching gift than another, and so on. Many of these gifts which are absolutely essential to the healthy progress of a Christian church, and any one who is acquainted with the life of a body of Christians can understand how varied these gifts may be. Some of them are peculiar to individuals, and some are general.

I think that one great need of the Church of the English-speaking world to-day is the want of gifts for service; I mean just the common service of helping one another, so that people up and down the street may know that where a man or a woman who bears the

name of Jesus Christ lives, there will be found one who will be ready to help in time of need. It is a great deal easier to find people who attend funerals or visit the sick, than it is to find those who will sit up all night and help to attend personally the one who is ill. I have seen a whole company dispersed from the room of a dying man by the doctor requesting that at least two persons remain with the sufferer all night, as death would probably come before morning. Nobody wanted to stay; one had to go on one errand, and one on another, because this implied service. Across the line and to some extent in Canada, too, I believe that they are giving a good deal of attention to what is called deaconess work. The spirit that animates the deaconess should animate us all.

We should be prepared for lowly tasks. Many years ago when I was a somewhat helpless cripple, I occupied a room with a Bishop. I slept a little longer than he did in the morning, and before I got up I thought I heard something like the sound of a brush on my boots. I rose on my elbow and saw the Bishop polishing my boots. I insisted that he lay them down, but he persisted and finished the job. A little after that some ladies asked me what I understood by the Savior's words concerning washing the feet. "Is it," they asked, "a permanent obligation on us?" I said, "It is an example." "But," they replied, "did not Jesus distinctly say, 'ye also ought to wash one another's feet'?" I said, "Interpreted in the language of the present day that means, 'Black ye one another's boots.'" Have the spirit of Christian service in you, and carry that to the ends of the earth, and in every caste-ridden country you can teach the people what depth of meaning there is in these simple words.

In the last place, we ought to have spiritual men in order to build up spiritual churches. I think we have yet to demonstrate to the people of the United States and Canada the full meaning of the term, a spiritual church. If one individual becomes a fountain of living water, with blessings streaming from his person all the time in every direction, how much greater must be the result if we associate together fifty, or a hundred, or five hundred of such persons in a Christian church. In our cities they are having great churches now, with one or two thousand members, or even more; but I believe that if there was one church in New York, Chicago or Toronto to-day, that had a thousand spiritually-minded members, they could make the whole city tremble. We have yet to demonstrate to the world the power there is in a church made up of spiritually-minded persons. You cannot get them together by a formal movement; they will all lose their spirituality in the process. God wants to raise up such churches and distribute them everywhere throughout the world. It is true of the Church in a special sense that streams of blessing, in the broadest possible interpretation of the phrase, will go out from such an organization. We must plant them. We need them in all the great cities of the East; they will flourish

more there than in cities of the home land. You can only provide them by sending some persons to initiate the work, and such persons must be spiritually minded.

May God from His throne in Heaven look down upon this great audience and send the mighty Spirit's anointing upon these young men and young women who are to become representatives of Jesus Christ to the four corners of this world; and may you go forth from this great Convention to be not only a help to thousands and tens of thousands, but a joy to great nations, a blessing to all humanity!

THE INTELLECTUAL PREPARATION NECESSARY FOR CANDIDATES FOR FOREIGN MISSIONARY SERVICE

REV. S. H. WAINRIGHT, M.D., JAPAN *

WHATEVER may be said in favor of the employment of uneducated men in the ministry at home or from among natives on the mission field, it is certain that a candidate for foreign missionary service should have a special training for his vocation, based upon a full collegiate education. He should, in fact, have the advantage of the very best intellectual equipment which the age can afford. No pursuit on earth demands greater talent, wider information and a more thorough cultivation of all the faculties than that of the foreign missionary. Men of first-rate ability are required for this service. Having said this, it seems as if nothing more need be said to an intelligent audience on the subject in question. While saying this, it must be forever kept in mind that the missionary calling is a spiritual one, the purpose of which is to accomplish spiritual results by means of spiritual agencies. Hence, however important intellectual equipment may be, intellectual activity must always be subordinate and subservient to spiritual power.

We are confronted in the world to-day with the unique condition of a universal intellectual awakening, a renaissance such as has existed in the past in the history of single nations, such as prevailed throughout Europe at the breaking up of mediævalism and as now exists all over the globe. The mind of the savage, long dormant, has been quickened into action. The intellect of the races under the sway of priestly tyranny in Roman Catholic countries is beginning to think for itself; and the mind of the semi-civilized millions of Asia, not wholly inactive in the past but moving in the unchanging round of the treadmill, is being set free, stimulated and

* Owing to illness, Dr. Wainright, though present at Toronto, was unable to present this topic on the platform.

expanded. Moved by commercial and political rivalry and incited by the growing influence of pulpit, platform, press and school, the intellect of the heathen world has been widely and mightily stirred in recent times.

As an effect of this change, institutions in which superstition has had its home are being undermined; authority and custom, hitherto unquestioned, are being subjected to reflection and criticism; and life, both national and social, is becoming rationalized in all its aspects. The intellect now plays freely around age-long practices, beliefs, opinions and institutions.

To the heathen world thus unsettled in thought and belief, the Christian Church has a great mission. It must encourage mental activity and guide it. It must help to construct on the ruins of the decrepit and crumbling civilizations a grander and more abiding edifice. It must defend itself and its own interests against the assaults of a most overwhelming force of evil. As we look out upon the thought activity of the heathen world, we can see that it is under the relentless sway of utility or thirst for gain, or that it moves within the narrow limits of the natural order, or that in its exercise on the highest subjects it is almost universally atheistic or pantheistic in tendency. The mighty task before us, therefore, is to bring, by the help of God, the mind of the heathen world under the sway of the spiritual; to expand it, so that it may encompass the realities of the regions which lie beyond the sphere of time and may establish it in the belief in the existence of a personal God. I do not say that this can be done by means of reason. I am certain, however, that reason must play an important part in the conflict.

Learning is arrayed on the side of infidelity. Atheism sits intrenched in many colleges and great universities, and the most subtle thought of the non-Christian world, often under the garb of Christian faith, gives the world a pantheistic interpretation. This opposition must be matched with learning on the Christian side. The faith which is in us must be shown to be reasonable. This can be done only by men of thoroughly disciplined minds. Christianity entered the Roman world and took possession of the thought and culture of the Greeks and Romans. Christianity, fresh and vigorous at the Reformation, followed upon the Renaissance and converted the mighty movement of European thought into a spiritual movement; and Christianity to-day is confronted with the vast undertaking of capturing the intellect and culture of historic nations of the East for Jesus Christ and of bringing every thought and imagination into subjection to Him.

In view of a situation like this, we can lay down four propositions, the truthfulness of which no one can question. The needs of the non-Christian world can not be met, first, by spiritual men who are ignorant; second, they cannot be met by learned men who are unspiritual; third, they must be met by men who are both learned

and spiritual; and, fourth, they are to be met by men whose intellectual life is subordinate to their spiritual life.

To make this address of practical interest to those present who are expecting to take up work on the mission field, I would say, from the beginning form the habit of making your intellectual life minister to your spiritual life while always subordinate to it. And, I would say, attend those institutions of learning where the spiritual is always first, where the spirit of God prevails and controls and quickens the intellectual life of the institution. To meet and overcome the pantheism of the East, and to establish the truth of personality and spirituality both in God and man, one must not have his mind dulled with that pantheistic form of thought, which has passed from India to Germany and from Germany into the thought of England and America. One must be qualified to deal as a leader with the most intricate situations and grapple with the highest problems which agitate men's minds; and hence he must be a man of strong intellectual equipment. But his dependence upon high intellectual qualities should not cause him to yield to the easy temptation of waging a fruitless battle of mere ideas and opinions, or of refusing to admit the necessity of a knowledge which the intellect cannot supply. He must be cognizant that "all the products of mere reflective faculty partake of death and are as the rattling twigs and sprays in winter, into which sap has yet to be propelled from some root, if they are to afford the soul either food or shelter."

With the intellect consecrated to the needs of the spiritual life and with the grand object in view of bringing the mind of the heathen world under a spiritual sway thus clearly understood, attention may be called to a few points of special importance in the intellectual preparation for the foreign field.

First, special study should be given to the art of imparting knowledge. Before the modern facilities existed for the study of pedagogy, the prophets in Old Testament times displayed great ingenuity in presenting truth in a form calculated to impress the mind, to stimulate thought and to enter easily into the most ordinary comprehension. And no teacher in human history ever exercised greater skill in this respect than Christ Himself. Advantage should be taken of the excellent courses in the science of education provided in all modern universities, and the candidate for foreign missionary service should make himself familiar with the fundamental laws of this subject. Especially important is the psychological process known as apperception, the process by which new facts and ideas are recognized and interpreted by connecting them with previous experience. This mental law is of great significance to those whose duty it is to transmit the body of Christian truth to minds unconnected with any previous Christian history.

Making all allowance for the place and office of the Holy

Spirit in revealing truth, there remains the necessity of employing human ingenuity in correlating Christian ideas with the conceptions which already constitute the furniture of men's minds in non-Christian lands. A knowledge of the religious conceptions of those to whom he preaches will enable the missionary to make his message more intelligible and more interesting. Christian truth is not absolutely unfamiliar, even where it has never been preached. In the imperfect religious longings and indistinct religious ideas of the heathen world we find a reaching out for that which Christianity supplies, and we recognize what seems to us to be a providential preparation for the preaching of the gospel.

When St. Paul spoke to the Jews he laid the foundation for his gospel discourse by first calling the mind to familiar facts of the Old Testament religion; in preaching to the Greeks at Athens, he made the basis of his sermon the conceptions of the natural religion of the Grecian people. It is the aim of the missionary to make such great ideas as the unity and attributes of God and the eternal grounds of morality, of which even the greatest minds in the non-Christian world have had only fragmentary conceptions, familiar truths, not only to the learned, but also to people of ordinary intelligence and to the young.

Second, I would also recommend that you make yourself a complete master of the method of acquiring knowledge, which has been so wonderfully fruitful in modern times. I mean the inductive method. The method of self-denial by which one lays aside his own fancies, wishes and preconceptions and asks for the facts; the method by which one declares that a thousand reasons cannot prove one experience untrue; the method which will enable one to approach with ease all of the varied problems, circumstances and situations met with in strange lands; the method which teaches one to frankly recognize all truth and to look God's facts in the face without hesitation or fear, wherever found; one familiar with this method will not only know how to approach and investigate truth for himself, but will secure due and proper recognition on the part of others of the truths and facts which it is his purpose to propagate and teach.

One of the great obstacles to be overcome in dealing with the heathen mind is an excessive subjectivity. There is a tendency to give more weight to one's personal feeling, wish or surmise than to the authority of objective fact. The missionary must fearlessly demand that all records, traditions, beliefs and opinions be subjected to the test of experience, or examined according to the laws of evidence. He can do this without fear in the case of his own religion. Christianity does not rest on a speculative basis, or on uncertain traditions, or on questionable authority, but is a religion of fact and experience. It is not a system of abstract truth, but a story of God, present and acting on the field of human history.

It is to be supposed that every college graduate is thoroughly familiar with the fruitful mode of investigation introduced by Bacon, and applied now in all departments of modern study, including the study of the Scriptures themselves; yet it is feared that we are not all masters of so simple a thing as mental procedure in the study and investigation of truth. We consider it of sufficient importance in the intellectual preparation of a missionary to call attention to it here. In his own study and research, when confronted with strange conditions, social customs, ideas, philosophies and religions, and in leading the minds of men unfamiliar with proper methods of seeking and weighing truth, the possession of a scientific mind will be of great value to one. Hence we urge that those who are being educated with a view to entering upon foreign missionary service give special attention to what may be regarded as the most significant intellectual process of modern times.

The last point recommended is that the philosophical disciplines be specially emphasized in the training of candidates for the foreign missionary field. The courses in psychology, ethics and æsthetics, in the philosophy of law, history and religion, and in the rigorous discipline of logic and metaphysics, if pursued with thoroughness, will not only produce a hardihood of intellect, but will supply the mind with information most valuable to the missionary vocation.

Let the capacity for true reasoning be acquired, "that hymn of dialectics, which is the music of the intellectual world" — a hymn with which St. Paul was familiar, for the faultless cadences of its music run through the reasoning of all his epistles. Have a mind rigorously exact and consistent in thinking, and yet suffused with tenderness and devotion. I put this down as a quality of no mean worth in the mighty conflict of clashing systems of thought. To detect fallacy and avoid sophistry; to distinguish the transient from the permanent, the essential from the non-essential; to penetrate to the inmost center of every problem and condition, and from the center to see the bearing in every direction — these are qualities in constant requisition.

Missionaries are makers of new epochs in the history of many tribes and nations. Their work is therefore creative in character, and hence it makes strong demands upon the power to think with clearness and foresight, and to interpret with ability Christian principles and show their application to varied circumstances and conditions. Their work is an innovation on traditional beliefs and practices, and therefore awakens subtle and strong opposition which must be met and overcome. It would be most absurd to send forth in the face of the antagonism of the world, for the defense of Christianity and for the work of embodying Christian ideals in new forms and under strange conditions, one who has not a trained intellect, a grasp of the principles of the

religion which he proposes to propagate, a keenness of insight sufficient to meet the needs of one engaged in the pioneer work which he is called upon to perform.

Strong thought is demanded both in the defense of our religion and in the great constructive work which needs to be done. The spirit and principles of the religion of Christ are to be reproduced in custom, in commerce, in professional life, in literature, art and theology, and in social and religious institutions. For the accomplishment of so great a task with such far reaching consequences dependent upon the character of the first work done, a disciplined intellect and a thorough education is of the utmost importance. The missionary is responsible for the implantation of clear and noble ideals in the minds of the people. His great concern, so far as the intellectual aspect of his work is concerned, is with the fundamental elements, types and presuppositions of the Christian life and Christian civilization. To proclaim, expound and defend these and to ground the inquisitive and unsettled mind of the heathen world upon them, is a momentous undertaking. Let the most thoroughly disciplined faculties and the noblest powers of the Christian world be consecrated to work of such a character. We do not plead for missionaries to go forth to teach science, but for missionaries who possess a scientific mind; not for men to proclaim or teach the philosophies of the world, but for men who have as a part of their equipment a philosophic mind.

POINTS TO BE EMPHASIZED IN PREPARATION FOR MISSIONARY WORK

REV. GEORGE SCHOLL, D.D., BALTIMORE

In speaking to the members of this Convention who contemplate going as missionaries to the foreign field about their preparation for the service, I realize that the subject assigned to me is one that must command your consideration, if you give it any attention at all, because of its importance, rather than for its novelty. It is an old subject — as old as the great commission itself. It is quite likely, therefore, that in the consideration of the subject to-day I will say a number of things that you have heard before and that, in all probability, you will hear later on, but which ought to be repeated again and again to each succeeding generation of students, until they receive that degree of attention which their importance demands.

I need not speak of the vast field to which you are going, nor of the character of the work which you will be expected to do. To

know that you are called of God to engage in a service that has claimed the life-work of many of the noble souls that the Christian centuries have produced from the Apostle Paul down to our own day, is sufficient, when that fact is once clearly apprehended, to fill you with a purpose and a holy zeal that will successfully carry you through every difficulty that you may encounter either in your preparation for or in the doing of the work.

If you have been reading missionary literature of the practical sort you already know something of the countless details with which you will have to do, and when you have been on the field five, ten, or fifteen years you will know more. That, indeed, is the best, and possibly the only way to learn. A practical knowledge of some kinds of work and skill in its performance can be acquired only through the doing of it. This, if I mistake not, is pre-eminently true with regard to foreign missionary work. In the home Church the young man seems to be in demand, but in the foreign field there is a premium on the veteran.

For the present, however, you are in the college or seminary preparing for this service, and it is the part of wisdom, yea, it is your solemn duty, to do all in your power to secure such equipment of body, mind and spirit as will enable you to promptly and efficiently do the work to which you are called. You will find so many things yet to be learned when you get to the field that you cannot afford to go unequipped in respect to anything for which it is possible to make preparation in advance.

During my connection with this work for almost twenty-five years there is no question that has been asked of me so frequently by students connected with the Volunteer Movement and others as this: "What are the principal qualifications necessary for efficient service in the foreign field, and what special course would you recommend the candidate to pursue in order to prepare himself for the service?" To questions like this I am expected to give, if possible, a practical answer.

I. The first point that I shall emphasize refers to your physical nature. You will want to take with you to your field of labor a sound, healthy, vigorous and normally developed body. Why do I begin here? Because the probabilities are that when you apply for appointment your first experience will be with a medical examiner who, if he is the right kind of a man, will ignore your fine sentiments and preferences and earnest longings and place his stethoscope over that irregular heart of yours, or probe your sluggish liver and say to you, or more likely to the board or committee that has the appointing power, "I regret to report that I cannot recommend this candidate for service in a tropical climate." And that, in all probability, will be the conclusion of the whole matter as far as you are concerned. That is the reason why I begin with the physical.

I need not tell you that the strenuous life necessary to insure success in any calling or occupation in these days absolutely demands as a basal condition, a healthy and vigorous body. The house you live in must be kept in good condition, and the machinery with which you do your work should be in good repair and in first-class running order. This is important wherever and whatever your work may be; but when you undertake service in a climate and under conditions altogether different from those to which you have become inured through the adjusting processes of many generations, you will find it of immense advantage to have a large fund of physical vitality to fall back upon. By the strict observance of the laws of health and the proper exercise of every muscle and fiber of your body, you should strive to build up for yourself such a physical organism as will furnish the mind and spirit with the best possible machinery with which to do their work. You should not lose sight for one moment of the fact that, taking it for granted that you are here for service, the body is not one whit less important than the immortal spirit. The mind of a sage and the soul of a saint count for nothing so far as service here and now is conceived, except as they are lodged in a body; and, other things being equal, they are efficient and forceful in proportion as that body is healthy and vigorous.

But, some one may ask, "What about St. Paul, that prince of missionaries?" Surely he was a conspicuous success, and yet, while his letters are weighty and powerful, his bodily presence was weak and his speech contemptible. Please do not forget that that is what his enemies said of St. Paul. Of himself he says: "Let such an one think this, that, such as we are in word, by letters when we are absent, such will we be also in deed when we are present." There is nothing in this declaration of Paul to suggest anything weak or contemptible. The very opposite is true; for he serves notice that when he will be present with them, his deeds will be no less weighty and powerful than they admit his words to be.

There have been many conjectures as to what his "thorn in the flesh" probably was. Dyspepsia, weak eyes, a torpid liver and various other physical ailments have been suggested. I beg to suggest that that thorn in the flesh may not have been a pathological condition at all. When St. Paul speaks of the works of the flesh he is not to be understood as laying the blame on or locating the evil in the organs of the body, but in the unsanctified spirit that dominates them. Why may not that "thorn" have been a well nigh uncontrollable impulse to meet the petty, spiteful and cowardly persecutions of his enemies with physical resistance and personal violence? That, it seems to me, would have been one of the strongest temptations that could come to such a healthy and physically vigorous man as I believe St. Paul to have been. There is

ground for belief that St. Paul had some experience with beasts on the arena at Ephesus. The Romans were not accustomed to pit the weak against the strong. That would not make an interesting show. They matched the strong against the strong. We are not certain, however, that St. Paul ever fought with wild beasts, but of this we are certain, namely, that if he did he came off victorious. Why should he not, like David the young shepherd, slay a lion and a bear or a half dozen of them? In the absence of positive proof to the contrary, I prefer to believe that the man who at various times had received according to II. Corinthians 195 stripes on his naked back, who was thrice beaten with rods, who was stoned, dragged out of the city and left for dead, and who could nevertheless get up and go at it again and keep at it despite shipwrecks, heat and cold, hunger and thirst, — in the absence, I say, of proof to the contrary, — I prefer to believe that the man who could live such a strenuous life and accomplish what he did, was cast in a heroic mold, that he was a man of iron constitution.

Now the body is quite as susceptible of improvement as the mind, and while you are cultivating the one, you will not neglect the other. You may have read what Dr. Cuyler recently said about himself. He entered the ministry fifty-six years ago and he is now past eighty. His father died at the early age of twenty-eight and several of his brothers and sisters succumbed to pulmonary maladies. "That my own busy life," he says, "has held out so long, is owing, under a kind Providence, to careful observation of the primal laws of health. I have eschewed all indigestible foods, stimulants and narcotics, have taken a fair amount of exercise, have avoided all hard study or sermon-making in the evenings, and thus secured sound and sufficient sleep." That is a prescription that you do well to write on the fly-leaf of your Bibles and then carry it out as faithfully and conscientiously as anything else that is written in that book. With all the power that is in me I emphasize this point. You will need a healthy and vigorous body for the strenuous and heroic service you propose to enter.

II. The second general point which I wish to emphasize refers to your mental equipment.

It is hardly necessary to dwell upon the importance of a thorough mental training such as may be had in the average college and theological seminary. That should be taken for granted by all, but it is not. It not unfrequently occurs that young men, full of enthusiasm for the work and eager to be at it, are tempted to abbreviate the work of preparation and hurry on to the field. It may be admitted that instances are not wanting of men attaining large success and commanding positions in the different callings of life who had had very meager school advantages, and who perhaps had never been at college at all. These, however, are the exceptions. The rule is that the best preparation for your

work is to be gained by following conscientiously and diligently the course laid down in the college and theological school. A very large per centum of the men who have distinguished themselves by their eminent usefulness in the higher walks of life have been college men. This fact in itself ought to be sufficient to keep the student volunteer down to steady, painstaking and conscientious work in the performance of the present task, although at times it may seem to his eager and impetuous spirit like useless drudgery and the wasting of precious time that might be spent in the saving of souls that are going down to death and eternal night. You are going into a service that demands qualifications not inferior to those of any other calling or profession. Time spent in whetting tools is not time lost. The chances are largely in favor of the regular and full college course.

I would say, however, that if you make any one part of the college course your major, let it be the study of the languages. Aptness in acquiring a new language is a strong point in your favor, while the lack of it demands all the harder and more diligent work on your part. Your success in coming into close and influential touch with the people among whom you may be called to labor will depend in a very large measure upon the degree of proficiency attained in the use of the vernacular. For this, of course, you will have to wait until you arrive on the field, but then to have already fairly mastered several new languages will be an excellent preparation for acquiring an additional tongue.

You must not, however, make the mistake of supposing that because you are a missionary candidate you must at once begin to specialize. I have known more than one student volunteer to give himself so fully and enthusiastically to the study of foreign missions that at the close of his seminary course he knew more of the subject than all the rest of his class-mates put together, but who, nevertheless, failed to receive an appointment because of his defective general scholarship.

It seems to me that if there is any calling in life in the successful prosecution of which a full, all-round and harmonious development of all the powers and faculties of the mind are needed, it is here. You are to be a preacher of the gospel, and this in itself calls for the exercise of the highest and best powers, the possession of the deepest, broadest, ripest scholarship of which you are capable. You should also be able and apt to teach not only men of keen and subtle intellect, but, what is even more difficult, the rude and grossly ignorant. Thrown among a strange people you will be confronted by many difficult and perplexing social problems. You will be called upon wisely and harmoniously to adjust yourself to the government of the country among whose people you reside. You will need to be a philosopher, a statesman, a financier, a diplomat. Separated possibly by long distances

from any brother missionary with whom you might consult, you will often be called upon to decide questions — and to decide them promptly — of far-reaching importance, the right determination of which require the exercise of a discriminating and well-balanced judgment. It is vastly more important, therefore, that you go to your field with a mind so cultivated and trained as to enable you to successfully grapple with the many difficult problems that will confront you, rather than to be filled with a thousand and one facts and figures and local details referring to the country and its people.

III. My third point has to do with the spiritual in your preparation for the service. It ought not to be necessary to emphasize this point. It is so fundamentally and absolutely necessary that you should be spiritually equipped for the work that all other preparation you may have made counts for little or nothing, if you should be lacking here. The first disciples of our Lord had been in a good school. They were taught as never men had been taught and by One who spake as never man spake. The Divine Master in sending them on their world-wide mission assured them that all power had been given unto Him in heaven and in earth, and that He would be with them alway, even unto the end of the world. He had promised that they should receive power after that the Holy Ghost was come upon them, and that they should be witness unto Him both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth; but they were to remain in the city of Jerusalem until they were endued with power from on high. Their three years' course of training, although Christ Himself was the teacher, was not sufficient. Mankind, then as now, was sadly in need of Christ and His salvation, but the heralds were not yet fully equipped for their work, and so the world had to wait a while longer. Does not this bit of history, given in the very words of the Divine Master, emphasize as nothing else can the importance of thorough preparation and complete equipment for the service? If the profound and spiritually minded John whom Jesus loved, and the bold, impassioned and impetuous Peter, so ready and able to take the lead, were still in need of a further enduement of power, how is it with us? Human nature is the same now as then; the work is the same; Jesus Christ is the same yesterday and to-day and forever. Quite as much as they, you need the enduement from on high, the indwelling power of the Holy Spirit to equip you for the service.

I take it for granted, however, that no one will call in question this proposition. What you would like to know, what all of us would like to know, is this: What is the nature of this enduement? How is it obtained? What are the evidences of its possession? This brings us into the sphere of the supernatural, into the holy of holies, and I would not for a moment presume to

dogmatize on such questions as these. Fortunately this is not necessary. The unmistakable teaching of God's word, abundantly confirmed by the experience of believers in all the Christian centuries, is that somehow God, by His Spirit, takes possession of and dwells in His people, dominating their lives and so transforming them in character as to justify the declaration of St. Paul that they are new creatures.

How obtained? That there may be no mistake, let a divinely inspired apostle make answer: "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." These things belong to the mysteries of our holy faith, but they are blessed facts that have been verified in the lives of millions of believers.

What are some of the evidences of the possession of this enduement of power? How does the Holy Ghost, when He is come upon you, manifest Himself? Let me first indicate a few things that He will not do for you. He will not in a miraculous way impart to you the gift of tongues. You will have to learn the language of the people to whom you go as you learned Greek and Latin and Hebrew in college and seminary. He will not keep you from being smitten by the tropical sun, if you expose yourself to his direct rays. Your only safety lies in wearing the right kind of a hat and in carrying an umbrella. If you go to the West Coast of Africa, He will not protect you against so-called malarial fever. You must do that by quarantining against the anopheles. In other words, the largest measure of the Holy Spirit and the fullest commitment of yourself into God's hands for His service will not relieve you of the necessity of obeying the laws of health and of adjusting yourself intelligently to your new environment. One set of God's laws cannot be violated with impunity because others are faithfully and conscientiously obeyed. Why do I emphasize this point? Because it is right here that not a few young missionaries sadly cripple themselves, if they do not break down and utterly fail. It may be because they have wrong notions as to what it is to live by faith; or they may an idea that they know quite as well, if not better, how to take care of themselves in a tropical climate than the veteran who has been on the field for twenty-five or thirty years; or they may have become infected with so-called Christian Science, and do not propose to admit that there is any such thing as cholera, or smallpox, or malarial fever, or sunstroke. I do not mean to say that such a person has not the gift of the Holy Spirit, but there might be a question as to whether he is not lacking in sanctified common sense. It has even been suggested that the gift of the Holy Spirit and sanctified common sense are synonymous terms.

"But ye shall receive power." In view of the work to be

done, power is what we all need. I once heard an active worker in one of our large western cities, who realized the magnitude of the task before him, express the wish that he might have the power of a locomotive engine. When you come face to face with the mountain-like bulwark of heathenism, ignorance and superstition, you, too, will wish not only that you might be a locomotive engine but a Mauser rifle, a Gatling gun, a mountain howitzer, a dynamite tube, a thirteen-inch rifled cannon, an armed cruiser, a torpedo boat destroyer, and a first-class battleship, all rolled up in one, so that you might have power to cope with the situation. But we have in our possession a power still greater than this, for all the enginery that has ever been constructed in this world combined is powerless to lift a single soul one inch nearer to God. Only the gospel of Jesus Christ can do that. And that is just exactly what it has been and is still doing for the human race. More than a thousand years ago it came at the hands of Bonifacius to our savage Teutonic ancestors, clad in wolf-skins and munching acorns up in the forests of northern Europe, and it transformed them into one of the leading Christian nations of the earth; a nation that is now giving theology, science, literature, music, art and some other good things to the rest of the world. It came to our equally savage Celtic ancestors, and England is to-day the ruling Christian nation of the old world, lifted up by the gospel of Jesus Christ which St. Paul says is the power of God.

This gospel in the hands and mouths and hearts of spirit-filled men and women is God's agency for the redemption of the world. It is the lever which He has put in our hands for lifting humanity up to Himself. But there are different ways of using even such a simple appliance as a lever — a crow-bar, for instance. Place the fulcrum in the center and you can lift only as much as you bear down; your power has not been increased a single ounce. Move the fulcrum close to your hand and you cannot even lift the other end of the bar. But place the fulcrum close to the other end, and you can lift a tremendous load with your lever. Is it not worth while to study carefully the best methods of using this divine agency, the Word of God, the gospel of Jesus Christ, in lifting the world to a higher plane?

Some time ago, standing at a railway crossing, I watched a freight train pass by. It was loaded with Pittsburg merchandise — coal and coke, iron and steel — heavy stuff. In the cab of the huge locomotive sat the engineer with his hand on the lever, and he moved that whole mass of inert, dead material with the greatest ease. As I watched the train moving steadily along this thought came to me: suppose that that engineer should be foolish enough to get off the locomotive, go to the rear of the train and, putting his shoulder against the hindmost car, should attempt to push the train along. How utterly futile the effort. What

was the secret of his success in moving that train? He was in touch with the situation at the right point. My young friends, you propose to assist in the work of starting men dead in trespasses and sin, morally inert, on the up-grade toward God and heaven and a happy immortality. From the human standpoint the effort would be as futile as that of attempting to move the train in the way that I have suggested. If you are to have any measure of success whatever in your work, it will be because you have put yourself in touch with that situation at the right point; in a close, vital, heart-to-heart touch with Him who said, "All power is given unto me in heaven and in earth." It is thus that His power becomes your power and the work is accomplished.

POINTS TO BE EMPHASIZED IN PREPARATION FOR MISSIONARY WORK

REV. PREBENDARY H. E. FOX, M.A., LONDON

I WILL take it for granted that we are all agreed upon several points. It is certain that a missionary must be a converted man. An unconverted missionary seems to me as ghastly a spectacle as a walking corpse. And besides this, a missionary must be not only a converted man, but what a great many converted men are not, a consecrated man. He must be a man who has taken Jesus Christ not only for his Savior but as his Lord; who has given himself over, body, soul and spirit, entirely to Jesus Christ for His disposal. And further, we are all agreed that a missionary must not only be a converted man and a consecrated man, but he must be a called man. For not all converted and consecrated men are called to the mission field. They are called to service for some sort of the Master, but for the special service of the mission field I cannot say that all are called. I must not spend time, though the subject is most interesting, in stating what constitutes a call. God probably will show you that better than any man can show you. I leave it for Him and you to settle together what a call is. But I take it that these three facts about a missionary we must have; he must be converted, consecrated, called.

But is that enough? Somebody has said that a missionary, like a poet, is born not made. That is true in one sense; he must be born again, certainly, but education, discipline, maturity must follow. In that admirable report, which was just read to you by our chairman, he told us that the leaders of the Student Movement thought more of quality than of quantity, and very rightly. It

is of the qualifications of the missionary over and above those which I have mentioned, that I would say a few words this morning. We attach much importance to these in England, especially in the Society which I have the honor to serve. We have a training college to which we admit men who we think have these primary qualifications, and we give them a four years' course before we send them out to the mission field. I can only refer briefly to some main points in the preparation of these men whom we believe to be converted, consecrated and called.

A missionary is a man who carries the gospel where it has not yet been heard. The gospel of the Lord Jesus Christ contains the most sublime philosophy that ever occupied the attention of the most intelligent and intellectual of humankind. The gospel of Jesus Christ enforces the most perfect code of ethics that the world has ever known or can know. The gospel is a statement of historic facts, resting upon a more solid foundation than any other facts in history; and yet the gospel is more than all that. The gospel is a message, and the missionary is the man with the message. The missionary has to go to a rebel world and tell them of the great King, their own Father, of His holding out His hand of mercy to those who will accept His pardon and be saved. And yet in doing this, the missionary has to know something of the philosophy, he has to understand the ethics, he has to know the history of His gospel, in order to present the message which He has to deliver in its true proportions.

Those words which Bishop Thoburn has just now spoken contained a great truth. It is most true that the missionary is effective, not merely from what he knows but from what he is. But then a man is what he knows. If you are to be a true missionary you must know what you have to give. And what is the source of knowledge? There is no other revelation which God has given to us since the closing of the inspired Word than that of the old Book. And before all other studies, whatever scholastic occupations you may give attention to, before all other things I beseech you to study the Bible. And I say this with all earnestness, because in England — and I do not know that it is better in Canada or the United States — I find an imperfect knowledge of the Bible, one of the most common faults among our students. It is not that they cannot quote texts of Scripture, or quite as often misquote them, or that they have not some knowledge of the Scriptures; but they do not know the Bible in its breadth and its depth; they do not understand the mind of God as there displayed in its manifold wisdom; they have not drunk deeply of the Spirit of the Lord Jesus Christ, and these men cannot do what Bishop Thoburn says they ought to do — they cannot confer spiritual gifts, or build up spiritual churches.

So I say to you again, make the Bible your first study, not

only in the morning watch for your own devotional reading, not only for your own soul's food; but learn to use it as your chief weapon of warfare. It is the sword with which you fight, the armor in which you are clad, by it you will protect your own soul, and by it you will win the souls of others. I wish young people would cultivate nowadays, more than they seem to do, the old habit of committing Holy Scripture to memory. Make it a point, if you have not begun, to do so now. What is learned in youth survives longer than all that is learnt in later years. Learn a portion of Holy Scripture every day, and go over it again and again to keep it fresh in your memory.

Now for another point. You are carrying this message to people to whom it will be undoubtedly hostile; people who have their own religions, their own prejudices, instincts and habits, many of them older far than yours, and you must expect opposition. The gospel was never welcomed by the human heart; all the forces of the world, the flesh and the devil, are allied against the gospel. How are you going to win men? Not by cramming it down their throats; not by such militant means of conversion as those of Mohammedanism or those of the mediæval Church of Rome. There is no more divine way of winning souls than by the sacred gift of sympathy. Learn to love your fellowmen, learn to study the ways of men as well as the Word of God. Try to put yourself in the place of the men with whom you are dealing. Begin it now. You meet in your classes unbelievers, people who call themselves agnostics. Try and win them. How would you like to be attacked? How would your fortress be broken down? Not by battery, but by the winsomeness of a loving, sympathetic spirit. There is a self-assertiveness about the beginning of the twentieth century, an exaggerated attitude of self-esteem, and with this a thoughtlessness and a want of consideration for the feelings of others. I have sometimes to quote to my young friends that we are none of us infallible, not even the youngest. Well, now my friends, the more your heart goes out in love for a soul, the less you will care to exalt yourself, the less you will be thinking about your own character and your own credit and your own position; there will be less of the capital "I" in your conversation; there will come to be more of confidence felt by others in you, for it is love that constrains, even as the Lord's love drew us to Him. Think more of the value of even one soul; what it must be to Christ!

Five and twenty years ago a young artist was engaged in painting a picture, which he hoped would find a place in the Academy. It was the figure of a lovely woman struggling up a street in a wild, stormy night, the sleet driven by the wind into her face, a little baby at her bosom. And doors and windows were shut in her face. The picture was called "Homeless."

As the man painted it and the artist's imagination filled his soul, it seemed to come to him as a living reality, and he put his brush down and said, "God help me! Why don't I go to lost people themselves instead of painting pictures of them?" Then and there he consecrated himself to God. He went to Oxford University, and in due course he entered the ministry. He went to work in the slums of one of our great western cities and fought the devil and drink, as few men have done, for two years. Then there came a change in the ministry of the Church. I heard of him and asked him to come and work with me. Never had a man a better brother worker than I had for five years in him. But the first thing he said when he came was: "I am not going to stop with you very long. I want to go to that part of the world where men seem to be most lost. I have come to the conclusion that East Africa is the place where I am most wanted." There were reasons which delayed him for the moment, and which were doubtless of God's ordering. One day there came a message from the Secretary of the Church Missionary Society, asking whether he would be willing to be the leader of a party that was to go to Uganda. The hindrances to his going were removed. He was consecrated Bishop of Uganda in succession to the devoted Hannington and Parker. He went out, and for ten years he has filled that important post and brought to it not only an enthusiastic love for souls, but also rare gifts of administration, a statesman-like ability and spiritual forces which are molding the Church of Uganda on strong and healthy lines.

My friends, few of you may be called to such leadership, but all of you may have this spirit. How can it be had? There is no secret about it. It is the presence of Christ manifested in you by the Holy Spirit. You cannot manufacture love; you cannot with all your study make the Word of God a living power, unless the living Word is in you. And, my friends, that is what makes enthusiasm. There was a time when enthusiasm was a term of reproach, just as Methodism has been, and the word Christian before that. But we have learned to see a true meaning in the term. What is an enthusiast? There are scholars here, I suppose, as well as students. They will tell you the etymology of the word. It does not come from the Greek *en* and *thusia,* that is that an enthusiastic man is one who has placed himself upon the altar and so is consecrated, though that is a fact. But you will find that that word has another derivation, *en* and *theos* — God in you. An enthusiastic man is a God-inspired man, a Spirit-filled man, one in whom Jesus Christ lives and moves and has His being. When Jesus Christ has His way with you, then you are qualified missionaries; then He will use you for the conversion of souls; then He will give you this marvelous power, the greatest of all gifts, the power of influencing men. Two or three weeks ago I

was in the vestry of a church in my own country, and I saw hanging up above the door a few lines which have been running in my ears ever since I read them. I will give them to you as my last words to-day. God make them ring in your ears until you cannot lose the sound of them in your hearts:

"Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!

"Oh, for the power that prevails,
That pours out itself for the lost,—
Victorious power in the Conqueror's name,
The Lord of Pentecost!"

THE UNEVANGELIZED MILLIONS

In India

In Korea

In Africa

In China

THE UNEVANGELIZED MILLIONS IN INDIA

REV. C. A. R. JANVIER, M.A., INDIA

India is in many respects a land of paradoxes. There are conflicting, apparently mutually contradictory conditions found there. Perhaps the most striking paradox that we find to-day is the deadness or lethargy of the masses in India as compared with the intellectual activity of certain portions of the people. If there be one outstanding fact more striking than another in India, it is the spiritual and moral lethargy of the masses. It is not difficult to explain. Poverty is one explanation. The bread-and-butter problem, I might say more correctly the bread problem, is stringent and strenuous. When a man has three meals a day, he may lose one and not seriously miss it; but when he has but one meal a day, the loss of one is very serious, and between many millions in India and famine there is but one poor meal a day. The urgency of the food problem keeps their minds bound down in slavery.

Then, a great deal of the explanation is to be found in their moral life. Immorality deadens, and immorality is rife in India. It is flagrant and shameless. There is not time, nor is this a place, to speak of this in detail; but the fact is that in India immorality does not hide its head, and that impurity, dishonesty and false witness are as common as the contrary ought to be. Perhaps I may just hint at one point which cannot be spoken of fully by reminding you of the great "Holi" festival, the most popular of the Hindu festivals, which is so utterly foul, so unspeakably obscene, that for the two or three days when it is at its height no decent woman dares show her face on the street.

This lethargy is partly explained, again, by the ignorance of the people. Let us not get the idea, which has been industriously presented in some quarters, that the people are generally an intelligent and cultured and refined people. There are such among them, but the masses are ignorant to a degree which you can hardly understand. There are hundreds of villages in which the one man who can read is the conspicuous man of the village, and in many a village there is not a single man who can read or write.

But perhaps more than the poverty and the immorality and the ignorance of the masses, this lethargy is explained by the

philosophy of the country. The two great religions, Hinduism and Mohammedanism, though the antipodes each of the other in every other respect, agree in this one thing — in destroying the sense of personal responsibility. The philosophy of the Mohammedan is fatalism. He has emphasized the sovereignty of God, until God has been lost and only sovereignty remains. Moral responsibility is gone. Adam is represented, when remonstrated with by somebody for the sin in which he involved his race, as saying in reply, presumably with a shrug of his shoulders: "Why do you blame me? When it had been ordained ten thousand years before I was created that I should commit this sin, what could I do?" The Hindu philosophy reaches the same conclusion, because underlying everything else are the two great features of pantheism and the transmigration of souls. The Hindu's pantheism may approach theism or it may descend into polytheism, but still pantheism is there, overshadowing all. All is God; there is nothing but God; I myself am God; my deeds, so far as they exist at all, are practically God's deeds. Or you take the transmigration of souls with its doctrine of "karma," the deeds that follow me from my previous existence. I am what I am because I was what I was; I was what I was because I had been what I had been; and I had been what I had been because before that I had been something else. And so I do what I do because I am in the inexorable grasp of "karma."

Then, too, the philosophy of the Hindu and the fatalism of the Mohammedan react upon and intensify one another, till there is nothing that you can call effective public opinion on any moral question.

In spite of and out of this mass of deadness and lethargy, God is bringing movement; and we have reached a point to-day in the history of India, where we can use the words, quoting from Ezekiel's vision of the valley of dry bones, "Behold a shaking!" In a single recent copy of The Pioneer, perhaps the leading daily paper of India, I found two significant letters. One, from a prominent Hindu, begins: "There can be no mistake about the signs of a religious revival, which are now to be seen in almost every part of the vast Indian Empire." The other was an open letter from Bishop Weldon, the good Metropolitan, whose return to England seems an irreparable loss to India. It was addressed to Protap Chundra Mozoomdar, the leader of the Bramo-Somaj, and the opening sentence reads: "That India is undergoing a rapid intellectual change is a truth which will, I think, be admitted by every man who has spent even six months there." Into the causes of the renaissance I cannot enter, except to say that it is due mainly to the impact of a vital Christianity upon this lethargic mass of superstition and heathenism.

Below this surface movement I wish to speak of three special

movements which are in many respects at a climax to-day. The first is the movement among the low caste people. There are four castes in India. The fourth caste is made up of the tradespeople and the menials — coming down to carrion-eating "Chumars." But below the lowest, away down in the depths of the mire of superstition, you find the mehtars, the pariahs, nearly 50,000,000 strong, — the downtrodden outcastes for whom Mohammedanism had no light and Hinduism no hope. Thirty years ago the light of Life began to dawn among them. Our brethren, the Methodists, were the pioneers of the movement that reached out the hand of the Master to them. That movement has extended into all parts of India and to many Missions, and tens of thousands of these outcastes have been brought to the knowledge of the Lord Jesus Christ. The movement needs careful watching. Undoubtedly every denomination engaged in this movement, has made some mistakes as to those it has received into the Christian Church. Many of these people are actuated by mixed motives. Every man that Christ gets hold of — there as here — is lifted up, in things temporal as well as spiritual. The mehtar sees that for him to become a Christian means a rise, not only spiritually, but socially, educationally and financially. But admitting that some men have been actuated by mixed motives and that mistakes have been made, the fact remains that there is here a great movement, gaining momentum every day and bringing its thousands into the Kingdom.

Then there is a second movement, among those who have received the education which the British Government in its thoroughly organized system of schools and colleges is giving to the people. The Government is bound by its contract with the nation to be neutral in matters of religion. The consequent non-religious education becomes, as you can easily see, an anti-religious education. What is the result? Exactly what you would expect — a growth of atheism and materialism and agnosticism which has startled even the Hindus and Mohammedans. I once inquired of an intelligent Hindu M.A. how many graduates of his university become infidels. He said that he believed seventy-five per cent. I am convinced that that was an exaggeration; but the fact remains that great numbers of educated men, unable to hold to the old faiths that have been undermined by the science and philosophy of Western education, are drifting out into the darkness of agnosticism and atheism. The only way to meet the situation is to bring men under the influence of a Christ-controlled education, to push missionary work along all the lines, but especially along the higher educational lines. If we are to save the educated, influential young men of India for Christ, if we are to swing this movement from a hellward movement to a Christward one, we are bound to make possible for all India a Christian education.

The thirty-four Christian colleges in India should be multiplied by ten.

Then there is a third movement to which I should like to allude, the reform movement within Hinduism. You hear of many of these Somajes, somaj meaning simply "society." The Brahmo-Somaj and its branches are all part of a theistic movement, in the main friendly to Christianity. The Arya-Somaj is a pantheistic movement, the bitterest enemy Christianity has in India. Far-sighted Hindus have seen for some time, and others are now beginning to see, that if India is to be kept for Hinduism, some adjustment to new conditions must be made; hence these movements and others like them. There is both good and evil in these movements; good to this extent that these compromises, which will not satisfy the longing of genuine seekers after God, may serve as halfway houses to the truth as found in Christ. On the other hand they are a hindrance, because some honest men who were not satisfied with orthodox Hinduism have been sidetracked as Brahmos or Aryas. But whether as a help or as a hindrance, they are a tribute to the present power of Christianity, and an evidence of the activity among educated young men to-day — an activity which for us spells opportunity and responsibility.

The conclusion, then, that I wish to draw is that God has so prepared India, has so moved there in these days that there is a peculiar and special call, a call that has never before come with the same force; which I cannot help thinking can never come with just the same force again. Thought is crystallizing; men are forming into molds. If you and I would reach India in this crisis, we much reach her now. God has thrust India into the furnace of His providences; and bringing it out white hot, He says to-day to the Christian Church, "Strike!" You and I are responsible for the Church's answer.

Let me remind you of one other thing in closing. While there is this activity, this partial awakening from lethargy and death, yet the great mass of India is still untouched. We are rejoicing that the results of the last census show that the two and a half million Christians of India have increased to three. The Christians have increased in the last decade four times as much as the entire population has increased (for famine and plague have kept the population down). And yet, while rejoicing in gains of thirty, sixty and seventy-five per cent., and in one district of 130 per cent., we must not shut our eyes to the fact that India still lies in darkness; that if three millions have been reached, 297 millions still need the gospel.

The old cry of sin, of need, of darkness and despair, has not ceased one whit; but with it rises this new one, this intense cry of movement, of a great new life which you and I are responsible for winning for the Lord Jesus Christ; so that it may not be a

mere galvanizing of old and dead faiths, but the real life of the Lord Jesus Christ transfusing and transforming India. I stand before you to-night as an optimist, not so much because of what I have seen, not so much because of the forces that are at work in India, but an optimist because, first and last and all the time, I believe in the promises of God, and that as surely as God reigns and as surely as His word is truth, one day Jesus Christ is to be crowned King of India. But your hands must put the crown on His brow.

THE UNEVANGELIZED MILLIONS IN KOREA

REV. H. G. UNDERWOOD, D.D., KOREA

We turn from that great country, India, to a little bit of land whose geography most people know nothing at all about. I suppose that you, being students of missionary work, know something about the geography of Korea, but of the way in which that land was opened, of the opportunities for work that there are there to-day and of what has been done, I think that many of those here are more or less ignorant. Twenty years ago Korea was still a hermit nation; every door and avenue of approach was closed. It was death to any foreigner to be found upon the shores of Korea, or to any Korean to be found harboring any foreigner. A little over twenty years ago France sent her gunboats to her doors demanding that they be opened, and Korea refused. The United States sent her gunboats, and Korea refused to open the doors. The Church of Christ bowed in prayer asking for open doors, and God opened Korea.

Under these circumstances we would naturally expect, when we came to a land so opposed to the foreigner and what he brought, that there would be an intense hatred of everything foreign and Christian. However, when we got there, we found that Almighty God had not only broken down the legal barriers to our entrance, but the same God had gone before us, had broken down the barriers in the hearts of the people, so that they were ready to receive us and listen to us. Japan, that country that we speak of as a nation born in a day, we find ready to take up with foreign or new ideas. China lies on the other hand, that mighty nation that knows nothing good outside of China. Korea comes between, willing to acknowledge that there is something good outside of Korea. And there you see the leverage that we have.

Not only did we find the people willing to listen to us, but we found a strange state of affairs. We found that the people had to a large extent lost faith in their old religions. Confucian-

ism is to-day in Korea nothing more than a system of morals. Buddhism, which at one time held sway throughout the whole land and was given by Korea to Japan, has lost its hold upon the people; so that the educated say, "It is good enough for the women and children." The prevalent form of Taoism is also losing its hold, and the educated of the land are beginning to think that a little medicine, properly adminstered, will do more good than the pounding of tambourines and burning of incense to a sleeping god.

In addition to this we find one or two other advantages that we had to use as given us by God. Dr. Allen had won favor with the King. The favor of the officials has to the present time been ours. Now let us see what the results of the work have been. I can only touch on these. After seventeen years we are able to tell you that there are in Korea between six and seven thousand public communicants, between four and five thousand members of the catechumen classes, and a still larger body of adherents who call themselves Christians; so that there is in Korea to-day a body of over 20,000 men and women who have given up all their heathen practices and worship and are bowing to worship the God we honor here to-night.

In addition to all this there are three characteristics of the Church in Korea that I wish to name. First the extreme activity of the Church. All our churches in Korea, with three or four exceptions, are absolutely self-supporting. They build their own chapels, support their own evangelists, their own school teachers and are building their own schools and paying all the running expenses of their own churches. The second point I want to call attention to is that they are an extremely generous people. I cannot give details for lack of time. The third and most important point to which I would call your attention is that the Korean is nothing but a simple child in the faith, who takes God at His word and believes in prayer. He has not read the fasting out of his Bible yet, and he has not read "Ask and ye shall receive" out of his Bible. I wish you could hear him talk of God. He does not use the word "God" very much; he says, "Father." A little church was in trouble and meeting with terrible persecution, and addressing the leader I said, "What have you done about it?" Said he with a smile, "We have told Father about it, and it will be all right." They look to God as Father, trust Him as such and know that when they ask God in faith believing they will receive.

I do not laud what they are doing there as something exceptional; I do not hold Korea up as the only land where God is blessing this work; but I simply mention these facts as indicative of what God is willing to do the world over, if you and I will give Him the opportunity. God has opened up the world. God offers this whole world to us, but it is our duty to go up and occupy it for Christ. I wish I had time to-night to mention details, but, instead, simply

bring these two or three things before you. God is calling in Korea. We have heard His calling in India as never before; He is calling in Korea as never before; we shall hear from China, that He is calling there as never before. God the world over has prepared this world for Christ, if we will take it to Him. You remember the old Scottish clan, how eager they were to heed the summons when they were called. The farmer left his plow, the blacksmith dropped his red-hot iron, the groom at the altar left his bride:

> "When flits this cross from man to man,
> Vich-Alpine's summons to his clan,
> Prompt at the signal of alarms,
> Each son of Alpine rushed to arms."

Shall man be more obedient to the earthly summons than to the heavenly? Can it be said that a Highland chieftain shall inspire more devotion than the Captain of the Lord's host? Shame on us if we heed not the call! And I verily believe that the curse that was pronounced against Clan Alpine shall be pronounced if we do it not:

> "Burst be the ear that fails to heed!
> Palsied the foot that shuns to speed!"

THE UNEVANGELIZED MILLIONS IN AFRICA

REV. WILLIS R. HOTCHKISS, AFRICA

THE call of Africa is couched in the words of the thief upon the cross. In that darkest and yet brightest hour in the world's history — darkest because human hate was doing its worst, brightest because divine love was doing its best — a cry comes from the dying thief, "And us, and us," "save Thyself and us." And these words to-night come up to us from the great dark continent, reverberating with the echo of the millions who are dwelling in darkness there — "And us! and us!" For, however much men may differ in other respects, there is one respect in which the whole wide world is agreed. Men the world over are one in the consciousness of God; they are one also in the consciousness that an immeasurable distance separates them from God; and the human race is one in its effort to bridge that chasm. In Africa every superstitious rite and ceremony, every horrid orgy that racks the continent with pain and deluges it with blood, is only a testimony to the universal restlessness of men's hearts without God, and the effort, in their blinded, deluded, helpless way, to find an answer

to the imperious question that arises from those breasts, "Where is the Lamb?"

I have seen the African women dance hour after hour, day after day, until one after another fell in convulsions at my feet; until from the swaying, leaping mass there rolled forth a form more devilish than human, who with an unearthly shriek fell before me. Did they carry her aside and tenderly minister to her? No. Heathenism has no lesson of compassion to teach her blinded devotees. We learn that only as we lay ourselves alongside the throbbing heart of the world's Christ. So she lies there, her mouth frothing, eyes twitching, and the horrid dance goes on. It is simply the effort, in their blind, helpless way, to meet this universal longing of the human heart.

Africa has been long asleep, but she is waking up, and the stretching of those limbs is startling the world and attracting the attention of civilization. She has not been dead; she has been but sleeping; and it remains for the enthusiasm of such gatherings as these to crystallize into effort, to bring from this giant rubbish heap of creation the battered, ruined masses of humanity, and by the unerring workmanship of the Spirit of God transform them into new creatures. For the love of God is broad enough to compass even the beastliness of African degradation, and the power of God is strong enough to go down into this rubbish and lift up these marred masses and transform them.

What is needed from this body of students then is a great enthusiasm that will crystallize into life. And by enthusiasm I do not mean noise, although it may manifest itself in demonstrations; but I want you to understand that the most enthusiastic man that ever lived was the meekest and the quietest of men — the man Christ Jesus. Enthusiasm, the kind for which I plead for Africa to-night, is the enginery of a Christ-like purpose which drives right on through difficulties, through opposition, through danger, to its appointed goal; enthusiasm that brooks no opposition, enthusiasm such as the Master had when He persisted in His work to such an extent that He had not time to eat, and His ever-solicitous friends came and said He was beside Himself; an enthusiasm such as was manifested by the grand old Apostle who had to explain the fact that he was "beside himself" in that matchless epistle in which he said, "If we be beside ourselves, it is unto God."

The call to Africa is being emphasized by the providences of God in the opening of the dark continent. Within the last few years marvelous transformations have taken place in the great continent. It was not very long since that it could be said:

> "Africa's geographers, in making maps,
> Put savage beasts to fill up gaps;
> And o'er inhabitable downs,
> Put elephants instead of towns."

But to-day the vast interior is being brought to our doors. Railroads are opening the hitherto inaccessible portions of the continent. When I first went into Central Africa we had to walk 350 miles into the interior, a lion springing into our camp one night and carrying off a tent. The journey which then occupied a month under such conditions can now be made in a day. Why? Because God has been working through human agencies to bring about His purposes for the dark continent. The English Government has just completed a railway 582 miles long, from Mombasa on the East Coast to Lake Victoria Nyanza.

There are two things which I want to call your attention to with reference to the dark continent. On that map which hangs over this platform you will see that Africa is in the form of a gigantic interrogation point which faces westward. Africa is asking the American student body why, why she yet remains the dark continent? Why, indeed? when at one time the strongest churches were there! For remember that the most brilliant of the Church fathers were at one time in Africa. Africa was the home of Augustine, Cyprian, Tertullian, Clement, Origen, — names immortalized in the annals of Christianity, household words to the student of Christianity, — and yet to-day Africa is the dark continent — why? Simply because that early Church did what so many of us are doing to-day: forgot that her business was to reach the unreached multitudes behind them, settled down to theological disputations, and God removed her candlestick out of its place, and the light that was in her became darkness — and how great is that darkness!

You will see, too, that Africa on the map is in the form of a gigantic ear. That continental ear has been lying there these centuries waiting for a message, — the only message which can bring hope into her hopelessness, the only message which can lift her from the mire, the only message which can transform her desert wastes into a garden of the Lord.

Here are people absolutely naked in body, smearing the body with red clay and grease instead of clothing; the eyelashes pulled out, teeth filed to a sharp point, the ears pierced and holes enlarged until I have frequently seen them insert a pound tin can in the ear and use it as a pocket in which to carry their trinkets: living in little huts shaped like a bee-hive, where you may find, as I have found multitudes of times, as many as eleven persons and seventeen goats in a hut fifteen feet in diameter. Is it any wonder that thus living with their beasts for generations they have become beastly in thought, in conversation and in appearance? Is it any wonder that a government official once said to me, "What is the use of you missionaries trying to do anything with these beastly Wakamba?" Yet every man in the world, bad as he is, has within him the possibility and above him the promise of redemp-

tion. Though he dwell in the rude hut of a savage and though he be so beastly that he bow before a stone and call it God,

"The man's a man for a' that."

He has inalienable rights before God, rights which were purchased for him by the blood of the Son of God, rights which that Son of God placed in your hands and mine, a sacred trust for him; but rights which — God help us! — we through the centuries have been appropriating to ourselves, while he has died in his ignorance of them. We have been sitting at the table of the Lord, feasting upon bounties which He purchased for us with His blood, while 800,000,000 Lazaruses have lain outside our gates and died there, as though there never had been a Christ!

I went to explore a mountain upon one occasion. I had to leave and return to my station, owing to some difficulties. One of the men had become very ill, and I had to leave him in the care of three others. I left food to last him until they reached the station, instructed them to help the man and charged them not to leave him, because the bush swarmed with wild beasts. I went my way. The next day the three men came into my house without the sick man. "Where is the sick man," I asked, "is he dead?" "No." "Why haven't you brought him in?" "We ate the food, and we didn't want to stay there to be eaten by lions." "But don't you know the sick man will be eaten?" "It don't matter," they replied, "he is going to die anyway; and it is the custom of our people, when a man is going to die, to take him into the bush, build a fire beside him and leave him." I said, "This is not the white man's way. I am going to find him." I did not find him, but what I found was the outline of a human form by the side of a little stream, and around that imprint of the form numerous tracks of lions and hyenas. And as that night I lay in my little open tent and the lions roared about us all night and the next morning, five minutes' walk from the tent, I came upon the fresh remains of a zebra that had been pulled down and devoured by the lions, it did not require any stretch of imagination to tell what had been the fate of the poor sick man.

You shudder at such an exhibition of man's inhumanity to man, which would leave a fellow man thus to perish miserably. But by so much as heaven is higher than the earth, by so much as spiritual bread is worth more than the bread that nourishes the physical body, by just so much is it worse to withhold the gospel from the African than it is to withhold bread from his starving physical body!

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?

"No; true freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free."

What, then, is the message for which Africa waits? The message of the Savior. And right here is the great difficulty that Africa lays before the students to-day. Multitudes of tribes in the interior have not a written language; they never can hear the gospel until you and I go there in the spirit of Christ and formulate a language in which to proclaim the truth. I had no means of getting their language except by talking with them. There was one word which it took me two years and a half of persistent effort to get. It was in my thought by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the camp fire. I listened to their stories, and finally my head-man, Kikuvi, told a story from which I hoped much, the story of a man who was attacked by a lion. But he never said a word that I could construe to be the one I wanted. I was about to turn away, when he turned to me and said, "Bwana nukuthaniwa na Kikuvi" — "The master was saved by Kikuvi." I immediately said to him, "Ukuthanie Bwana?" — "You saved the master?" "Yes," said he. "Why!" said I, "this is the word I've been wanting you to tell me all these days, because I wanted to tell you that Jesu, the Son of God, died to" — he turned to me, his black face lighting up in the lurid blaze of the camp fire, and said, "Master! I understand now! This is what you have been trying to tell us all these moons. Yesu died to save us from sin and from the hands of Satan!"

I have dwelt four years practically alone in Africa. I have been thirty times stricken with the fever, three times attacked by lions, and several times by rhinoceri, a number of times ambushed by the natives, for fourteen months never saw a piece of bread, and have eaten everything from ants to rhinoceri; but let me say to you, I would gladly go through the whole thing again, if I could have the joy of again bringing that word "Savior" and flashing it into the darkness that envelopes another tribe in Central Africa. Here is the call of the dark continent to you to-night, the call that we must answer in the light of the blessings and privileges which have come to us. I don't ask you to pity the heathen to-night, but I simply ask you before God, to treat Jesus Christ right. Is it right to receive eternal life at those scarred hands and then give Him the spare change we happen to have left after we have supplied our luxuries? Is it right to receive heaven at the price He paid for it, and then give Him the odds and ends, the things that cost us nothing?

THE UNEVANGELIZED MILLIONS IN CHINA

REV. W. S. AMENT, D.D., CHINA

I SUPPOSE that North China especially, is the saddest spot on the face of the globe. So you cannot expect the speaker to be in an especially cheerful state of mind. There are more weeping eyes, more sorrowing hearts, more people bowed down, more empty homes or desolate homes perhaps in my city of Peking than in any other city of the same size in any portion of the world. And China appeals to us by virtue of her very sorrows. She does everything on a large scale. When she is good, she is good on a large scale; when she is bad she is bad on a large scale. She is a great country, with great ideas. She had been a fountain-head of ideas to Asia for fifty centuries, and now she is great in her sorrow.

But China holds with terrific grip to her old ancestral errors, and it seems as if there was no power on earth or above which could break all these barriers. We believe that many of them are broken; but there are barriers not broken yet, which are bound around the mind and heart of China and which can only be broken when touched by the finger of Jesus Christ. In order to prove the truth of this statement, let me present to you two pictures, which I hope you will contrast and see their special meaning.

Come with me to Peking and I will show you a sight which cannot be seen elsewhere in the world. It is not a very wonderful sight viewed simply as a material object, but it is a moving sight viewed as a spiritual revelation of the condition of the people. It is an old cart drawn by a single ox, the only ox in the city of Peking. And what is the object of this old cart which traverses the streets and lanes of the great city every morning, so early in the morning that many foreigners have said there was no such cart in Peking? I saw it last spring and was almost shocked when I saw it, because I thought this Boxer explosion had blown it away and all it represented. But there it was, wandering along the streets of Peking. I looked in and saw its load. There were perhaps twenty-five little bundles in the cart. What does it mean? When a heathen mother sees the little infant which has come into her home, does she dare pour out upon it the wealth of a mother's affection? By no means; that infant may be a demon in human form, and not until that child has weathered the perils of infancy

does she dare give it the wealth of her maternal affection. If the child yields to some illness, she says: "My suspicions are correct; I see it is a demon." She tears off its clothing and puts it on the cold ground so that if it dies, the spirit will go down into the ground rather than into the house to disturb the people. And when it draws the last breath the fire-crackers go off to dissipate the spirit. It is no indication of hilarity when the fire-crackers are heard in Peking at midnight.

Shall the infant be buried? Does any one go over to the coffin-shop to buy a little casket for the infant? No, there are few infant coffins in the shops of Peking, and in the myriad cemeteries of China few graves of infants can be found. They take a bit of matting and a piece of cord, wrap and tie the child up and put it out of the gateway and let the dogs drag it around for two or three hours, and then will be heard the rumbling of the old baby-cart as it goes around from place to place and picks up these bundles. I mounted my pony once and followed the cart out through the south gate, and there stood the same old tower which had been there for hundreds of years, the same square hole, and the children were taken out of the cart and thrown in. And then the old carter got two armsful of fuel and built a fire underneath and burned them.

Contrast with this picture another one. Thirty-five years ago a Scotchman, a Scotch preacher, came to the city of Peking. He had been most successful in Scotland, in Ireland, and in Canada as a preacher of the gospel. His name ought to be familiar to you all — William C. Burns, a man filled with the Holy Ghost and with power. He was thirty-two years old before he felt the call of God to come to China. He was too old to learn well the Chinese language; I think it would be a remarkable man who could at thirty-two learn the language of China so as to be as fluent as in his own tongue. But this man, waving aside his numerous friends, came to China, gave himself to the study of the language, learned it as best he could, and he went out and preached to the people. But there is something more powerful than language. There was the power of the holy life and he was a holy man. The Chinaman is extremely shrewd in picking out the man that is inspired by the Holy Ghost. If you are filled with love, the Chinaman will look right through you as though you were made of glass. And so this William C. Burns became an evangelist, and traveled up and down the coast of China, never tarrying in one place a great length of time, but leaving behind him the fragrance and atmosphere of a holy life.

He came up to Peking and preached in our little chapel, the first one opened in that part of the city by Dr. Blodget, and it seemed as if there would be no results until Mr. Burns put his fiery personality there, when our first Christian helper in the city

of Peking was converted. For twenty years he could never mention the name of Burns without weeping.

Then Burns goes down to a market town south of Pao-ting-fu, and stays forty days. He talks with the men and women who gather around to hear the strange foreigner, and he gives the women needles and thread to secure their attention, and he becomes especially interested in one family. There are people in China known as "lovers of doctrine." This was a man naturally religious, he naturally loved the best things. How we missionaries look for such men in China, as the miner looks for diamonds in the earth, — these men of pronounced religious nature, men who pray to their god, men whose faith is shining with the very little light they have, and whose natures respond to the touch of Christ as a rose unfolds under the breath of spring! Such a man listened to Burns. They became interested in each other. Burns left a New Testament with that man, saying something about prayer. Five years rolled away, and this man had put his Testament on the shelf and it was covered with the dust of years. But a great flood came to his village, and that man saw his people praying to the gods to stop the rains, and he says: "Five years ago there was a white-faced stranger here who bade us pray to his God. I will look into it." He took down the book to learn of God and of prayer, and in a few days he heard that in another city there was a foreigner to explain the book. This man and a friend walked up to Pao-ting-fu, — sixty miles, — where this foreigner had waited eighteen months without seeing a friendly face or hearing a friendly word. Two strangers one day appeared before him. "Can you explain this book?" they asked. "Yes," he answered, "I came to China to explain that Book." Without waiting even to wash themselves, they sat down at his feet, and learned the gospel of Jesus Christ. How these men took in the truth, how their natures unfolded and expanded! They remained two months and were the first men in that church to be baptized. Back they must go. Down in their home there were two boys, — thirty years ago this was, — one about twelve, another eight; these boys and their mother must know the truth. Soon they return and the whole family was brought to the missionary to study. These boys accept the truth and receive Christian names. A few years later they want to know more. They go to the North China College to graduate and go through our theological school, whence they returned to their homes, eloquent and humble preachers of the gospel, reverently mentioning the name of Burns, who started their faces toward Zion.

One year ago last June you might have seen one of these sons, forty-two years old, a tall, stalwart Chinaman, standing by the side of his friend, Mr. Pitkin, and refusing to leave him. Pitkin says, "You have a wife and family here; you should escape." He said, "No, pastor, we stand or fall together." He

did send away his eldest boy, a beautiful fellow of fifteen years, with a Christian to escape to the mountains. The boy ran into a Boxer band. This Christian said, "Friend Boxers, do not burn any incense to find out if I am a Christian. Chop me into ten thousand pieces if you please, but spare this noble boy." And he told them the history of that boy so eloquently that a Boxer said, "I will adopt him as my son," and they spared the lives of both. But standing there at Pao-ting-fu, trying to do the best he could to defend the ladies in the back end of the compound, was his father.

There we have the character of the Chinaman, gripping with terrific tenacity those old errors, while on the other hand we see the possibilities of Christian truth as represented in this noble pastor and his blood-brother who survives now to carry on the work that he has begun. The Chinaman responds to the appeal of Christ. He has a pronounced religious nature; there is not a man on earth who has a more pronounced religious nature than the Chinaman who responds to the appeal of that which is highest and best just as soon as he understands it. What these waiting millions need, now that they are disturbed from their sleep of ages, is to have the finger of Christ put upon them, and they will stand the test when the hour of martyrdom arrives.

I believe that it was a Japanese artist who represented China in a cartoon as a mighty giant starving to death, while right beneath his cot were piles of gold and silver. China is a giant now starving for the truth, while Bibles are lying underneath the cot. It is for us to go and take out these Bibles, now that he is aroused and sees men as trees walking. This great giant is aroused and if happily stretching out his hands, he can come in contact with some one who will teach him the truth, he will be saved. Is it not the opportunity of strong men of all lands to turn their faces toward this mighty Empire, which seems to occupy a strategic point, spiritual as well as political, upon the earth? You can feel the pulse of the world in Peking as you cannot in any other capital. Is it not a mighty appeal that comes to us, "Give the Chinese the Gospel"? Is it not most important that China should come on the stage of history with her heart, as well as her head, right? She will have material education, she will have new ideas, machinery, railways, etc., but far more than these, does she need to come into contact with that divine personality of Jesus Christ who alone can bring out the essentially noble qualities of Chinese nature and help us to help them to fulfill the great prophecy of Isaiah, "These from the land of Sinim."

THE UNEVANGELIZED MILLIONS IN CHINA

F. HOWARD TAYLOR, M.D., CHINA

A YOUNG man came to see me as a doctor one day with a face as pitiful as a man's face could be. He had been suffering terribly. When I had gone into the matter a little and knew all about him medically, I was satisfied that the remedies which I had with me would be of no avail in his case, and I told him so. He was not surprised to hear it, but he was deeply disappointed. I waited until he had completely lost faith in me, and then I told him, "I have a friend here who can heal you this afternoon, and he will do it if you will let him." I do not wish to be misunderstood; I am not, in the ordinary acceptance of the term, a faith healer, though I believe in the omnipotent power of God to do anything that He pleases. But this was a special case and I pointed that man to Jesus. A native Christian who was with me, an old veteran who is now with the Lord Jesus Christ, took him into another room and there told him the story of the cross. Two hours later, when my medical work for the afternoon was finished and my patients had gone, I saw that man with the old Christian step out of the inner room, and never in my life had I seen such a change in so short a time. He was a young man of twenty-five, and he went to that room with his shoulders bowed and his head down and an awful look in his eyes that could not bear to meet you. He came out with his shoulders back, his head up, the light of life in his eyes and the joy of God in his heart. That man was saved and changed and transformed in a moment by the vision of Jesus Christ.

A little while earlier than that I was called one day to see a patient who was suffering terribly and had been for two days. Taking with me such instruments as I thought might be needed, I hurried to the patient as quickly as I could go. When I arrived, I found her in mortal pain and agony and soon learned that nothing that I could do could save her life. Had I been called two days earlier, humanly speaking, that woman would be alive to-day, and her death is due to the superstition, the prejudices of heathenism in China. Oh, if I could only let you feel this awful blackness of heathenism to-night, how I would thank God! Brothers and sisters, if I had been called to that case two days before and I had not gone, I verily believe that that death would have lain at my

door. Jesus died for every man and every woman in China, and he wants us to be fellow-laborers with Him. Shall we let them go? Shall we let them pass out into the night alone? or what shall we do in view of the fact that Jesus saves?

When the Boxer troubles broke out in North China, all the missionaries had to leave their stations, as you know. One of our stations in Ho-nan was left in that way, and the very day that the missionaries escaped, urged again and again by the native Christians to go, the Boxers got hold of the church register and went around to the homes of those various Christians. In every case they offered them absolute immunity, if they would renounce their faith and worship the idols. There were 100 members in that church, old and young, men and women, of all sorts and conditions. The rich, if they refused to worship the gods, would be reduced to beggary; the poor would suffer they knew not what. But among those Christians, there was found but one who went back that day. Ninety-nine of them stood firm and their homes were looted, their corn trampled down, their farm implements taken away, their cattle driven off and they were left destitute, for Jesus' sake. These are the kind of Christians that the Chinese make.

Would you not be ambitious to have a share at least with Jesus Christ in bringing salvation to them, if not in saving them? Oh, brothers and sisters, the Lord Jesus Christ was willing to die for you, for me! On His hands are the marks, on His heart is the scar, that He received from you and me; and He wants these people to be saved, and He wants us to help Him. He says to us to-night, "My child, lovest thou me? lovest thou me?" Two ways lie before you; the way of Jesus, which is hard, which means the sacrifice of prospects that are dear and bright — two ways; which shall be chosen? The Lord says, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Shall we not say to Him to-night, "Lord, Jesus, here am I; send me, send me!"

THE MISSIONARY EDUCATION OF THE HOME CHURCH

The Supreme Importance of a Campaign of Missionary Education among Children and Young People

The Printed Page as a Missionary Force

The Place in the College and Seminary of the Study of Missions

The Pastor as an Educational Missionary Force in the Pulpit

The Pastor as a Missionary Captain

The Pastor as an Educational Missionary Force in His Personal Relations to Church and Community

THE SUPREME IMPORTANCE OF A CAMPAIGN OF MISSIONARY EDUCATION AMONG CHILDREN AND YOUNG PEOPLE

REV. E. E. CHIVERS, D.D., BROOKLYN

BACK of this question there lies another: Does any obligation rest upon us, who have received the Gospel of the grace of God, to give it by all means in our power to those who have it not?

To that question there can be but one answer. Missions are not the mere accident or incident of Christianity; they are an integral and vital part of it. Christianity is essentially a missionary religion, and the outlook of missions is world-wide.

Missions, in this large sense are the response of Christian obedience to the explicit command of the risen Lord, "Go ye into all the world and preach the gospel to every creature." That order has never been countermanded; it determines forever the nature and the measure of the obligation of the Church. We have no right to hesitate in obeying it. True obedience will not go picking and choosing its way among the commandments of the Lord.

Missions are the response of the enlightened Christian conscience to a divine obligation of which even the great commission is but a special form. There is a divine "ought" which transcends the region of bare command, and which would make world-wide missions binding upon the Church, even though no formal command had been given. "The gospel of Christ Jesus necessarily issues in a missionary commandment."

Missions are the response of the Christian heart to the redeeming grace of God and to the spiritual need of man. Christianity is itself an outflow of the divine compassion. Jesus Christ is God's response to the world's spiritual need; and Christianity is untrue to its origin and impulse, if it hesitates about sending the gospel to the uttermost parts of the earth, or stays in its ministry, so long as one of the sons of men sits unenlightened in darkness and in the shadow of death.

Missions are the normal expression of the life of Christ in man's soul. The Christian is a miniature Christ. The Church is a continuous incarnation of the divine Spirit. We are not to think of missions as something extraneous to the life of the Church, something optional, that may be taken up or not at will, but as something that is constitutional to her very life.

All the characteristic facts and truths of Christianity involve and imply world-wide missions. The Christian conception of God as the Eternal Father, the Christian conception of man in the essential dignity of His nature, and of the relations between God and man as set forth in the Incarnation and the Cross, involve world-wide obligation. Missions inhere in Christianity and are of its very genius and substance.

And missions are the expression of an enlightened self-interest. God has so ordained things that they who quench or resist a divine impulse, or an appeal of human need for help, thereby suffer impoverishment in their own souls. It is true of the individual, it is true of the churches; the law of the Kingdom of Heaven is, "For whosoever hath, to him shall be given." Christianity is essentially grace; it is pure giving, and when men try to dam up God's living streams so as to make of them simply a pond in their own garden, they cease to be living streams and become a stagnant pool. The missionary Church is always and everywhere the growing Church.

Now, if all this be true, then there is nothing that rests with greater pressure of obligation upon the Church of the Lord Jesus Christ than the duty of quickening the missionary sentiment and stimulating missionary activities. There follows from this the supreme need of missionary instruction, in order to enlightenment and enlistment.

Let us turn our thoughts now for a moment in another line; and yet it is not another, for it grows out of what has already been said. Human progress, says one writer, can never be regular nor rapid, potent for good nor permanent, unless it is accompanied by an effort to elevate and educate the youth of the race. The salt for healing must be cast into the springs where the rills rise and whence the waters flow. We recognize this in the department of secular education; we are laying increasing emphasis upon it in all our reformatory and philanthropic movements. Happily, we are coming to a clearer recognition of this in the work of the Church. During recent years there has been a most welcome and auspicious change of attitude on the part of the Church toward the young, and a deepening sense of the claims of the young upon her care and training. Time was when the Church regarded with suspicion the young convert. To-day religion is not only regarded as a possibility of childhood, but childhood is regarded as the most favorable season for cherishing it, and provision is made as never before for fostering the life of faith in the young soul. And rightly so; for childhood is the age of sweet wonderment before the mysteries of life have become stale. Childhood is the age of faith, of simple dependence on the strong arm and the wise head and the loving heart of others. Childhood is the age of vision, of faculty for the perception of God, because as

yet the eye is not dimmed by evil passions. We are coming to feel that early consecration means unspeakable enrichment for the Church of the Lord Jesus Christ.

And yet, while there has been and is a growing desire to bring the young into personal relations to Jesus Christ and to develop them into Christlikeness on the side of personal character, the question of enlisting them in the great missionary activities of the Church has thus far remained largely in the background. The time has come in the Providence of God for bringing it into the foreground.

Another sign of the times, which is full of untold possibilities of blessing, is what has come to be known as the young people's movement, with its marvelous quickening of the young life in our churches and the enlistment of the energies of that young life along the lines of practical Christian activity. Time would fail us to tell the story of the United Society of Christian Endeavor and of kindred organizations, like the Baptist Young People's Union of America, the Epworth League, and others that have sprung up side by side with it, or grown out of it, and of the Student Volunteer Movement, which brings us together to-day with its related agencies. They are among the significant signs of the times. This changed attitude of the Church toward the young and this quickening of the life of the young are not, I take it, an accident, but part of the providential ordering of God. In the Sunday-school movement and the young people's movement of to-day we have a divinely given opportunity for the training and calling forth of our reserves to enter upon a world-wide missionary campaign.

But this means a measure of missionary instruction such as thus far has not been attempted. For the students in our colleges and seminaries and universities the Student Volunteer Movement supplies literature and instruction in admirable form. Formation of study classes for the use of this material should be encouraged in the churches even though a comparatively small number be enlisted in them. In our young people's societies a good beginning has been made in the way of missionary instruction. The great Christian Endeavor Society has furnished large inspiration to missionary development and given to missions a recognized place in young people's meetings and work. Some of our leading missionary societies have planned excellent courses of study for the young. For nearly ten years the Baptist Young People's Union of America has presented to its constituency a systematic course of mission studies known as the Conquest Missionary Course. The Epworth League has inaugurated an aggressive campaign of instruction. The Reformed Church has gathered its young people into a Christian Endeavor Missionary League and is compacting the forces of that Church for an onward movement. What

is needed in this direction is hearty co-operation on the part of our missionary societies. Admirable plans have been formulated, they need now to be extended and vigorously pushed. In this work our student volunteers can take a hand.

But we must begin further back. The foundation must be laid in our Sunday-schools. There must be a work of early seed sowing. In my judgment the time has come when our leaders in missionary work must knock at the doors of the International Sunday-school Committee and at the doors of the Sunday-school boards of our several denominations and plead for systematic missionary instruction in the Sunday-schools of the land. The missionary concert exercise once a year with a collection taken at that time will not suffice. A quarterly missionary exercise is inadequate to present the great subject of missions — the conditions and needs of the wide world and the story of missionary achievement. The time has come in my judgment when there ought to be a graded course of supplementary missionary instruction in our Sunday-schools and when a little time of each of its sessions should be given to this work. The good women of the Women's Christian Temperance Union knocked at the Sunday-school Committee's doors until they secured four lessons a year on temperance. Let our leaders knock at the doors until place is made for a course of supplementary missionary instruction.

Such instruction is important for the sake of the children and youth themselves, first, that they may get a clear understanding of the meaning and purpose of God's Word. The key to the interpretation of Scripture is the missionary idea. The Scriptures are a revelation of God's purpose of world-wide redemption. Missions are the continuous unfolding in history of that great purpose. It is important also for the symmetrical development of the character of these young Christians. The Christian character is not fully developed until it is missionary. Nay, we have come short of the very essence of Christianity unless we are missionary to the core.

Such instruction is needed not only for the sake of the young themselves, but for the sake of the Church that she may be fitted for her great work. All providential lines point to world-wide missions as the immediate and urgent work of the Church. That she may be alive to her responsibility and equal to her task her sons and daughters must be instinct with the missionary spirit. Her success in extending the gospel will react mightily upon her life and power at home. There is need to-day for a new apologetic for Christianity. Nothing can supply this so fully as a new and mighty energetic of missions. The battle is on to-day between naturalism and supernaturalism. There is no better way to stay effectively the tides of unbelief than by a mighty missionary enthusiasm which shall prove in the face of all gainsaying that

the gospel of our Lord Jesus Christ is the power of God unto salvation to every one who believeth.

We make our plea for missionary instruction too for Christ's sake, who has been patiently waiting during all these centuries for the placing of the crown upon His head. It was foretold concerning Him in the ancient days, "He shall see of the travail of his soul and shall be satisfied." Oh, the infinite measurement of that word "satisfied," — humanity redeemed, God glorified, Jesus satisfied!

THE PRINTED PAGE AS A MISSIONARY FORCE

MR. JOHN W. WOOD, NEW YORK

THE complete triumph of the foreign missionary enterprise involves two conversions. On the one hand there are the unevangelized and unconverted millions of the mission field; on the other there are the disobedient and indifferent Christians at home. The one party is intrenched behind religious superstition and racial conservatism, and the prejudice of tradition and ignorance of the truth of God. The others are intrenched behind religious inertia and selfish satisfaction with a personal salvation, and ignorance of the extent and character of the missionary campaign and consequent skepticism concerning its results. Against these fortresses of superstition and of selfishness, of prejudice and of ignorance, the missionary army must continue to mass its fire. If the victory is won, — and the victory will be won, — it will not come as the result of some sudden and brilliant dash, but through the slow and careful and calculating methods of the siege.

The living voice and personal influence always have been and always will be the greatest factors in the winning of this victory. But it is not always possible to bring together upon the strategic point that living voice and that personal influence; and so we must press into the service of the missionary enterprise all the means which are at the command of the Church to-day. Surely the printed page is one of the means whereby that voice may be re-echoed at any time and in any place whereby that personal influence may be more widely extended. Who of us can doubt that the invention of printing was God's gift to a world that needed to be freed from the shackles of ignorance and superstition, God's challenge to a Church that needed to be aroused to a sense of its responsibility to mankind. The printed page goes where personal influence is unfelt; it abides after the voice has ceased to speak.

And so this missionary force — and it is a missionary force

of no mean power — is being used with ever increasing effect. As a missionary force in the mission field, we know something of what the printed page has accomplished. It is only necessary to refer to the splendid service of Christian literature societies, like those of Shanghai and Madras, or the millions of pages of effective missionary ammunition sent out every year from the mission presses on the mission field. Above all, consider the splendid aid which has been given by the Bible societies of the world, eighty or more of them, under whose auspices the Bible or parts of it has been translated into 400 tongues and dialects; so that to-day more than 1,200,000,000 people have this Word of God in their own tongue. Yes, truly, the field of the world has been sowed with the seed of the Word, and it is bringing forth an inspiring harvest.

But as student volunteers to-day, it seems to me that your concern is more particularly with the use of the printed page as a missionary force in the home field, — as a missionary force to inform the ignorant, to convince the skeptical, to strengthen the faint-hearted. It is our problem to bring to Christian people, enlisted as they are under the banner of the Cross, supposed to be keen for the triumphs of that Cross, — it is our problem to help arouse them to a sense of the world's need and to a readiness to do what they can to meet that need. And so we stand to-day asking ourselves, How can we here at home turn this printed page into a missionary force in the campaign of education and enlightenment which we are trying to push forward? Type is lifeless, paper, we are told, is a non-conductor; and yet the printed page in a very true sense is an expression of life. It is the means of conveying the message of God.

May I venture to offer a few very simple and more or less practical suggestions to the members of the Student Volunteer Movement concerning their relation to the printed page as a missionary force now and in the future? The report of the Executive Committee yesterday told us the splendid truth, that students are the largest purchasers and the largest users of missionary literature. And yet I am sure that there is abundant opportunity for development. I am perfectly sure that the students of the world have not begun to use as they may and as they will this printed page as a missionary force.

There never was a time when the quality of missionary literature was so high, when the quantity of missionary literature was so great. I was talking the other day in New York with a prominent publisher, a publisher of a vast range of literature of various kinds, and he told me that fully one-half of his publication list from year to year was of missionary books. He told me, moreover, that he was able to trace in a very distinct manner the influence of the missionary literature of the last decade, upon the attitude of people toward the missionary enterprise. Through the

reviews that came to him as a publisher, through the reflex action of editorial opinion, he was able to see how books of the last four or five years have helped in a very large measure to mold editorial opinion and, through that, public opinion, and to help people to get a truer idea of their relation to the missionary enterprise and of its significance and success. And if that be true, surely as students who are enlisted in this missionary campaign, you and I have a special responsibility to link the forces of that missionary page unto all the inertia and the indifference to missionary interest which we find about us.

For instance, have you student volunteers ever examined your Sunday-school library at home? Do you know what missionary books it contains? Have you ever advised that some of them be cast out and others put in? Have you ever examined the public library of your own town from the missionary standpoint to find out how you might introduce other or larger measure of missionary reading? A friend of mine in a western city not long ago, as the result of three or four years' patient labor centered upon the librarian of the public library of his town, was able to report that he had succeeded in establishing in that library a missionary section; that the librarian had printed a missionary catalogue; and that the calls for missionary books had increased many hundred per cent. What are you doing to help your own missionary boards to produce better missionary literature? You create the demand, and I am pretty sure you will find that they will respond with the supply. Above all things, let me urge that you insist upon having good and attractive missionary literature. The time is past, it seems to me, for the missionary campaign to be presented with that deadening and dulling effect with which it has sometimes been presented in the past. There is no other campaign so full of thrilling incident, so full of momentous issue, as the missionary campaign; and you and others who use missionary literature have a right to demand that it shall be of the very best quality.

And then ask the secretary of your board to put your name on a list of those who receive every new missionary leaflet as it is issued. If he has not such a list, ask him to start it and put your name at the top; and then as the missionary literature begins to come in, study it with relation to the individual cases that you know about you. Here comes perhaps a leaflet about the work of medical missions in China or India. You know some one who does not care very much about the missionary campaign in its full significance, and who yet has a sufficient degree of human kindness and love of fellow men about him to care something about the relief of human suffering. Bring that leaflet to bear upon him. And so throughout the year as the leaflets come in, apply them to individual cases and see that through them you help to bring about

some individual conversions. And then suggest to us in every way that you possibly can the kind of leaflets that you find most effective in your work. You are in touch with the objectors, in touch with the needs of the wide range of the mission field. Some of us in our offices do not always get into touch with the field. You can tell us what we ought to do; and if we cannot do it, you can impeach us, and I think you will be justified in so doing.

And then, once more, I believe that the student volunteer has a very real relation to the missionary magazine of his denomination. Do you know, it is simply distressing to find the walls that are built up around the circulation of the average missionary magazine. I am sure that there is not a Methodist volunteer here who can be satisfied to know that The Gospel in all Lands has a circulation of 10,000 copies a month, while there are 2,900,000 communicants in that denomination; one subscriber to 290 communicants. Not a Baptist volunteer here will be satisfied to know that the Baptist Missionary Magazine, excellent as it is, should have a circulation of 14,000 copies a month, while there are nearly a million communicants in this denomination; one subscriber to every seventy communicants. Not a Congregationalist volunteer here is satisfied, I am sure, that the Missionary Herald, one of the best missionary publications in the United States to-day, should have a circulation of 13,000 copies, while there are 635,000 communicants in that denomination. I am not at all certain that even the Protestant Episcopal volunteers will be satisfied to know that the Spirit of Missions has a paid circulation of 10,000 copies a month, while there are 750,000 communicants of the Protestant Episcopal Church. And even the Presbyterian volunteers, although they are ahead of most of us, are not satisfied with the high water mark of 40,000 copies a month of the Assembly Herald, when there are just over a million communicants in the Presbyterian Church.

You have the opportunity of sowing the great field of missionary indifference with missionary literature. You have the chance of planting seed which shall endure, which shall spring up and bring forth fruit. And I am sure I have only to mention that fact to enable you to go back to your homes and colleges and the home churches, and to bring into them a knowledge of what they are not doing, and help them turn about and do better and learn the news from the field. What would you think of any community in this country that would have been indifferent during the war with Spain to the news from Cuba and the Philippines? What would you have thought of those who cared nothing about the triumphs of the Rough Riders, or our representatives in the Eastern Archipelago? We thronged to the bulletin boards, we were keen for news from the seat of war. There is a greater war on, more momentous in its issues, more far-reaching, bringing greater blessings to the people who live in the world to-day than any

campaign ever waged with earthly arms. And you and I have the opportunity of bringing home to the people the knowledge of what is going on.

And then, to turn for a moment to the other side of the question, many of you will be going before long into the foreign field and meeting the stern realities of human life as it is lived apart from God. You will see there how superstition and indifference to manhood, womanhood and childhood, plunges man and woman into suffering and degradation and sin. Your hearts will be torn, and you will throw yourselves with a splendid abandon into the work to be done. But, brothers at home on furlough, remember that the work of the missionary cannot altogether be done among the people with whom he labors. I grant that it is unreasonable; we have no business to demand that the man who is doing what you will be doing shall be stirring our faith and keeping us in form. And yet we need it, and I ask you on behalf of thousands and millions of Christians in this home land, to tell us how the campaign goes; help us to see how the truth, as it is in Jesus Christ, uplifts communicants, how it changes individual character, how it helps man more and more to grow into the stature of the fulness of Christ.

THE PLACE IN THE COLLEGE AND SEMINARY OF THE STUDY OF MISSIONS

MR. HARLAN P. BEACH, M.A., NEW YORK

When any new branch of study is to be introduced into an educational institution, there must be a very good reason for such introduction. I suppose that there is no professor or college president here who would not say that the addition proposed ought to be consistent with the highest aims of the institution into whose curriculum it was to enter. Hence, before attempting to state what the place of mission study is in the institutions of higher learning of the United States and Canada, let us briefly consider what the fundamental objects of the college and the seminary are.

After nearly seven years' acquaintance with 500 institutions of various sorts on this continent, I should say that the ideal college had five great aims. It ought, in the first place, to stand for the extension of helpful knowledge. This is so self-evident an aim that nothing further need be said concerning its importance. Indeed, it is too often regarded as its sole object.

A second and more important function of the college is to foster the development of mind. Joseph Cook said once, in

an address in which he gave a brief history of his own college experience, that some persons had the idea that the college was a place where men went to reap the fields of knowledge. His own experience had taught him that the essential function of such institutions was to teach the student how to sharpen his sickle. When once that was accomplished the fields readily yield their store of helpful information.

A third object in an ideal institution is the upbuilding of a noble character. While students often forget this, the true educator will never lose sight of the fact that his mission in life rises above the wood, hay and stubble of the curriculum and finds its ideal work in molding the symmetrical and strong characters which receive some of their most abiding lineaments from the personality of their instructors. Probably no man in the States ever had the same personal influence over students as the venerable Mark Hopkins, who would sit on one end of a log and give to a future President of the United States sitting at the other end those ambitions and visions of highest usefulness which afterward blessed the nation.

A fourth aim ought always be born in mind by both student and professor, namely, that the college is the place for imparting visions. Whatever we may think of Voltaire's writings, we will certainly agree with his dictum, that the educated man is the one who is unwilling to view the world from the spire of his parish steeple. If there is any place in the world where the youth ought to gain a great conception of the world and of his relation to it, it certainly should be in institutions of higher learning. That curriculum or faculty in which provision is not made for this breadth of view cannot lay large claims to ideality.

A fifth object of the college is to aid its students in arriving at wise decisions as to their personal investment of life. Men and women do not spend four of their best years within college walls simply to gain a B. A. or any other degree. A far higher object ought to animate them as they think of the future and of their possible relation to the world in the coming days. That institution is far from fulfilling its high mission, which permits its graduates to go forth without having in some way aided them to most wisely decide upon one of the greatest questions of any life.

Turning from the college, I would say that all of the objects which have been so fragmentarily mentioned should characterize the work of our theological schools. But there are also four other objects which are especially true of this class of institutions. Thus the theological seminary is the one place of all others in which the student should gain a deep knowledge of God and of His will. This purpose is stamped on the very name of the institution, as *theos,* God, is at the very forefront of theological. How can the

true man enter a ministry of any sort until he knows God in some large degree? It is the rare privilege of seminary students to give months and years very largely to the contemplation and following of God in His divine manifestations.

A second aim that should characterize the work of the seminary is the unfolding before its students of the Kingdom of God in its gradual development during the early centuries and in the rapid advance which has characterized the last hundred years. Of what value is Church history, if it merely informs men that ten heresies existed in this century, so many persecutions in that period, and that such and such excrescences developed in the Church during another century, while the student remains blind to that onward sweep, that unfolding of God's great world-embracing plan as it advances majestically from age to age? The great factors which underlie this growth, untoward events that have at times been a long winter, nearly extinguishing its life, the great spirits that have illuminated the darkness and proven epoch-making men, — all these should come to the knowledge of those who are to be the future leaders of the Church.

Again, the knowledge of a world still unconquered by righteousness should be imparted by the theological seminary. Nineteen centuries have passed and more than half the world is still devoid of a true knowledge of God and in that sense, at least, is in rebellion against Him. Just what are the strategic points in the battlefield of the twentieth century? What are the forces of evil arrayed against the truth? What are the obligations resting upon the ministry to extend this Kingdom of God throughout the earth? If the great commission means anything, it certainly signifies that Christian leaders the world over should be thoroughly informed, wholly sympathetic and deeply in earnest with regard to the great missionary enterprise.

These three functions of the theological seminary should be supplemented by a fourth object, namely, the setting forth of ways and means for winning the world for God. While homiletical professors give much time to the narrower question, though of apparently greater importance, as it affects the local American churches, there are forms of foreign missionary effort which it would be of great value to the student to become acquainted with, merely as suggestive for home work. Moreover, no home pastor liveth unto himself. A world-wide obligation rests upon him also; and it is the business of his professors to give him a glimpse at least of those dynamic forces that have paved the way in Hawaii for Christian statehood; that have transformed the Fijis from habitations of cannibalistic cruelty to the greatest church-going community in the world; that are to-day bringing Pentecosts to Uganda in the heart of Africa, to the millions of North India and to Korea's eager multitudes who await the coming of the mis-

sionary. Homiletical professors inform the student concerning the comparatively new ideas and methods of the institutional church, but they forget that long before Toynbee and earlier English students of city problems had formulated their plans, mission fields were everywhere dotted with institutional churches of greater or less efficiency.

Having glanced at some of the objects of the college and seminary, I ask you to return and answer this question. Does the study of the extension of Christ's Kingdom minister to the objects thus brought before us? Note the first object stated, namely, that the college exists for the extension of helpful knowledge. Surely a study of missions can minister to that aim. When a student at Yale we spent three days in an exhaustive study of an animalcule infesting the alimentary canal of an angleworm. So exceedingly rare was this creature that no specimen was available; all the study was done through diagrams. Such knowledge certainly was not very useful to the animalcule, and I think also that it was not especially valuable to us. Yet I was four years in that college without ever having heard a single professor hint to the students that there was an animal man in Africa, an animal woman in India and an animal child in China. They never told us about these and other human beings whose animal instincts dominated the life and who needed to be raised and made living, dynamic souls. I am not criticizing my *alma mater,* for she was no worse than any other colleges at that time. They probably studied half a dozen animalculæ in other universities, animalculæ from an even less aristocratic environment. In maintaining that the student ought to acquire in college helpful knowledge, I mean such knowledge as enables us to assist the other needy man. We men and women should not care half as much about inorganic chemistry or biology as we do about the man and woman in the world who are dying for need of us. Mission study will help us to meet this great altruistic obligation.

It may be objected that missions do not minister to the second function of the college, namely, mental development. I confess that some mission study classes with which I am acquainted do not make the study minister to such an end, as they look upon our text-books as so many pages to be memorized instead of digested. I would suggest that if this is the plan adopted, it be carried even farther. Instead of memorizing lists of names, endless statistics, etc., why not memorize your list backwards? It will be a splendid preparation for learning the Chinese language. There is, however, a large value coming to the mental development of a student derivable from mission study. It is well known that metaphysics are a test of mental ability and a help toward increasing mental strength. I would commend to you a study of Hindu philosophy and of some of the ontological problems which confront

every Japanese missionary, and I do it with the assurance that such a study will increase mental capacity, even if it does not add any useful knowledge. The point of view that one gains from a symmetrical study of missions cannot have any other effect than that of developing intellectually the one who does this work.

Passing to the upbuilding of noble character, it is easy to maintain the contention that scarcely anything will prove more helpful than a study of heroes of the cross as they are seen accomplishing their most difficult tasks in every section of the globe. Is it possible to come in contact with the Saint John of our day, Dr. Paton, or that old friend of mine who went up and down the wilds of Mongolia preaching Jesus, James Gilmour, without being perceptibly influenced by the process? The same results will follow in greater or less degree from the study of the lives of other witnesses in various parts of the mission field.

Would the student have vision and learn what man really needs? Dr. Dennis's "Christian Missions and Social Progress" and that portion of his work which has been used in our study classes will be a revelation to every student; and when with this exposition of need is linked the biographical study, just alluded to, there will be no trouble about myoptic vision in our colleges. It is easy to know what the conditions and need are in our own city or state or country. That is imbibed without any special study; but mission study text-books are a necessary telescope which enables the user to look across the seas into the wilds of inhospitable countries and into the carefully guarded gates of heathenish abominations.

As to the formation of convictions concerning the personal investment of one's life, the testimony of hundreds of students proves that mission study is a sovereign aid in arriving at wise conclusions. Young men and women see that there is something besides rhetoric in William Carey's fear lest his son should shrivel into a mere ambassador of state when there was the possibility of entering a calling which had raised the father from the cobbler's bench to be the ministering servant of India's millions. A knowledge of David Livingstone not merely broadens a student's view of the world, but makes him realize that such a life is as much greater than one devoted to money-getting as his small bronze statue in Princess Gardens in Edinburgh is really greater than the majestic fane of Sir Walter Scott hard by. Let us not come up to the end of senior year and then lightly and flippantly decide where we shall place the choicest of all investments, that of our lives. Let us think of the Master's hundred-fold rather than of a possible thirty or sixty-fold increase from our investment of self. A study of missions will enable us to see what the need is and whether or not we are fitted to enter that Christlike service.

There is nothing that can minister more to the four special objects of the theological seminary, as mentioned a few minutes ago,

than this same study of missions. I remember how some fellow-students at the seminary failed in examination on the difference between homoousion and homoiousion, and how they stumbled over the hair-splitters of mediæval scholasticism. There are some things that theological students are just as well off without knowing, but this great world movement — the expansion of the Kingdom of God — is a subject concerning which they ought to be thoroughly informed. Without specifying particulars in which mission study will greatly minister to each of the highest purposes of the seminary, I may say that they are manifestly the scarlet thread which runs through all the weft of those three important years. No man will succeed in the ministry at home who does not have the mind of Christ and His vision of a world in need, as well as a personal conviction as to his own responsibility toward the extension of the Kingdom in regions remote. We can, then, introduce the study of missions into the seminary with a perfect sense of safety, as it is the one place where missions should be most studied; since without this fundamental knowledge the man of God is not thoroughly furnished for any good work.

To put the truth which I have been trying to make clear in another form, I should say that the justification of the introduction of mission study into the college curriculum is that it may inform, inspire and aid to wise decisions. In the theological seminary missions ought to be introduced for the reason that those who are to be leaders of the Church should be indoctrinated concerning missions and trained to propagate the great ideas underlying the enterprise. It ought also to make every theological graduate a man with a mission, whether he is to stay in Christian lands or go to non-Christian countries.

I need not set before you at length what the Student Volunteer Movement has done for mission study in college and seminary. Some of you, however, would doubtless feel defrauded if I were not to give you a few statistics. I do so with regard to the four years' cycle of study intervening between the Cleveland Convention and the present one. The statistics are based upon the student sale of text-books. While this is not a very satisfactory criterion, since in some sections more students buy them than enter classes, while in other parts of the country two or three students use the same text-book, it is nevertheless a better basis for exploiting the work than the meager reports coming to the office from classes. According to our records, there were sold during the first year of the last four years' cycle, 6,630 text-books; during the second year, 7,385; during the third year, 7,445; during the last year of the cycle, 8,748. A chart, which you will find in the exhibit room below, will make these facts clearer to you. I only need add that at one time or another, 297 colleges and universities have been studying our courses; sixty theological seminaries, thirty medical colleges, and

seventy-two other institutions have also enrolled classes. During the last three years, of which alone we have records, 296 classes in churches and young people's societies also reported to us as using our text-books.

It is unnecessary to explain to this college audience how the work of the Educational Department is carried on, as you are perfectly familiar with it, while others desiring to do so may learn concerning its methods by writing to the Volunteer Office. I simply wish to call your attention now to some regions beyond, as we need the help of all representatives of colleges, universities, theological seminaries, professional schools, normal institutions, etc., in order to make the work a success. We ought to enter new fields. Every institution here represented not already enrolled should speedily undertake the work. Many of those institutions already having study classes should enlarge their work, substituting for a single class a system of classes, one for each year, freshman, sophomore, etc. Then there ought to be new developments on our part, such as special courses for preparatory, medical and theological students, candidates for the mission field, and others. Reading courses ought to be provided for the very busy, though not for others, as it is not as profitable a method as gathering missionary information from genuine study. Then, too, I would urge all leaders to advance in the direction of improved teaching in their classes, and I hope that the Department itself will be able to aid in the future as it has not in the past in this direction. My only word then to you is the call for a forward movement. Perhaps we, as leaders, can best advance, as did Neesima, upon our knees.

Finally let me call your attention to the duty of the hour. We students are related to the great problem which is before this Convention, the one confronting the Church of Christ. None of us will feel very keenly the obligation to carry to all men in our generation His Gospel, unless we have beneath us the solid basis of facts and the inspiration and enthusiasm which is awakened in so many hundreds of lives every year through the careful study of missions. How is the evangelization of the world in this generation to be accomplished? It largely depends upon you. If Jesus Christ were to come to the colleges to-day, He perhaps would not remove from the curriculum existing studies, all of which have their large value, but He would say of mission study, " This ought ye to have done," whereas we have left it undone. Is there anything greater, more inspiring and more obligatory than the extension of the Kingdom for which Christ died and ascended to heaven? Is there anything more to be coveted than to become even a small factor in casting into the wide world the seed which is the Word of God, or perhaps the fertilizing of that seed by our own blood, as many a man and woman did in China two years ago? We must feel the inspiration of God and have His Spirit in us, if we are to

extend through our colleges and other institutions of higher learning this great propaganda. In view of all that we are hearing on this mountain-top of privilege, dare we let this matter go by default? Let every one of us ask the Master what He will have us do in our own institution and then beseech Him that He will make us faithful in all that this indication of duty demands.

THE PASTOR AS AN EDUCATIONAL MISSIONARY FORCE IN THE PULPIT

REV. J. W. MILLARD, D.D., BALTIMORE

In the city of New York there have recently occurred several distressing accidents accompanied with large loss of life, and the whole city is aroused to a fever heat of interest in certain investigations to find out who was to blame. There is no necessity for any investigating committee to find out who is to blame for the present condition of affairs in the heathen and Christian world.

In the Southern country from which I come and on the border of which I now live, there is a certain church whose annual report to the associations has come to be somewhat of a classical illustration. Their annual letter reads something like this: "Number added to the church last year by baptism, none; number added by letter, none; number dismissed by letter, five; number of members who have died, three." Then proceeding to their financial statistics we read: "Amount raised for state missions, nothing; amount raised for home missions, nothing; amount raised for foreign missions, nothing." And then the letter closes each year, I am told, with this line of writing: "Pray for us, brethren, that we may continue faithful to the end." A very merciful prayer, I would say, for the end is surely not very far off. Now, you smile at this story, and yet I tell you that it is not an isolated case. In the Southern Baptist Convention last year, the Corresponding Secretary of our Home Mission Board undertook an investigation to find out what churches were supporting missions at home and abroad, and he brought out these figures, that out of nearly 19,000 churches composing our great Convention, 3,647 churches were giving as much as $2 a year to home missions. His estimate was that 500 more churches were giving more for foreign missions than for home missions; making out of a grand total of nearly 19,000 churches, a few more than 4,000 of which are giving as much as $2 annually for the spread of the gospel of Christ in foreign lands — a result that brought the blush of shame to our cheeks.

And yet, my brothers, from all this great land of ours, while

the condition elsewhere may not be statistically so bad, I feel very sure that it is really as bad as it is with us. Andrew Murray uses this illustration: Suppose a man owes a debt of £1,000 and after several years of close saving is able to pay back £5 of his indebtedness; he is not a subject for congratulation, and his creditor would have a small idea of his ability to pay the balance, if he found him going around seeking congratulations from his friends over what great things he had done in the last several years. Christendom's debt to her great Lord and King a century ago was one thousand millions of immortal souls lost in the darkness and deadness of heathenism and sin. After 100 years of hard work we have paid to our King five millions of redeemed ones, leaving a debt of nine hundred and ninety-five millions of immortal souls that we have not paid; and yet we seek to congratulate ourselves over what great things we have done in this past century. Such is the condition in foreign lands, nine hundred and ninety-five unsaved millions.

Come to our own land and I am constrained to say that we are asleep, that God's Church is not interested in this great work of saving souls. I know that individuals are interested, that local churches are interested, that this Convention is interested; I know that missionary boards are interested; but I do say with all the candor and earnestness of my soul that the Church of Jesus Christ as a whole is utterly and absolutely indifferent to the spread of the gospel in foreign lands. She knows nothing of that consuming passion for souls that came into His heart while He was upon this earth.

Now, who is to blame for this? Not God; He gave His Son. Not His Son; He shed His blood. Not the Holy Spirit; it is His wont to go majestically into every open door, and only through His presence and help have we done what has been accomplished. Who is to blame? Not the people; they are the sheep of God's pasture, and we should look upon them as the Lord did when He was upon earth, "And Jesus saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd." His stinging words were spoken against priest and scribe and Pharisee, and not against the people themselves. Who, then, is to blame? Let me not be counted ungenerous and unloving towards my brethren in the ministry when I say that we are to blame.

And so to the pastors now and to come, to those of us who are already in the thick of the fight and to those before me who are preparing to enter when God shall permit them to do so, I have this to say of our responsibility in arousing God's people to the importance of the subject that lies before us. If our modern missionary movement proves a failure, Jesus Christ will hold us ministers accountable; for He has given to us a place of leadership and power, and He called us into that position, not to be scholars, not

to be eloquent, not to find rich places for life, but to spend all our energies in working for that which lies closest to His bleeding heart, the saving of the souls of the millions who are lost. No man in all this world assumes a position of such great responsibility as that of the pastor when he enters upon his work of the ministry. As the executive of the local church he stands at the head of the individual congregation as a leader. As the executive of the great commission he stands next to his Lord. Thus as a bishop of souls, the pastor is the missionary middleman, entrusted by Jesus Christ with the spread of the commerce of the gospel. Now, the layman is entrusted with the stewardship of money, the pastor with the stewardship of facts and forces. And if the world be not brought to the knowledge of Jesus Christ in this generation, it will be because the ministers of God have been derelict in their duty, and have failed in dispensing to their churches, and through them to the world, the facts and forces that have been committed to them by the great Head of the Church.

Wherever there is responsibility, there is opportunity. So let us notice, in the second place, with what the minister faces this great responsibility that is placed upon him. First of all he is a man, and like every redeemed soul in the church of which he is pastor, it is his to exert his manhood and spend his money for the spread of the gospel. Secondly, he is usually an educated man, and like every other man of influence he must throw himself into the denominational machinery and make things go. But in the third place, unlike any one else in his church, he is a minister of the Lord, to whom is entrusted "the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself." "No pent-up Utica confines his powers," but God has given him a world-wide interest in a world-wide work.

Others are to follow me who will discuss the pastor's work as a man in the community, and so I want to call your attention to the importance of the pastor's being an educational missionary force in his pulpit, as from Sunday to Sunday he talks about the unsearchable riches of the gospel as it is in Jesus Christ. It is the custom of our day to depreciate preaching, and we are learning in its stead to put the emphasis upon uplifting work and social betterment. I want to insist this day upon the importance of preaching; gospel preaching, Christ-like preaching, old-fashioned preaching, the preaching that centers around the cross of God's crucified Son. If we could get one sermon a year on foreign missions from every evangelical minister of the United States and Canada, we would see a great advance along all the lines by God's hosts. And if we could have three or four rousing sermons a year from every pastor in Christendom, the missionary problem would be solved and all the world won for Jesus Christ. I want to put emphasis upon the preaching. I do not mean essays on hymnology, or on the great

novels, or the great poets. There is quite a difference between lecturing and preaching, and what I want to insist upon is not lecturing but preaching.

It may seem foolish to us to see a man week after week stand twice each Lord's day upon the platform or behind the desk, before a few hundred people, and talk to them while they listen. "It hath pleased God by the foolishness of preaching to save them that believe." It is God's method of advancing and propagating His truth. You will remember that St. Paul, in speaking to his son Timothy, gave as his great command, "Preach the word." Of himself, although he was a foreign missionary and an apostle of Jesus Christ, Paul twice said, "I am appointed a preacher and an apostle and a teacher," his position as preacher of the gospel of Jesus taking precedence in his mind even of his being called to be an apostle of the Son of God. The preacher is a herald of the court of heaven when he stands in his pulpit to preach.

God has set His signal approval upon the work of gospel preaching. When did the new-found truth gain its great victory in Jerusalem? Not when Jesus hung dying upon the cross, shedding His blood as an atonement for the sins of the world; not when in the power of God He rose from the tomb upon the first Lord's day, though that was the consummation of His work and the Father thus set His seal of approval upon Him that He was God's Son. No; the great victory of the early Church was won when an obscure fisherman preached to a great crowd upon the day of Pentecost, and the spread of the gospel went around the world under the preaching of the eloquent Son of Consolation and of the great Apostle of the Gentiles.

Now, what object is the minister to have before him as standing in the pulpit he preaches about missions? I think he may have a threefold object, remembering that as an educational missionary force God has put within his keeping the finding of the men, the finding of the money and the creating of a missionary atmosphere in the church of which he is pastor.

First, The pastor is to find the money. Instead of an income of $16,000,000 for foreign missions, God's work in foreign parts should have ten times that amount. And the money is in the hands of Christians, too. I suppose the world has grown more in wealth in the past century than in the 2,000 years before, and nearly all that wealth is in Christian lands,— the major part of it in Protestant lands. The amount of wealth in Protestant countries is well nigh incalculable. In the United States alone, in 1880, it was estimated at $43,000,000,000, and since then it has increased to almost incredible proportions. From one-fifth to one-third of this is said to be in the hands of evangelical Christians. Add to this the money that Christians own in Canada, in England and upon the continent of Europe, and the total sum represents a financial ability

many times beyond the reach of all the heathen nations combined. If this amount of wealth were consecrated to the Master's use, it would be fully equal to carrying the gospel to all the world within this single generation. The nineteenth century worked and saved and grew rich and left its fortune to the twentieth century. As David grew rich upon the spoils of war and left his wealth to his son to build the temple of Jehovah, who knows but that the nineteenth century growing rich upon the spoils of commerce, left her wealth to build the true spiritual temple of the Son of God? It is with the ministers to reach this money for missions.

And the pastor is to find the men. Very few Christians attend meetings like this, but you and I can go home to our churches and there seek out individual men and women of our congregations and lay upon them the responsibility for going to the missionary field. Pardon a personal illustration. When I first went to the church where I am the pastor, I found that they had given a great deal of money to missions but not many missionaries. I set to work, not to get more money, but to try to get men and women. And so we began in our monthly concert of prayer for missions to ask God to raise up from our sons and daughters those who pleased Him and send them abroad to preach His gospel. After three or four years I learned that a young fellow who was a graduate of Yale, taking his medical course at Johns Hopkins University, a member of our church, was going to China. Soon I found that one of our most beautiful and accomplished young women, wealthy and refined, the daughter of a man of national reputation, was going with him as his wife. I almost felt like saying, "Not these, O Lord! they are our best." Then I remembered that thus God had gloriously answered our three years of prayer. They are to-day in China, and God grant that they may do a noble work. And just the other day I found that two others of our young people were thinking of going as missionaries; and to-day in this hall there are three young people, three of my best, who are delegates from as many institutions at this Convention. May God lay His hand upon them and send them to foreign parts as messengers for Jesus Christ.

Find the money; then find the men; then build up an atmosphere of missions so vital that it will permeate all around, so real that the casual listener will feel it. You need not necessarily preach upon missions, but let there be something in that room that will impress the casual worshiper with the fact that there is a church that is in touch with the vital idea of the world-wide evangelization. That can only be accomplished by the pastor himself. Let him, like Jesus, look out upon the fields whitening to the harvest; let him pray about missions and study them in his closet, then preach them in his pulpit. Let him study the great commission, get his own heart on fire, then throw on the fuel and let it burn!

THE PASTOR AS A MISSIONARY CAPTAIN

REV. EGBERT WATSON SMITH, D.D., GREENSBORO, N. C.

THE address to which we have just listened has shown us the pastor as a missionary teacher, informing and inspiring his people, through the preaching of God's Word. We are now to consider the pastor as a missionary captain, marshaling his church, and leading it into active service.

1. His enthusiasm and success in this work will depend upon his conception of what his church is for. The true missionary pastor does not believe that missions are a good thing for his church. No; he believes that missions are the chief end of his church, the supreme purpose of Christ's organization of it and the indispensible condition of Christ's promised presence with it. The true missionary pastor is not satisfied with having a missionary society in connection with his church, however active and liberal that society may be. Here are two last commands of Christ: the last before His death, "Do this in remembrance of me;" the last before His ascension, "Go ye into all the world and preach the gospel to every creature." To honor the one is not a whit more binding upon all Christians than to honor the other. The true pastor therefore realizes that his whole church as such is itself the missionary society, organized for a missionary purpose and consecrated to a missionary Savior.

2. When this conception becomes fixed and glowing in the pastor's heart, at once his duty stands out clear and imperative before his eyes. And that duty is to enlist not some but all of his members in the imperial cause of missions. To do this he will usually find it necessary to subdivide his congregation, organizing them into smaller and more wieldy groups under the best leaders he can find; so that men with men, women with women, children with children, may study together, pray together, work together and give together for the evangelization of the world. With these societies the pastor will keep in sympathetic touch, encouraging effort, suggesting methods and supplying them with the missionary literature most suited to their age and needs.

But however thoroughly the congregation be thus organized, there will remain many church members not allied with any particular group or society. Not one of these should be overlooked. An active committee should keep a list of all of them, and should

endeavor personally to secure from each one every year a subscription to the great cause. The sum thus secured from these irregulars is often surprisingly large.

By the methods thus briefly outlined the pastor can enlist practically his entire congregation in the work of missions and make his whole church what Christ intended it to be — one great missionary society.

3. One thing more the pastor must do, and that a vitally important thing; he must set before his people some definite object of missionary endeavor and urge them to its attainment. This object may be the support of a foreign missionary, or of a native preacher, teacher or student. It may be the building of a mission church, or hospital, or schoolhouse. Whatever it be, it must be something definite and something large enough to inspire enthusiasm and stimulate effort. Unless the pastor thus sets before his people some shining goal of missionary achievement, his previous organizing work will not be half utilized, or his church's potential missionary power half developed.

Will you pardon a bit of personal experience? My first charge was a missionary station in a North Carolina town. After a year's work the mission was organized into a church of eighty members paying its pastor $500. I may say in passing that, the church being so small and easily handled, we organized no missionary society among the members, but habitually treated and preached to the whole church as itself the missionary society. We had not been long pastor when the thought struck us, why should not our little church have its own missionary representative in the foreign field? That was twelve years ago when the South was still painfully poor, and when in the whole state, I believe, only two churches — and they among the largest and wealthiest — had assumed a foreign missionary's support. But the thought had taken possession of us. We pondered over it. We prayed over it. We had visions over it. Night after night our room became a Troas where in the darkness we could see men from China, Africa, India, Japan, praying us and saying, "Come over and help us." We laid the subject before some of the brethren. Then the little church came together to consider this matter. Every member determined to do his best. Each one took a slip of paper and wrote down how much he would give. And when at the close of the meeting the subscriptions were counted, they footed up more than $1,300. We had our missionary. And our foreign missionary secretary told us later that the example of that one little church had in twelve months inspired more than a score of churches to go and do likewise.

Soon after becoming pastor of my next charge, I proposed to the officers that we undertake the support of a missionary. As this involved a large increase in our annual missionary contri-

bution and the church was still in debt for its new building, some of the brethren were loath to assume a fresh financial burden. But they were willing that we should make the effort. We laid the matter before all the various organizations in the church, — the Sunday-school, the Boys' Club, the Woman's Missionary Society, the Young Women's Missionary Society, the Children's Missionary Society, and so on, to find out how much each would pledge itself to raise for the missionary's support. The responses were glad and liberal. At the end of the year our missionary's salary was paid in full, and three years later our church was supporting three home and foreign missionaries and had paid off every cent of its debt.

I know of another church which had been giving less than $100 to foreign missions. The proposal to raise $800 to support a foreign missionary seemed absurd to every church officer except one. But the effort was made. A little circular with a picture of the proposed missionary and a few words about him and his work, was sent to every member with a subscription blank to be filled out and returned. The result was that nearly $900 was subscribed, and to-day that church has its missionary on the field.

Another church's annual contribution to foreign missions had been $140. The pastor urged upon his people the support of a missionary. Subscriptions were taken up with the result that $2,500 was at once pledged and not one, but two, missionaries were sent to the foreign field.

So I say the pastor who would organize and develop his people to the highest missionary efficiency must set before them some specific object, some definite shining goal of missionary endeavor, otherwise he will never know the possibilities of his own church.

4. One other thought. Amid all this society work, committee work, financial work, characteristic of a highly organized church, is there not danger that machinery may supplant spirituality? I reply, there is no danger if the pastor makes it ever manifest and sun-bright that all the organizations and activities of the church have their common center and their common focus in Christ. For Him they all labor. To Him they all look. Their supreme prayer and effort is, "Thy kingdom come, thy will be done in earth as it is in heaven."

There is an old European town, it is said, which has in its center a lofty marble building in the form of a cross. The town is so laid out in streets that at whatever corner you pause in walking through it, you obtain a view of that cruciform pile in the midst. Every rightly organized church is such a city. The Lamb is the light thereof. And as you go through it there is no corner of all its departments of life and labor whence you may not see this central radiance. It is ever "Jesus in the midst."

THE PASTOR AS AN EDUCATIONAL MISSIONARY FORCE IN HIS PERSONAL RELATIONS TO CHURCH AND COMMUNITY

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THE world and the Church are more profoundly impressed by example than precept. The pastor, clergyman, or minister of the congregation, as he is variously called, should exemplify the missionary spirit in every relation through which he touches the life of his flock and the community. The true pastor will be the embodiment of his own teaching. "Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity," writes Paul to Timothy. "Take heed to thyself and thy teaching." Consider the pastor's example and the pastor's enduement.

Granted that the evangelization of the world brought the Lord from the heavenly glory, was the prime reason for His vicarious sufferings, was the great theme of His last instructions, and that the salvation of the lost stirs Heaven more deeply than the conquest of empires, then how sad is the fact that prayer for missions is so conspicuously absent from the public and private ministrations of scores of pastors. Nor is the matter bettered much, when often the only petition is the conveniently general one for "Africa, India, China, Japan and the islands of the sea." Brethren, shall we not resolve that from this hour our prayers for the work of "winning for the Lamb that was slain," as the Moravian missionary battle-cry has it, "the reward of His sufferings" shall be (1) more frequent, as befits those who profess to follow the example of the praying Savior; (2) more definite, involving some knowledge about all missions and all knowledge about some, even down to the needs and names of individual workers, as well as an intimate acquaintance with the trying experiences of native converts; (3) more intelligent, demanding a study of the Word of God, that we may know the principles of missions which indicate what God wishes to be done, and a study of missionary literature that we may know the facts of missions which set forth what God is doing; and (4) more earnest, as, looking upon the perishing millions with the eye of Christ, His mighty compassion fills our souls, so that that most neglected of all the prayers of Scripture, "Pray ye the Lord of the harvest, that He thrust forth laborers" is found oftenest on our lips. The lack of prayer is our deepest humiliation.

The supreme need in the matter of men, money, methods, is prayer. Missions were conceived and cradled in prayer, and they can live only in an atmosphere of prayer. In the Divine order, before "go," before "give," comes "pray." God is the "Chief Bishop" and the "Chief Treasurer" of missions; and men, methods and money are only valuable as they come through His hands. "My soul, wait thou only upon God." The saddest memory in my own pastorate of many years is that, although many were led to Christ and the Church built up in the faith, so few comparatively gave themselves to the work of the evangelization of the regions beyond. In the light of this hour, I believe that this was largely due to restrained prayer. In the Moravian Church for every fifty-eight members in the home churches there is one missionary on the foreign field. If from the Protestant Churches in Great Britain and America missionaries went out in corresponding numbers, there would be a force of 400,000 workers, which is far in excess of the number estimated as necessary for the complete evangelization of the world. "Ye have not, because ye ask not."

May I commend to all of us and especially to those who are or expect to be the pastors and leaders of God's sacramental host, — to all the under-shepherds of the flock of Christ, — the illustrious example of prayer in our adorable Chief Shepherd and Bishop of souls. In every great crisis of His life, — His baptism, His selection of the Twelve, His transfiguration, His agony in the garden, — we find in St. Luke's Gospel the record of His prayers.

With all due appreciation of the inadequate support often given to pastors, it still remains true that proportionate giving to missions must begin with the pastor. The princely givers are among many pastors who give so cheerfully out of their deep poverty. In a certain church where the pastor gave $75 out of a salary of $750 to missions, the whole contribution rose from $80 in the previous year to $800.

"Let your speech be always with grace, seasoned with salt." "Salt," says one, "is the power of Christ's grace, banishing all impurity of motive and all uncleanness of allusion, and at the same time giving the pleasant savor of sound and nourishing food for thought." If your intercourse with your people is to be preserved from "idle words" which minister no grace to the hearers and which pass on before to judgment, let the Lord's Word and work be so a part of your very life that you will be a well-spring of blessing, refreshing your people with the triumphs of grace among the Gentiles and stimulating them to give themselves and their loved ones to this service. "Unless you talk about the great problems of missions," writes another, "your people will not believe that you are seriously interested in them."

The Student Volunteer Movement, signifying, as it does, the whole Church of Christ moving together in the problem of the

evangelization of the world in this generation, is an evidence of what may be done in every community on a smaller scale. Beneath all surface distinctions, the Church, the body of Christ, composed of all who truly trust in God's dear Son, is one. This is a unity not to be made, but to be recognized and kept, "Giving diligence to keep the unity of the Spirit in the bond of peace." Why should not every pastor encourage the formation of prayer circles, in which members of all evangelical churches might meet in order to survey and pray for the whole missionary field of the Church of Christ. The profound impression being made upon the outside world by the unity of spirit characterizing these present gatherings may be reproduced in every community. "That they all may be one . . . that the world may believe that Thou hast sent me." In this, too, the pastor must be the leader and example.

Lives unyielded to Christ for salvation and service are all around you. Foreign populations are coming to our shores in vast numbers. Every pastor should himself be an evangelist. It was to Timothy, a missionary pastor and apostolic delegate, that Paul wrote, "Do the work of an evangelist." The Holy Spirit, who abides with and in the Church, ready to communicate the plenitude of gifts from the Risen Head, will bestow the evangelistic gift upon every pastor who longs for it. This evangelistic spirit includes a passion for souls and an absolute reliance upon the Holy Spirit for blessing in the preaching of the gospel of the grace of God. The pastor must set the example of such a spirit at home if he is to influence his people to offer themselves for such service abroad. No pastor should close any discourse without setting forth enough gospel to save a soul. This is often the bane of the morning service. We give it up to the edification of the saints, forgetting that we may never have another opportunity of reaching undecided ones, who may be present for the first and only time. All roads lead to Rome; and all texts in some way or other should conduct the hearers to the cross of Christ. "I determined not to know anything among you save Jesus Christ and Him crucified." You have in every congregation persons who need Christ just as much as the heathen in China, and who worship Mammon as devotedly as the most ardent fanatic of India cultivates his god of wood and stone. How sad that in the choice of subjects and the treatment of themes the plain statement of the way of salvation through the person and work of the Lord Jesus is so conspicuously absent from the ordinary preaching of the day. In a recent volume, entitled "The Call of God," you will find most striking specimens of the manner in which some of the greatest thinkers of Great Britain handled the gospel of God's grace to the spiritual blessing of tens of thousands of precious souls. The evangelistic spirit means the love of Christ and the power of Christ so filling the soul that we cannot but speak and live for Him, so that the lost ones for whom

He died may be speedily gathered in. To this end the pastor should also set an example in personal dealing with men. Pray that God may give you power and grace for this most vital service.

The enduement of the Holy Spirit is the imperative necessity, not only for the pastor, but for us all, if we are to be successful in fostering the missionary spirit by our example. That enduement is threefold at least. There is (1) the sealing of the Spirit for assurance, which affects the heart and conscience; (2) the anointing of the Spirit for knowledge, which deals with the intellect; and (3) the filling of the Spirit for power, which influences speech and conduct. That this blessing of filling is the birthright of every believer is clear from the Word of God.

It is the special characteristic of this dispensation of the Spirit, that the filling of the Spirit for power in speech and conduct belongs to "all flesh," that "your sons and your daughters shall prophesy." Moses seemed to catch a glimpse of this day when, in the magnanimity of a great soul, he answered those who were jealous of his authority as the ordained leader of the hosts of Israel and had informed him that laymen, Eldad and Medad, were prophesying in the camp; he exclaimed, "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them." "Be filled with the Spirit" was addressed to every member of the Church of Christ, as there is abundant evidence that the Epistle to the Ephesians was a circular letter sent to Ephesus first, because it was the chief city of Asia. "The filling of the Spirit" is commanded for, and may be the portion of, every believer in Christ. Above all, the leaders of the Church need this fulness for their high calling. Since the outpouring of the Holy Spirit at Pentecost, the Spirit of God has never left the Church. "He may abide with you forever." "Where two or three are gathered together in my name, there am I in the midst of them," that is, by His Spirit.

That every believer in Christ has the Holy Spirit is also as clearly taught in Scripture (Acts 2:38, 39; Rom. 8:9; I Cor. 6:19, 20). What then is the "filling of the Spirit"? It is conceivable that a man may occupy a house and not have the "whole run of that house." Other tenants may hold part of it, — an uncomfortable condition to be sure, but yet conceivable. So the Holy Spirit dwells in many a life that is not wholly yielded to Him. When the whole house of our nature is surrendered to Him, He fills with His gracious blessing and power every room thus yielded. It involves, (1) Passion for souls. The love of God fills the soul (Rom. 5:5) — not love to God merely, but the love of God. There is nothing striking in the fact that we love God, the most lovely Being in all His universe. "How beautiful is God," exclaimed a saint of old, "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord . . . to behold the beauty of the Lord." But the love of God is love toward the unlovely; love

for the lost, even our enemies; love commended to us in the death of Christ; that love without which we are powerless to rescue men. This is the true evangelistic spirit. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass, or a tinkling cymbal . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

(2) Power for goodness is likewise involved in this filling, whether in characters transformed by the Spirit of God (2 Cor. 3:18), so that even the countenance is transfigured (Rom. 12:2), or generosity, as goodness commonly signifies in the New Testament (Rom. 5:7). Barnabas was a "good man and full of the Holy Ghost" and was conspicuous for breadth of sympathy and wide horizon, as well as extraordinary liberality. That generous giving which characterized the early Church was the direct result, not of commands, but of a fulness of life and love in the Holy Ghost.

(3) Another element involved is power in prayer. Prayer is petition to the Father in the name of the Son and in the power of the Holy Ghost. Fulness of the Spirit means a deeper knowledge from His Word of the objects of prayer (Rom. 8:26; John 15:7), a deepened desire for such blessings and an enlarged experience of their actual communication (John 16:13, 14) by the Spirit. The Spirit-filled one knows what it is to pray in the Holy Ghost (Jude 20; Eph. 6:18).

(4) Power in speech and conduct is a fourth element of the Spirit-filled life. The disciples were changed by that fulness from dwarfs into giants and quickly too, as in the tropics fruits and flowers soon reach maturity. This spiritual change was visible in courage (Acts 4:13, 30, 31), which lifted them above all fear; in wisdom, by which they successfully dealt with great difficulties (Acts 6:3, 10); and in power, nameless, mysterious power, known by its results — power to reach the hearts and consciences of men.

Among the conditions for this enduement are (1) an approved motive. God is jealous of His power and guards it. In longing for it is our aim self-aggrandizement or the honor of Christ? Are you willing to be a witness unto Him in some way or other unto the uttermost parts of the earth?

(2) Ardent prayer is a second condition (Luke 11:1-13). Recall the intense, united, persevering, intelligent, expectant prayer which ushered in the day of Pentecost. The conditions of spiritual blessing are the same to-day. Viewed as a historic event Pentecost is a thing of the past. We look not again for the sound of the rushing mighty wind, the tongues of flame. The outpouring and the baptism are accomplished facts. But we long for the manifestations of the power of the ever-present Spirit for the Church and this sin-stricken world and for the fulness of that Spirit who dwells in all His saints.

"Obedient to Thy will
We wait to feel Thy power.
O Lord of life, our hopes fulfill
And bless this hallowed hour."

As the little child, tugging at the closed hand of her father containing a precious gift, only received it, when, in her deep earnestness the tear started in her eye, so God waits oftentimes till we are sufficiently dead in earnest to receive. If this fulness of the Spirit be the "one thing" we desire of the Lord, then we must "seek after" it and wait until the morning light, if need be, for the answer.

(3) Absolute surrender is another condition. "Be filled" indicates that we are to permit something to be done in us. This involves the surrender of all hindrances to filling, whether of sin or self. Is there any habit or secret thing between you and your Lord? Be willing that it should go. Self must be denied if we are to be "filled unto all the fulness of God." The fulness of the Spirit always involves a fulness of humility. Of John the Baptist it was said, "He shall be great in the sight of the Lord and . . . be filled with the Holy Ghost, even from his birth," and yet no one was so small in his own sight. The Lord Jesus had the Spirit without measure and describes Himself as "meek and lowly in heart." A man who is full of the Spirit will not talk much about it. The late Dr. A. J. Gordon was a guest at my house for a week. When asked the question, "Do you claim to be filled with the Spirit?" all that he could be induced to say was, "I am longing." We all knew that he was so filled, but how loath he was to say anything about it. Is it not best to let others judge of us? Moses came down from the mountain with his face all aglow with the glory of God, and yet "Moses wist not that the skin of his face shone."

(4) Appropriating faith is also requisite (John 14:12; 7:38, 39). As we trusted the Risen Lord for salvation, so we are called to trust Him for power and believe that it is ours (I John 5:14, 15; Mark 11:24).

(5) Abiding fellowship is the last condition here named. The fulness of the Spirit is not something which comes to stay, whether or no. The Book of the Acts seems clearly to suggest that this experience of power and passion for souls is variable and must be maintained by abiding fellowship with the glorified Lord. If there is to be abiding fulness of power in the car, the trolley must be in continuous contact with the wire, the seat of power. "Severed from me," says Jesus, "ye can do nothing." That fellowship must be maintained by the abiding Word, by dwelling in His love, by feeding upon Christ and by the obedient life. In order to walk with my Lord in real blessing and power, I must have fellowship with Him in His great compassion for a lost world and His last command to evangelize it must be in my heart.

THE UNIVERSAL MISSIONARY

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Our Savior just before His betrayal said to His disciples: "As my Father hath sent me, even so send I you." In His last prayer with His disciples He said, "As Thou hast sent me into the world, even so have I also sent them into the world." That, in a very high and holy sense, makes every Christian believer a missionary, a missionary who is commissioned under extremely solemn circumstances. It makes every one sure that God has sent him into this world to accomplish some special work wherever he may be.

Those who go abroad into other lands are thus commissioned, and theirs may be considered as a special commission. I wish to speak of a general commission given under special circumstances. I think I have seen in the past few years a steady tendency to concentrate more of our thought and service and preaching upon Christ. We generalize less, and in this respect I think we are doing wisely and following the leading of the Spirit. There is just one little trouble in some minds, and that is, when we make so much of Christ, — when, for instance, we take the Apostles' language, "Christ is all," — some good people are troubled lest we are overlooking the Bible statement. It is through the Bible that we learn the truths that I am now trying to set before you.

About two years ago I was on my way to Manila from Singapore. I had often been on voyages on those Eastern seas, and knew more of our course than the other passengers. One day some one asked me if I could tell where the ship was. I asked the captain. The captain took me into his chart room and spread out a large chart on which there were three lines. "This one," he said, "is the one nearest the Philippines. This one is the central line that we are on. I prefer the other, but my owners make me go here. That," he said, "goes up the coast of Asia. Borneo is off here, the Philippine group are directly east of us. Over here is Bangkok; there is Saigon; up yonder is Hongkong; Manila is just here, and we will arrive at half past seven on Saturday morning. The ship at the present moment is here," and he placed the point of his compass on a little speck on the central route. I admired that chart; I could tell from it where we were; but it never occurred to me for a moment that the chart would sail the

ship. The captain sailed the ship, but he did it according to the chart. Jesus Christ is my captain; the Bible is the chart; and we are heading for the evergreen shore, and I know the position of the ship at the present time. If you will distinguish in that way, you will not be troubled in the matter that I have spoken of but will bear in mind that you have Jesus Christ with you all the time, and that he is sending you and accompanying you at the same time upon a special mission in this world.

As you go to your several countries, wherever they may be, — and I trust the whole world may receive representatives from this audience, — remember that you are going upon a special mission, that your special mission is in a given country, and that the first thing that you are to do is to represent Jesus Christ. This world will never see or know anything about Christ except what it sees in His disciples. The world knows nothing to-day about God the Father, except what Christ revealed in His own life and teaching. Not one idea concerning God has been added to the ideas of this world since Jesus Christ rose from the dead, and in like manner this world can know nothing concerning Christ except what they see in you.

But some one may say, "You don't mean that such poor Christians as we are can suggest anything to any one about Jesus Christ"? I am afraid that we sometimes forget that it was a great abnegation on Christ's part to become like us. He is more like us than we suspect. You remember that when He went down where John was baptizing, He walked around among the multitudes for several days, and nobody noticed Him. If He had not been an ordinary man in appearance He would have attracted attention in a moment. I love to think that He was like the rest of us. He was humanity at its best, but humanity at its best is allied to the worm. He came to suggest to us the elevation to which we may be raised; but the Lord Jesus, from all that we learn about Him, was a very ordinary man in appearance. If He had been a man such as we see in some of the paintings that have come down to us, the children would have run away, the poor would have shunned Him and the bad people would have been afraid to come on the street. But the children of Galilee were not afraid of Him, and the poor were around Him all the time. It is an overwhelming thought that the sinners flocked to the place where He was; and if we had more of Christ in our sanctuaries to-day, sinners would not desert them as they are doing to such an unhappy extent.

In the first place, you go with a special commission. You are to let the people see Christ in you. To do that you must be perfectly natural. When the serpent poison is out of our humanity it becomes very simple, has no lordly instincts, recognizes no distinctions. The most aristocratic person in the community may have a babe a year or two years old, but you will always notice

that the babe makes no distinctions. When we become little babes in Christ we have that instinct that makes us recognize every one that Christ would recognize if He were here on earth.

Another thing; when you go to your foreign land, you not only represent Christ, but you go to preach Him. Do not do it in a perfunctory way nor in stylish language; do not do it in the way of difficult argument. Learn a little of Christ's simplicity. I have known men to try to imitate the great orators, have heard men say, "That man reminds me of so-and-so; he preaches almost like such a one." Just once in my life have I heard a man say that the preaching of a certain person reminded him of what his ideal was of the preaching of Jesus Christ. Are we so little like Him, are we so afraid of simplicity of style and language that we will shun it and become artificial to any extent that we can, in order that we may show a degree of culture such as is expected to be seen in the pulpit? If you have such an idea, before you go to the foreign field take it out of your heart and cast it away forever.

I will say one or two things that will surprise you. Do not preach against idolatry. Do not preach against the Mohammedan religion. Never preach against any religion as a religion; for you merely shut up the hearts of the people who hear you, without accomplishing any good purpose. I am speaking now from experience; for if I could recall a thousand sermons I have preached, I would gladly do it. Never ridicule the religious practices or ideas of the people; that was not our Master's course in this world. But, on the other hand, take that which is common to all religions. Do not understand, however, that I think that which is common to all religions is going to save the world. You can always assume, as I have found wherever I have been, that there is a Supreme Being. Nobody ever denies His existence, unless he has been educated into that form of unbelief; and generally the people who are atheists at the present time are found in England, or America, or France, or places where they have been educated into that form of unbelief. Instinctively, if you point to the mountains and the stars and the forests and say, "God made all these," the people will agree with you. But you can put it in such language that they will contradict you. I did not know enough to avoid contradiction in earlier days, but I think for the last twenty years in India I never was contradicted by any one in public. In earlier days I was rather proud of the fact that I could debate for two hours at a time with learned Hindus or Mohammedans, but in later years when appealing to their hearts, after giving them my message, I would say to them: "This is not my word at all; I am giving you a message from God. While I am doing it His Spirit is making you feel in your hearts that what I say is true; and if there is a man here who does not believe that I have been

speaking the truth as God has given it to me, I wish he would speak up and tell me." Never has any one done it; but if I were to say that Jesus Christ is the Eternal Son of God, or that the Koran was false, there would be a dozen Mohammedans on their feet to contradict me at once. God prepares the way of the people, and when you go among them you should always go as a witness of Jesus Christ. Always tell them that you know Him, that He comes with you, that He sends you. Tell them of His love, of His power to save; tell them of the world to which He will take them when life's journey is over, and make it all practical.

And then you must get Christ's love into your hearts, so that you will love the people. There is not the slightest use of any human being preaching the most correct doctrine ever heard, unless he can give it as a message of love. When I hear missionaries asking, as I have sometimes heard, "Did you find it difficult to love these people when you first came"? I cannot but think one might as well ask if it was difficult for Christ, when He left His throne in glory, to love us. We must have that supreme message of love; and it must have come from the heart of divine love, the love which will always assert its presence and always make itself felt. Oh, my friends, this world would be redeemed to God in a very few years, if all who bear the name of Christ knew the full meaning of the love of Christ, the love that passeth knowledge, that conquers, that is irresistible, the love which the human heart everywhere craves. May God fill our hearts with such a love now; and may the 2,500 young people from the States and Canada go out with something like a seraph's zeal and a Christ-like love and hasten to the great nations sitting in darkness, waiting unconsciously for messengers to come from some place in the name of Christ. These messengers will not come from the skies; they will not come back from the dead. The people who are to save this world are living in it to-day, and Christ begs of us to take His name with His commission, and go forth in perfect confidence that the time is hastening on when all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ forever.

THE NEED OF A FORWARD EVANGELISTIC MOVEMENT

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MR. JOHN R. MOTT, M.A., NEW YORK

THERE is need of a great forward evangelistic movement in the non-Christian world, because of the comparatively small number of people who are being won in those heathen and pagan regions to become disciples of Christ. When we compare the number being reached to-day with that of two generations ago, or one generation ago, or even ten years ago, there is much to encourage us. When we notice what has been accomplished recently in certain parts of the non-Christian world, for example, in Japan, Korea, Manchuria, the Fo-kien Province of China and the Northwest Provinces of India, there is no ground for pessimism and discouragement. When we compare the number being won for Christ in the heathen world with the number being led to Christ in the so-called Christian countries, our hearts are filled with hope. But when we compare the number being reached now with the number who are not reached but who could be reached and therefore who should be reached, we recognize keenly and painfully the great need of an evangelistic movement.

A forward movement of evangelization is needed because of the large numbers who are to-day within the range of the immediate influence of the foreign missionary enterprise. Think, for example, of the large number, reaching into millions, who are to-day being instructed in the schools and colleges of mission lands, of the multitude who are thronging the mission hospitals and dispensaries, of the vast number who are under the influence of the printed page as the truth is released and set at work in all parts of heathenism, of the yet larger number who come within range of the gospel in countless preaching places, or who are brought under the influence of Christian workers in the streets and shops and homes. One is impressed with the fact that there is a number, which in the aggregate must be enormous, of those who are inquirers or almost persuaded or secret disciples, and yet who have not the clearness of faith or the courage of conviction to come out and make open confession of Jesus Christ. We need this mighty spiritual movement in order that we may take advantage of the opportunities that we have in the fact that such multitudes are already more than half way, are within the range of our influence,

to whom we have abundant access, over whom we have special influence. We need the evangelistic spirit to carry them over the line into the Kingdom of our Lord and Savior Jesus Christ.

The fearful onslaughts of the forces of evil suggest the need of a world-embracing evangelistic movement. The forces of the devil are at work in the great cities of this continent, but I know of no cities of North America which are such fierce vortices of temptation as the cities of the non-Christian world. Impurity is honey-combing all the non-Christian nations. Intemperance is making fearful ravages where it has the right of way, and I am ashamed to say that it has its way far more than it would, if Christianity were more aggressive. The opium curse is eating like a gangrene into the best life of the strongest race of Asia. Gambling is casting its fascinating spell over the South American republics and other countries and is leading not only to waste but to desperation, lawlessness and suicide to a degree of which we know little in Christian lands. What shall I say of evils like the caste system and ancestor worship, of infidelity and agnosticism and of imported skepticism? Think of the magnitude of these forces of evil working in the non-Christian world! Think of their enterprise; it challenges one's admiration. Think of their ceaseless activity; they take no vacation. Think of their tireless energy. Think of their awful hatred and cruelty. They are after the life; they give no quarter; they want the best, and they will be satisfied with nothing less. Nothing but a mighty outpouring of the Spirit of the living God can turn back these great currents of sin and shame and darkness that are sweeping in and out among the non-Christian nations.

We need such an aggressive evangelistic movement in the non-Christian nations, because of that subtle and insidious spirit of criticism and unbelief which I regret to find working in every country which I have visited. One is specially pained to find this spirit manifesting itself in Christian countries and sometimes in Christian churches. There are people to-day who bear the name of Christ, who would try to give us the impression that we need some new gospel to meet the need of the world, as though we could have a new Jesus Christ. There are some who would have us believe that the methods of the Apostolic Church are obsolete. Something to-day is needed more than deliverances of conventions, more than articles and symposia in the press, more than public agitation of these questions. We need fresh evidences of the reality of the facts and forces which hold your life and mine. We need new demonstrations of the fact that the gospel is the power of God unto the salvation of every man that believeth, I care not how hardened or debased or depressed his condition may be. We need new proofs of the fact that the Holy Spirit is as able to shake mightily whole communities to-day in the most difficult non-Christian nations, as He was in the days of St. Peter and St. Paul. We need new

demonstrations of the fact — I maintain that these are facts, — that the power of prayer is not diminished, that it is able still to move the arm that moves the world and to achieve objectively wonderful works. We need new demonstrations of the fact that faith is literally the victory that overcomes the world. Evidences like these accumulating will banish skepticism and unbelief, and will nerve the Church to efforts commensurate with the peculiar opportunity of the present generation.

Then, we need this advance movement of evangelism because the work of winning men to Jesus Christ is incomparably the most important work which we have to do. After the bodies which we are seeking to heal have returned to the dust; after the knowledge which we are seeking to impart has been done away with because of restatements and enlargements of knowledge; after tongues which now so much divide the people of the world and stand as a great barrier to those of us who are to go to the front, detaining us from getting at the real problems so long — after these tongues have ceased, the souls of men will go on forever. Laying hold of men and relating them forever to Christ is therefore the most enduring and important work that we can do.

We need this forward movement for testimony and witness-bearing concerning Jesus Christ, because this is an intense age and because the non-Christian nations are intense nations. I know that this is not the common idea; I know that we have an idea that the only intense nations are the Western nations, and particularly those on this side of the Atlantic; but it is time that we were waking to the fact that there is a different form of intensity besides that which manifests itself in great activity and feverish haste. An intense nation is one in which the people are absorbed. I have never visited a land in which a people were more absorbed in money-making than China. I have never visited a Western country in which men were more earnest and self-denying in their ambition for political preferment and advancement than they are in China, India and Japan. I have never been in a country where the masses are so fully occupied with what we fittingly call the struggle for existence as they are in India. I have never been in countries in the West where great evils were working with such fearful slaughter as impurity in Japan and as the opium curse in China. I have never been in any other country where any evil influence has so gripped those under its sway as the caste system does in India and ancestral worship in China. I think of no other part of the world where the political, commercial and industrial influences and forces of Western nations are working with such tremendous energy to secure the attention of the people, as they are to-day doing in the Far East. The point I am making is simply this: If the Church of Christ is to arrest and hold the attention of men on the subject of personal religion, that Church must be tremendously in earnest.

There must be such an outpouring of the Spirit of Pentecost as shall fill the Church and impel her to mighty deeds.

We need this movement, moreover, because our task is an urgent one. There is an element of immediacy about the command of Jesus Christ that has never adequately possessed a generation since the first generation of Christians. It is a simple proposition. The Christians now living must take Christ to the non-Christians now living, if they are ever to hear of Him. The Christians who are dead cannot do it; the Christians who are to come after us cannot do it. Obviously, I repeat, each generation of Christians must evangelize its own generation of non-Christians, if Christ is to see of the travail of his soul and be satisfied with reference to that particular generation. The forces of evil recognize this. Not one of them is deferring its operations. Lust says, Let me go unbridled in the Turkish Empire in this generation. Rationalism says, Let me have the right of way in the Indian universities for this generation, and I will not worry for the generations which are to follow. Materialism says, Let me do as I will in Japan in this generation. We "must work the works of Him that sent me, while it is day, for the night cometh when no man can work."

> "The work which centuries might have done,
> Must crowd the hour of setting sun."

If we want a further reason why this advance movement to make Christ known to all men is so much needed, I would indicate it in this important consideration,— that we may enter into the heritage which God has prepared for the Church in the non-Christian world, as a result of the working of His unchanging laws. Note some of these laws. There is the law of sowing and reaping. There has been an immense amount of sowing in the non-Christian world. I was impressed by this fact when I made my first journey around the world. And on my recent tour I was more impressed than before. I wish that all Christian workers in North America might witness the extent and the thoroughness of the seed-sowing and watering work as carried on by Christian workers in Asia, Africa and other parts of the non-Christian world. There are no workers in the great harvest fields of God who have worked with more pains-taking zeal, patience and wisdom in the sowing process and in the watering process than have the laborers on the mission field. And wherever they have engaged in reaping work, they have done even better than we at home, considering the greater difficulties which confront them. But has not the time come for reaping on a larger scale than has at any time been possible in the past? I have found no part of the non-Christian world, — and I suppose that I have been in some of the most difficult fields within the last six months,— where if the sickle be put in, I care not by

whom, in the name of Jesus Christ and the power of the Holy Ghost, there were not sheaves that could be gleaned. The time has come to reap, to recognize that this law of God is certain in its working — that where there has been sowing and watering, there shall be reaping.

Then there is the law of prayer. It is well to think of it as a law. There is nothing like chance connected with it; it works with great certainty. Think of the prayer which has been focused upon different great non-Christian nations. Take North China for example. In vain is it, however, for all Christendom to pause and come to her knees and implore God to assert His power in North China, unless the Christians of the home Church and the Christians in North China itself, go forth to reap, recognizing that there is a heritage to be entered into as a result of this marvelous volume of real prayer.

Reflect also on that other law that has been working, the law of self-sacrifice. I am not one of those who believe that all of the sacrifice is being made in the non-Christian nations. There are individual Christians here and there among us who are really following Jesus Christ in self-denial. These are the salt of the home churches. Would that we had more! The law therefore is working in the Christian nations, but far more extensively, I am persuaded, is it working in the non-Christian nations. In the very act of leaving the home countries the missionaries deny themselves in a marked degree. Then they go to face misunderstanding, to meet opposition and loneliness; they go to subject themselves to a strain upon the sensibilities and the nervous organism, the like of which we know not in Christian countries. Think of the sacrifice of tears; and beneath and beyond all, think of the sacrifice of lives!

The most impressive experience of my life up to this time, was the one which God gave me a few months ago, of going, in response to the invitation of the missionaries, from my regular itinerary, to North China, where, in the old theater of the nephew of the Empress Dowager in Peking, now used as an American Board compound, we met the surviving leaders of the martyr Church. As I met there from day to day with some 400 Chinese Christians and was told that there was probably not one in the audience, who, in the recent fearful ordeal, had not lost relatives or friends or members of his immediate family by death or persecution, or who himself had not been through the siege or through worse persecution, I was thrilled to the center of my being; and as I heard some of their stories of suffering I was ashamed of the degree of Christianity which I myself possessed. Moreover, I formed a deeper conviction than ever as to the genuineness and thoroughness of the work which the missionaries have been doing. Think of the 15,000 Chinese Christians and the well nigh 200 missionaries and members of their families, who laid down their lives! It is one thing for Tertullian to say that

the blood of the martyrs is the seed of the Church; it is another thing for the Christians of North America and other Protestant countries, and the Christians of North China and other persecuted mission fields, to rise up and enter into the heritage which these martyrdoms have made possible. The closing thought of the eleventh chapter of Hebrews, that apart from us those who have gone before shall not be made perfect, ought to move us. Those who have gone through the persecutions and martyrdoms of North China, will not be made perfect unless we do our duty. We therefore have a duty to the past, as well as to the present and future.

How may we promote this forward evangelistic movement? It is of fundamental importance that we recognize and realize the need of such a movement. It will take time to do this. I would like to put this point practically. My suggestion is that student delegates go back to the colleges, secretaries to the mission board rooms, missionaries to their fields, pastors to the churches and that one and all stand in the presence of God and of the facts which have been poured in upon us in this Convention, and which shall still come before us, and that we take time to realize the need. It will take time to make it vivid and commanding and real, so that it moves us. If we are to have prayer and action to change things, we must have conviction as to the need of prayer and action. If we are to have conviction, we must have vivid knowledge. Yet again let me repeat, it will take time to get that kind of knowledge. We become so accustomed to things as they are, so accustomed to the working of the forces of sin and evil, that their awfully sad side is lost sight of. Missionaries confessed to me on my recent tour, and time after time have Christians in the home countries done the same, that the facts of heathenism have ceased to move their spirits deeply, as they once did. If that is true of any of us here, we ought to be alarmed. It represents a lack of Christ-likeness. It is impossible to read the life of Jesus Christ and discover that He ever became callous to the reality of the need of man. I have known students in certain colleges in the United States who have apologized for the missionary history of their college. Can these men have been pondering on the awful facts as Christ sees them? How a man could sit through a session like the one of last night and not be moved, is more than I can understand. Is he a real Christian, that is, does the spirit of Christ live in him?

How shall this need be made real? Not only by spending time in the presence of the facts, but by imagining what Jesus Christ would do were He in our place; by trying to see this need from the point of view of God and by trying to get a vision of these countries made new by the mighty Christ. Yes, there is going to be a new North China, a new Asia Minor, a new Uganda, a new Calcutta and Benares and Canton, as surely as God is God. There is coming a day when these habitations of darkness and

cruelty shall be mountains from which shall flow down rivers of righteousness.

If we are to have this great spiritual awakening, we must not only realize the need, but as leaders in the work of Christ — and there are many here, who in His plan are leaders — we must strongly desire such an awakening. If we do not desire it so that it grips us and affects our life plans and ambitions, I despair of this world witnessing a great advance of the evangelistic movement.

It is essential that we have wise and comprehensive plans and a statesmanlike organization. At present we have the vision of the world. I believe that the day is coming before long, when the Church of Christ will take the whole world literally into her plan. It is what the Jesuits did centuries ago. There was a time when they had a chain of hundreds of colleges and seminaries stretching from Ireland to Japan. The day is coming when the Christian church will map out the whole world, will wisely distribute the forces, will actually occupy the field; but until that time let every delegate in this Convention plan with reference to the field within the range of his immediate influence. That will mean that in the colleges those of us who are students will begin as never before to evangelize; that others here will in their cities and villages on the home field propagate the gospel; that the missionaries will go back to their fields and go about the work of proclaiming Christ with renewed determination and under the larger sway of the power of the Spirit.

We ourselves as Christians must be mightily revived and awakened. Any world-wide movement for Christ must begin with the Christians. With what Christians? Not the indifferent Christian, not the inconsistent Christian, not the Christians in distant unevangelized countries, who do not have the opportunity to know so much about Christ and His work; but those who are nearest Christ, who understand His purposes and desires best, with them it must begin. And I have come to believe, more than I at one time did, that the spiritual life in the non-Christian nations will not rise and stay permanently higher than it is in the Christian nations. This has a very vital meaning to the colleges, because Christian life in Canada and the United States will not stay higher permanently than it is in the institutions of higher learning. In the colleges we are being trained as the leaders of the forces of Christ in these countries. Therefore let us go back to the colleges, not to wait until next autumn, but to make the closing months of this year right up to commencement tell on the evangelization of our fellow-students. In that way we shall be moving India and Africa and South America and China most effectively.

Prayer is indispensable to any wide-spread spiritual awakening. Charles G. Finney, one of the three greatest evangelists of the last century, said that a great revival might be expected when there

is definite prayer for a great revival. Prayer recognizes that we look to God as the source of the blessing. We are prone to magnify human agencies and human instrumentality. Our failure to prevail more largely with the non-Christian nations is due to our more fundamental failure to prevail with God in prayer. If I were to emphasize one thing about prayer more than another in this connection, it would be that there be concert or community of prayer among Christians. The greatest revival of recent years was the one that began in the churches of Japan last spring and still continues. That revival is traceable directly to the sinking of differences among Christians and uniting in prayer for this definite and great end.

We must also look to the Holy Spirit as the great Worker, and so honour Him. He is the author and the promoter of every spiritual movement. Why? Because He alone can convict men of sin; He alone can lead them to apprehend Christ as Lord; He alone can influence men to close in on Christ and relate themselves to Him; He alone can guide, empower and embolden the Christian workers. A true awakening is the work of the Spirit of God. May He fall upon this Convention in mighty power before we disperse to the ends of the earth.

In every way within our power we should seek to strengthen and to extend the Student Volunteer Movement for Foreign Missions. This Movement, in the plan of God, is striking at the heart of the great problem of the world's evangelization. It is this Movement which is raising up the workers who are to go out to the non-Christian nations in numbers sufficient to lead the forces of evangelism. And, in the second place, it is this Movement which must place the burden of responsibility upon the Christians going out from our colleges who are to work at home as ministers or as laymen so as to develop a base of operations adequate to sustain the great campaign at the front.

LESSONS FROM LIVES OF MASTER MISSIONARIES

LESSONS FROM LIVES OF MASTER MISSIONARIES

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I HAVE been requested to speak, not on the gospel of missions, but on the gospel missionaries; not on the faith once delivered unto the saints, but on the faith illustrated by the saints. The man, rather than his message, must be our prayerful study. The personal character of the apostle, and not his divine commission, will be our object lesson, and a lesson, I trust, that will be to you young people an edification and even an inspiration.

Important as is the Word of God, it is scarcely of more value and virtue than the character of the man of God, who is to be ordained for its exposition and illustration. The messenger largely affects, if he does not really determine, the power and influence of his message. The accredited ambassador of a great government, whether he will or not, is the personal, moral and political expression of the character and genius of its people. And so the Kingdom of the Lord Christ is best known and most accurately measured by the character of its representatives in all parts of the earth. Dr. Fairbairn states a portentous truth when he says: "Every truth that enters the world enters through an individual, a conscious, reasonable, moral man; and it depends upon the quality of the man, the measure of good he brings." So, I repeat, the character of the messenger determines the power of his message. Great as an idea may be, yet to be potential it must be embodied. "Truth is mighty and will prevail," we are told, but it is never mighty and all-conquering until it is incarnated. Doctrine must be transmuted into life before it can become a force in the world. How beautifully Tennyson expresses that idea in these lines:

> "The Word had breath and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds
> More strong than all poetic thought."

The apostle's life, therefore, is the best commentary on the gospel he preaches, because it is the most easily understood. A child cannot make doctrinal distinctions, is unable to grasp the metaphysics of theology or determine the terms of the shorter catechism; but that child can feel the might and weight of character as readily and as savingly as the deepest philosopher. There

is infinite wisdom therefore in the fact that Christianity is the religion of a person. Its doctrines are the teachings of a person; its spirit is the life of a person; its history the story of a person; its crowning triumph is the resurrection of a person; and its apostles are simply the revealers of a person. The more perfect their reincarnation of this Divine Person, the greater will be the redemptive power of their life and ministry.

This stupendous spiritual fact finds double emphasis in heathen lands. A missionary sent out to preach the gospel is more critically and more constantly studied than the gospel he preaches. He must therefore be in himself, in the purity and consistency of his own unselfish and consecrated life, God's argument with the heathen world to forsake its idols and turn unto the Lord of life. And for these revealers and unveilers of our God the heathen world is pathetically pleading to-day. A distinguished native of India, in the very agony of his soul inquiring after truth, said, "What we ask of you is not Christianity, but Christians." Another said, "What India needs for its regeneration is not so much Christian Bible passages, sermons and addresses, but the presentation of a truly Christian life." A great leader of Japanese thought says, "The conduct of the foreigners, with the exception of the missionaries and a few laymen, is a scandal on the name of Christianity and civilization, and retards the progress of both." "If all Englishmen were like Donald McLeod," said the Hindu, "India would soon be a Christian country." Such indications evidence the supreme value of character in a missionary. His pure life is as potential a gospel as the divine oracles he is appointed to declare. Thank God, the men and women sent out to distant lands have abundantly vindicated the choice of the Church. Many of them have become the master spirits of the centuries, have become the massive and majestic figures of all these past years. I do not think that Theodore Parker was extravagant when he said: "If the whole missionary work had accomplished no more than the building up of one such character as Adoniram Judson, it would be worth all that it has cost."

And the world is beginning to share this generous appreciation of missionaries. What names to-day are written in largest letters in the story of Africa, about which we are reading so much? Not those who guide the affairs of government, not those who carry the flag of their country in triumph, but the names of Robert Moffat and of David Livingstone. In India viceroys and generals may be forgotten, Hastings and Lord Clive and the rest, but Carey and Schwartz and Marshman and Reginald Heber and Edward Parker and scores of others shine resplendent as the very stars of heaven.

Bishop Thoburn said some years ago: "During a residence of a dozen years in the city of Calcutta I met hundreds of tourists from England and America. I recall but one who desired to see the

house in which Macaulay lived; but one wished to see the house in which Thackeray had been born; two or three wished to see the house in which Warren Hastings had resided; but literally scores upon scores asked to be led to the grave of William Carey, and that little burying-ground in the Danish settlement at Serampore had become a pilgrim's shrine to which hundreds of thousands of Christian people from all parts of the world go."

I recall the words of a distinguished scholar, addressed in a letter to an American boy, paying an eloquent and effective tribute to missionary character and courage. He said: "The missionary seems to me the highest expression of human character in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrowing influence of gain; the dauntlessness of the soldier without the shedding of blood; the zeal of the geographer, but from a higher motive than science." And like tributes have been paid wherever these brave spirits have gone with tongues of flame to tell the story of their Lord.

Lord Lawrence, when viceroy of India, said, "Whatever benefits the English people have conferred upon India, the missionaries have accomplished more than all other influences whatever." And Mr. Darwin, the great scientist, after his observations in the South Pacific wrote, "The life of the missionary is the enchanter's wand." The statue erected to David Livingstone in Edinburgh represents the great missionary standing on a lofty pedestal with the calm confidence of a conquerer, his eager eyes turned toward Africa, the Bible in one hand, while the other rests on an ax. Those are the suggestive influences that all missionaries stand for — the world's redemption and civilization. They have made the echoes of the woodman's ax keep time with the story of the gospel in opening up the regions beyond. They have opened hospitals and established orphanages and founded schools and colleges and introduced the great doctrines of personal and civil liberty. They have taught the tribes of earth all these great rudiments of life; they have taught them how to use the plough and the plumb-line and the saw and the hammer and the compass and the trowel. All this they have done with a most reckless disregard of their personal comfort and often of life itself. As was stated on this platform last night, some of them have had to construct a language and then preach in it, have had to create a moral sense and then appeal to it. Difficulties and dangers never dreamed of in the home-land they have had to meet and master.

And their fiercest battles have been fought alone and in a dark room, bereaved of the sympathy of the dear ones in their own home. I know of no picture more pathetic than that of Mrs. Judson, standing in the doorway of her Burman home by the sea, watching the ship sail away that was carrying her children to America for their education. That long dreaded hour had come,

the most painful hour in the life of every missionary mother. She had to be separated from her children for years, if not for life, that they might enjoy the advantages of education in a Christian land and in a Christian school; and she had to make selection between separation from her children, or leaving her husband alone in a heathen land to carry on his work. She chose to give up her children for her Lord's poor children in Burma; and after many a long tender caress, she had bidden them good-bye, and the great steamer turned her prow toward the open sea. The almost broken-hearted mother stood and watched the vessel until through the mist in her eyes it had ceased to be even a speck on the distant horizon, and then turning into her room sank into her chair and exclaimed, "All this I do for the sake of my Lord." The glorious spirit of martyrdom, the martyrdom of mother love, — how it transfigures every service and fills the soul with a minstrelsy as sweet as the angels' song.

The master missionaries have taught us this lesson and left us this inspiring assurance: First, that the Church will never lack for leaders in the emergencies of Christ's Kingdom. They have illustrated the apostles' readiness and even eagerness to co-operate with the Holy Spirit in opening and in redeeming the regions beyond. When the ages call, thank God, under His inspiration the heroes always come, the man and the hour are made to meet. While the fields are ripening, the Holy Spirit is at work at home preparing the husbandman. While the war clouds are gathering, the fires of a true, sanctified patriotism are being enkindled in many a brave soul. And these heroic spirits have absolutely given a new interpretation to the doctrine of the divine call to the ministry. It is no longer a denominational compulsion; it is no longer a reluctant yielding to the stern demands of dreaded duty; but it is a joyful readiness, a divine eagerness to hear the voice of God. Bishop Thoburn's experience is becoming universal. He said, "Aye, it was not so much a call to India that I received as an acceptance for India." So Alexander Duff, the apostle of civilization in India, referring to his acceptance of the call for missionary work, writes: "There was a time when I had no care nor concern for the heathen. That was the time I had no care for my own soul. But by the grace of God when I began to care for my own soul, then I began to care for the heathen, too. And in my closet on my bended knees I said: 'O Lord, Thou knowest silver and gold I have none for this cause. What I have, I give; I offer myself; wilt Thou accept the gift?'" Oh, such sanctified devotion to the Kingdom and its King!

Again, these great missionaries have enlarged the sense of responsibility in the Church. Do you know, my young friends, that our spiritual responsibility for the whole world has had to win its way in the Church by conquest? National and racial and geograph-

ical prejudices have put limitations upon the divine scope of the religion of Jesus Christ. In the early days our Lord had to use miraculous agencies in order to enlarge the conceptions and enrich the experiences and deepen the sense of the obligation of others. That is the meaning of Jonah's excursion to the sea. I used to think that that was the story of his moral and spiritual cowardice. It was the story of his prejudice, that God had to break down before he would give the gospel to the Hittites. And it was only after Christ had three times said to Peter that he should not call anything common or unclean that God had sanctified, that he was able to take a Roman centurion into the Church. These noble spirits have abolished the arbitrary and unscriptural distinction between the work of God at home and abroad. The work is one; there are not two commissions; Christ is not divided. The same spirit inspires and the same principles obtain, and the field we enter is only determined by present and imperative needs. Our mission is to God's neediest children in their greatest need. Wherever that need is greatest, whether it be in China, or in Africa, or in Japan, or in Mexico, or in South America, or in the slums of an American city, there we must go with swiftest foot.

Not only that, but they have taught us new lessons in personal consecration; not the consecration of near profession, but that of prodigious and unselfish service; not the claiming of ecstatic experiences, but the great luxury of seeking and saving the lost. That is the joy of the Lord that giveth strength. And in the activities of such a strenuous life are developed the noblest spirits, and they have been an inspiration to their fellow-missionaries elsewhere.

William Carey used to say to his co-laborers, "Let us often think of Brainerd in the forests of America pouring out his soul to God for the salvation of the heathen, without which nothing could make him happy." And it was the story of that life in the woods of North America that stirred the heart of Carey on his shoemaker's bench to ask, "If God can do such things for the Indians of America, why not for the pagans of India?" Oh, when I call the name of that gentle and sweet seraphic spirit, I feel like instinctively looking up and exclaiming, "My father, my father! the chariot of Israel, and the horsemen thereof."

Then again these master missionaries have enlarged the expectations of the Church. That exhortation of William Carey, "Expect great things of God," has been translated into the experience of these modern times. The skepticism of the past is the faith of the hour, and hope has become the habit of the Church of God. We are no longer startled by great statements and the report of wonderful victories. When told that 1,300 persons in several villages were baptized in one day down in India, not only does it not startle us, but it has become news to which we are accustomed, and our own hearts are thrilled thereby.

But there are many other lessons. I wish I had time to state to you how they have enlarged our conceptions of the great doctrine of providence; how they have illustrated the doctrine of answered prayer; how they have by their achievements, attested the absolute fitness of Christianity to be the one world religion; — all these are the inspiration and strengthening of our faith. Wonderful men and women! Their names we all ought to cherish, and we should pray that a double portion of their spirit may fall upon us to-night.

Can I call a few names for you to remember and for you to think over when you go home? There was David Brainerd, whose name I have mentioned, the apostle to the North American Indian, who died so early and whose triumphant death was like the descent of another chariot of fire. He roamed through the forests, destitute of all creature comforts, with not a human being who could speak a word of English, living on the coarsest fare. But he lived like an angel of light among those savages, and he taught many of them the Word of life. He said on one occasion, "Oh, that I were a flame of fire in the service of my God!" Again he said, "Oh, that I were spirit, that I might be more active for Him!" It is said that his prayers in the depths of the forest were so intense that his garments were saturated with the sweat of his intercession. He died in the thirtieth year of his age after only four years of toil and suffering, leaving to us this lesson, absolute consecration to the service of his Lord.

Shall I again call the name of William Carey, that name which is a synonym for the forward movement in the Kingdom of God; who will ever stand foremost among all the giants of his day; who woke the slumber of the Church and infused into its withered veins a new spirit and a triumph of life; whose passion for the conversion of the world was consuming; who was for forty-one years a missionary in India; who by dint of his own purpose and his singular devotion to God rose to world-wide fame, so that when Lord Wellesley received an address presented by him he said, "I count such a testimony from such a man a greater honor than the applause of courts and of parliaments." He became the Wickliffe of the East; he translated the Bible into four languages and supervised twenty-eight other versions. He received at one time £1,500 as a professor in Fort William College; he took £50 for himself and gave the remainder to God. A dauntless faith, united with the profoundest humility.

Into this list of great missionary worthies I see enter a man of short stature and well knit frame and fiery nature, earnest in his movements, open-handed and open-hearted, a man who had an energy that seems never to have had a suggestion of weariness. His earnest desire for the world's redemption led him to organize missions of his Church and gave him the title of the Foreign Min-

ister of Methodism. That man is Thomas Coke; no knightlier a soul ever obeyed the trumpet call of God or wielded with a braver arm a two-edged sword of heavenly temper. His desire for the Kingdom of Heaven was voiced when he said once, "I want the wings of an angel and the voice of a trumpet, that I may preach the gospel in the East and in the West, in the North and in the South." I know no picture more sublime than that of Thomas Coke, an old man of seventy, standing before the British conference and begging that he might go as a missionary to India. They said, "You are too old, doctor." He said, "I am young enough." They said, "You have not the money." He said, "I have." And he chartered a vessel and started off to India. And I learned from Mr. William Arthur, who got it from the lips of one who accompanied Coke on that mission, the hymn which he sang the night before he died on that vessel. He sang with a loud voice these words:

> "To me remains nor place nor time;
> My kingdom is in every clime.
> I can be calm and free from care
> On any shore, since God is there."

He went into his stateroom and fell asleep and never waked again, and the next day he was buried at sea. I am glad that that restless little body of his, that crossed the Atlantic eighteen times at his own expense, was not buried in a narrow grave on land; because I think, like old Elisha's bones, it would have stirred things. Oh, that every wave that breaks on every distant shore would sing the requiem of a spirit whose love clasped all lands and whose faith desired the conversion of all nations!

There is Henry Martyn, frail as a flower and yet as heroic a soul as ever led the hosts of God to battle and to victory! He died at thirty-one. Shortly before his death he was on his way in Persia, pained, exhausted and emaciated, only able to speak above a whisper. He sank down a few days thereafter, and never rose again. He sleeps in a missionary's grave, and has left to us the lesson of a divine ambition for the world's redemption.

And so there is Melville Cox and others whom I would like to mention; that young man who was sitting in a Methodist Annual Conference in Virginia, watching the proceedings, pained and sad and making a heroic battle against mortal disease. He had buried his fair young wife, had been compelled to spend the harsh winters in the South in order to save his own life. Yet in his soul was the desire to tell the heathen of his Lord. He sought an interview with the Bishop and said, "I want to be sent as a missionary to South America." "Why not to Liberia?" said the Bishop. After a prayerful pause, he said, "If the Lord will, I will go." A few days after, he said, "Liberia is swallowing up my thoughts."

Again he said, "I thirst to be on the way." Again he wrote, "If it please God that my bones shall sleep in an African grave, I will establish such a bond between Africa and the Church at home, as shall not be broken until Africa be redeemed." And that prophecy is being fulfilled; and when the heroic spirit came at last to die of the African fever, with pallid lips he repeated the words which he had said before leaving America, "Though a thousand fall, let not Africa be given up." His example is a lesson that love for Christless souls is stronger than love of life.

There is David Livingstone, a native of Scotland, converted at twenty, thirty-two years a missionary in Africa, sleeping in Westminster Abbey amid the great of the English people. When I think of that man, decorated by geographical and scientific societies, honored by courts and by parliaments, offered the freedom of cities, and yet sleeping on the coarse, damp grass, eating bird-seed and roots and African maize, forty times scorched with the fever, his arm torn by the teeth of a lion,— he stands before me transfigured, like one of the tall angels whom Isaiah saw next the throne of God. There are three scenes in his life that are most prominent. One was when he turned away from his dear Mary's grave to find a balm for his broken heart in trying to redeem Africa. The second was when he thought he was going to be called home and his great heart protested. He said, "If I am to go on the shelf, let that shelf be Africa." And the third was when Stanley found him and tried to induce him to return; and although he was weak, he would but send messages back home and labor on for a little while and die on his knees in an attitude of prayer. David Livingstone gives us the lesson of an incarnated conscience.

My young friends, the conviction grows upon me that there are momentous issues before the Church. We are facing a wonderful to-morrow. Mighty changes are taking place in all the Eastern nations and with marvelous rapidity. Sons of God, accredited with new power, ought to be up and doing. If we allow this transition period to pass unimproved or slighted, there may be another century to mourn for, which may be our condemnation.

Professor Gamewell tells us the story of that old cannon, afterwards known as the international gun, in the siege of Peking,— that time of peril when every one was at work and when even missionaries became military engineers. Every man was either a soldier or a sentinel. That old gun was mounted on an Austrian carriage, and was loaded with German powder and Russian shells. The old English six-pounder was fired by the trained eye and skilled hand of an American gunner. All the nations united in the fire of that old gun. Oh, if I could see to-night that there could be such a concert in the desperate conflict with the enemies of our Christian faith, I would have every projectile fly with the momentum given by the united prayer and faith of the whole Church, as was indicated

by Mr. Mott; I would have every standard of our faith defended in its place by the strength of all our hearts and of all our hands. Oh, brothers of our elder Brother, Oh, daughters of our common Father, Oh, friends of the East and the West, students and teachers, pastors and people, let us join in one supreme effort to plant our flag in every land and give the whole world the gospel during the opening years of this new century. When China swings into the Christian column, the angels will get ready to sing the coronation hymn. And, thank God, that crowning day is coming, coming, coming, coming, — not, perhaps, with the swift sweep of Isaiah's angels with six wings, but coming with the mighty steps and the eternal processes of the love of God. Then redeemed China and all these nations will join in singing, "All hail the power of Jesus' Name!"

FINANCIAL ASPECTS OF THE MISSIONARY ENTERPRISE

The Necessity of Making the Financial Plans of the Church Commensurate with the Magnitude of the Task of the World's Evangelization

The Financial Co-operation of both the Poor and the Rich Indispensable to the World's Salvation

The Financial Support of Missions by Young People

The Experience of One Church

How One Thousand Missionaries are Supported

Scripture Principles of Giving Illustrated

THE NECESSITY OF MAKING THE FINANCIAL PLANS OF THE CHURCH COMMENSURATE WITH THE MAGNITUDE OF THE TASK OF THE WORLD'S EVANGELIZATION

HONORABLE SAMUEL B. CAPEN, LL.D., BOSTON

THREE factors are essential in the prosecution of missionary work: First, prayer; second, the blessing of the Holy Spirit; and third, money. The question which your Committee has given me to discuss has to do with simply one phase of the third, namely, the necessity of broader financial plans. It is not a question of methods but of needs. The greatest work of the last century was that of foreign missions. In the majesty of the conception, in the bravery of the leaders and in the greatness of the results, it stands without a peer. But that work, glorious as it was and as it is to-day, has been sustained practically by only a small minority of our church members. It is believed that not one in ten has made any sacrifice worthy of the name for the work. When the ten lepers were cleansed and but one returned to give thanks, the Master asked with pathetic tenderness, "Where are the nine?" As he looks at many to-day who have been spiritually healed and sees in their paltry gift the proof of their ingratitude, does he not ask a similar question, "Where are the nine?" It is because a majority of the Church have been trifling with missions and leaving the few to fulfil the trust, that the question before us becomes one of supreme importance.

May I call your attention to the rapidly accelerating increase in the wealth of the world. It began especially near the opening of the last century, and the increase from 1800 to 1850 was thought to be almost a fabulous amount. The best available statistics seem to show that in the next twenty-five years, from 1850 to 1875, there was an amount added equal to that in the preceding fifty years. In the following fifteen years, from 1875 to 1890, the same amount was added a third time. And lastly, for the ten years from 1890 to 1900, it is believed that the figures will show an equal amount added a fourth time. In the United States alone it is supposed that the wealth has risen from $65,000,000,000 in 1890 to $90,000,000,000 in 1900. There are, of course, no figures to show what proportion of this great increase belongs to Christian men;

but as "Godliness is profitable unto all things, having promise of the life that now is," we must believe that the religious classes have shared largely in these gains.

Not only has the amount of wealth greatly increased, but a wonderful change has come in the purchasing power of money, due largely to the applications of steam and electricity. To illustrate: a girl with a modern loom can in ten hours weave a thousand times more than could a man who worked twelve hours with the looms in existence at the beginning of the last century.

Because of these marvelous changes, our average working man to-day can enjoy comforts which a few years ago were the luxuries of the wealthy. While the standard of living of the poorer people has been greatly raised, that of the wealthy has become most luxurious. Palatial residences, elegant equipages, steam yachts, are possessed by thousands. Salaries of railroad presidents of $50,000 to $100,000 a year are not unusual, and lawyers' fees of $25,000 and $50,000 for a single case are quite common. It is stated that recently one lawyer received a fee of $300,000 for three months work, and there is another fee mentioned of $500,000. The merchant to-day must do a business of $5,000,000 a year to be considered on a par with his grandfather who did a business of $500,000. We have spent $75,000,000 in efforts to reach the North Pole. There is money enough to spend for almost any undertaking and on a scale that would dazzle our ancestors.

What are we doing with this great wealth? Much of it we are wasting in what is unnecessary if it is not harmful. It is said that a year ago, Chicago alone spent $30,000,000 for amusements. Much of it we are giving for education, for libraries, hospitals, and other philanthropic work, and statistics show that eighty-six per cent. of this comes from church attendants. From the day when the lame man was laid at the temple gates until now those in need of help have sought gifts from those who enter God's house to worship. Such gifts in large sums, outside the regular denominational contributions, have amounted in the last ten years to very nearly $400,000,000. The figures in 1901 for the United States are given as follows:

Colleges and educational institutions	$ 68,851,000
Libraries	15,389,000
Museums and galleries	11,133,000
Miscellaneous charities	22,217,000
Endowments and special purposes for churches	6,298,000
	$123,888,000

Why have I called your attention to this revolution in material things and to our prosperity, unparalleled in the history of the world? Simply to serve as a proper background for this other fact

that foreign missionary work has in no sense kept pace with this broadening of prosperity and with the general advancement of the age. Why have I called attention to these generous gifts for all forms of philanthropic work, these benefactions which are the admiration of the world? To show by comparison, how unworthy are our foreign missionary gifts. That you may know that this is not a rash or careless statement, I beg leave to give you the following facts from five of our great missionary societies.

Average annual gift per member for foreign missions for the last three years in

Denomination A	48½ cents
Denomination B	37½ cents
Denomination C	70 cents
Denomination D	28 cents
Denomination E	87 cents

One of our great metropolitan dailies published in January an article on benevolence in 1901, in which occurred this significant sentence: "The feature of the year is the freedom with which people giving heretofore through the churches and known as church people, are giving to outside causes, and the enormous extent to which they are neglecting causes which they have heretofore regarded as sacred." It certainly shows an alarming condition when such words can be truthfully written and when, notwithstanding our great increase of wealth, we are falling far behind relatively in our giving to missions. With the opening of the new century the time has fully come to make financial plans which shall match what we are doing in other directions, and which shall bear some proportionate relation to the greatness of the task of evangelizing the world.

Let me give three reasons. First, we must do this for the highest interests of our churches at home. There is a universal law that "action and reaction are equal and in opposite directions." When our hearts and our thoughts go out to others, then inevitably there comes to ourselves new life. If we try to teach any truth to another, in that very act it becomes more real and vital to us. And the opposite is equally true; when we forget the needy and spend selfishly for ourselves, the decline in spiritual life and power is certain; the descent is as sure as when we start on a toboggan slide. There is no law in the physical or spiritual world more certain than this. Unless the churches as a whole become more generous in their gifts to a lost world, their increased wealth will prove not a blessing but a curse. Christians have all the wealth that is needed. But they are wasting the Lord's money. How? One way is by extravagant personal expenditure. Young men, whose names are upon the church roll, will pay $25 entrance fee to some club and as much more in yearly assessments with innumerable extras,

while they think themselves very generous if they give $5 for foreign missionary work. A church member will spend several hundred dollars for a piano, and yet subscribe but two cents a week for the church.

Another way is by extravagant church expenditure. We spend for our home churches far more than is reasonably necessary, and we do this at the expense of our missionary work. This is perhaps better than spending it upon personal luxuries, but, nevertheless, it is full of peril. Bishop Graves of the Episcopal mission in Shanghai, China, said in The Churchman, in an article on missionary deficits, that "the three evils to missions are the tessellated pavement, the altar and the stained glass window." Men are perishing all over the world for a knowledge of Jesus Christ, while we are thus satisfying our æsthetic taste with elegant surroundings. Can worship under conditions which have been secured at the expense of the missionary giving of the Church be anything less than a mockery and an abomination to God?

The way to grow is to give. If we would save our American churches from the blight of worldliness and from the commercialism of our day, we must do it in the Master's way, by spending ourselves and our substance more generously for others. Broad missionary planning to match the spirit of the age is necessary, if we would keep our own churches from spiritual dry rot. Missionary interest is always the measure of spiritual life.

Second. The necessity of making more generous financial plans is upon us, because of the rapidly changing conditions in the nations that know not Christ. The changes to which I especially refer are twofold, political and commercial, and first the political. We cannot fail to note the purpose of Russia to control Asia as far as it is possible for her to do so. Her first objective point is China. But her activity to get a controlling influence in that great Empire does not lessen in the slightest degree her purpose to control Turkey, also, and especially to have as her own that which she has for all these years most coveted, Constantinople. Railroad concessions in Asia Minor have been given to both Germany and Russia and the race between them to see which will first reach the Persian Gulf, will be a most interesting one. I believe it would be a great calamity to our missionary work to have Russian influences control either China or Turkey. Russia has, for many years, been the warm friend of the United States in international questions. The Czar himself, we may well believe, is kindly and the peasantry of the Empire are peaceably disposed. But the bureau or machine that controls the Government is everywhere and always the foe of Protestant Christianity. The testimony of Drs. Schauffler and Hamlin in the past and our missionaries in the present, is the proof of my statement.

It is all important, therefore, that England and America push

their missionary work to the utmost in both China and Turkey. We must put in the churches and schools and hospitals and preempt the ground for Christ. If we can deliver these nations from religious bondage, then they will assert their rights and be free politically. You cannot hold a nation of Christians as serfs. The political liberty already granted in some measure to Bulgaria, can be traced largely to the influence of Christian missions and to Constantinople colleges. It is also believed that if it had not been for the influences of the American Board missionaries in Turkey, Russia would, ere this, have overrun that country.

In this great political struggle, in which our Protestant Christianity has so much at stake, the United States must more and more bear its full share of responsibility and use its moral influence for peace and righteousness in all the world. The Isthmian Canal will soon be built, and the Pacific Ocean will become in the future more what the Atlantic has been in the past. The traffic of the world will be changed, and there will be a new center of the world. To quote from another: "We now say that San Francisco is 3,000 miles from New York. Some day it will be said that New York is 3,000 miles from San Francisco." This may be an over-statement, but nevertheless it brings clearly to our minds the tremendous changes that are going on. And beyond the Pacific Ocean, facing our whole Western coast, is China with a population so great that if the population of the world were arranged in a row, every fourth man would be a Chinaman. The contest of the next few years will be between the Teutonic race — including the Anglo-Saxon — on the one side, and the Slav, represented especially by Russia, on the other, and the first field of conflict is China. Can we keep that "Open Door" for which our governments have so nobly contended? England and America must hasten more rapidly to give the gospel to China, and then she will stand against every assault without fear of dismemberment.

In view of this political struggle, we must all see how important it is to press missionary work in Japan. From her strategic position she holds the key, religiously speaking, to Asia. Let us remember that it is only about thirty years since the Japanese Government declared through its old edict board that if any Christian preacher, or Christian teacher, or even the Christian's God himself, should set foot on her soil, he would be beheaded. See what the thirty years have wrought. Suppose that no missionary had ever entered that country; we should not now have her as an ally, helping to resist the oncoming of the Slav. Let us make Japan thoroughly Christian, and she will pour her missionaries into China and save her, also, for Christ. Last November at the annual convention of Chinese students, Mr. Niwa, General Secretary of the Tokyo Young Men's Christian Association was a fraternal delegate from Japan, and made an earnest appeal to the Christian young

men of China to join with the young men of Japan in "taking Asia for God." What a magnificent sentence that is! It ought to be a bugle-note summoning the churches everywhere to new endeavor.

The second great change to which I refer is commercial. On account of the greatly increased product of manufactured articles through the use of modern machinery, the three great manufacturing nations of the world, England, the United States and Germany, have found it necessary to seek the markets of the East in order to use their surplus production. If each nation had only its home market, its machinery would be idle several months in the year. Idleness among operatives would bring misery and disorder. It would add materially to the cost of all manufactured articles. Machinery needs to be pushed to its full capacity and worked six days in the week, in order to secure economy in production. A distinguished Berlin economist says: "The necessity of every country to buy and sell more and more largely in foreign markets is forcing every nation into an international industrial struggle. This is the key-note of the new century. History will more and more be written in ledgers and balance sheets. Commercialism in its highest sense, has been the real object back of half the military movements of the last decade." President McKinley read clearly the signs of the times in that almost inspired farewell address to his countrymen in his splendid plea for reciprocity. Whatever the effect of this increasing trade with the East upon the internal conditions of those nations, the Western nations are committed to it.

Now what will be the effect of all this increased striving for new markets upon our missionary work? Commerce is going everywhere and commerce without Christ is a curse. It means firearms and the slave trade and rum. A few months ago a schooner left Boston for the west coast of Africa with a cargo of rum and gin valued at over $110,000. It has been well asked how many missionary contributions it will take to counterbalance the curse of that cargo. The exports of rum from the United States for the year ending June 30, 1901, were 1,076,711 gallons valued at $1,468,110. Judged by previous years, ninety-five per cent. of this went to Africa. These statistics are a fearful arraignment of our sin as a people. Heathen nations have not the moral stamina, nor have they Christian surroundings, as we have in America, to help them resist temptation. They need protection because of their weakness. While we are neglecting to send the needed missionaries, our merchants are shipping them what has well been called "shiploads of barreled deviltry."

This shows us how vital a factor in foreign missionary work is the element of time. Every year's delay is increasing the difficulties. The new civilization of the West is displacing that of the East. The telegraph and the locomotive tell all nations of the

superiority of the Occident. To quote from Dr. Hillis, "The little clay gods of India look very small when the great locomotive goes thundering by." Heathendom is being honeycombed, and unless we are far more in earnest to put in the gospel, we shall have in the place of heathenism, agnosticism. What a difference whether the Sunday-school or the saloon gets into our new settlements first! This same thing is true in heathen countries. Shall Christian America have as her herald the missionary or the commercial traveler? The answer which our churches give will make an infinite difference to hundreds of millions of our fellow-men.

To do the missionary work, which these great political and commercial changes of the last few years have made it so imperative that we should do now, requires an outlay of money far in advance of all our present plans. The work must be done in many ways and by many methods. In a report a year ago from the Marathi Mission of the American Board occurred a significant paragraph, which declared that the time had gone by when a Bible and a sun-hat were the only equipment a missionary needed. And then it adds: "To-day the school, the press, the surgeon's knife, the craftsmen's skill, the painter's art, — all are in service in a greater or less degree in preaching the gospel." We need preachers, teachers, churches, colleges, schools, hospitals, combined with practical industrial education. All these require money, and money in large amounts, but it will be most economical in the end to plan for it all now on a comprehensive scale. The same twentieth century methods that are in use at home must be used in prosecuting twentieth century missions abroad.

Third. We need to make broader plans in this new century, for only thus can we honor our Master and be loyal to the trust which He has committed to us. All we have, all we are, all we hope for, has come from Him. How little we are doing in return! Our paltry gifts, so out of proportion to what we are spending on ourselves, belittle missionary work. Our gifts to education and philanthropy, so great in comparison with what we are doing for foreign missionary work, are putting Christ in the second place. Let us reverse the order now, change the proportion and give missions, and not education, the right of way. No wonder that the world doubts our sincerity; we must have gifts to match our professions. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of foreign missions, and then we back up our statements by an average gift in five of our denominations, of one cent a week per member, not one-quarter of what we spend for newspapers! Does any one think this an over-statement? A friend of mine found that in one local Conference of churches in New England, the fifteen churches gave $19,000 for all missionary work at home and abroad, and a single town in the conference spent $17,000 for newspapers!

There is one way and only one way for the Church to show its full loyalty to Christ, to take into our thoughts and into our plans the whole wide world for which He died and then devise generously as in His sight. Let the world see that we believe in the very depths of our souls that the greatest thing in the world is missions, that they are to be built on broad foundations, that they require time and planning worthy of our ablest and best men and that into the work we pour our money without stint. Then we can rapidly open up the mission fields and start the churches and schools. The native Christians with their generosity will support themselves in a few years, while we push on to further conquests. We want to plan the work in proportion to the opportunity which the " Open Door " everywhere gives us. It is not a dress parade but a glorious life battle. Missionary work must be the very life blood of all our churches.

In carrying on this comprehensive, many-sided work, may I not urge the importance of sending to the front only men and women fully equipped, those who by their training and ability could, if they remained at home, fill the places of largest influence? We need not only the greatest consecration and the noblest Christian character, but we want men of statesmanlike ability to cope with the forces which are arrayed against us. I verily believe that our missionary work has often been brought into disrepute, because too often we have sent out inferior men as our representatives. In the years to come we must make no more such mistakes, and if the expense is thus increased, the necessity justifies it.

While the subject given me to discuss was simply the necessity of broader financial planning, I hope that I shall not trespass on the theme of another, if I say that I believe that we shall never secure the money needed for the proper prosecution of our missionary work, until we radically change our method of raising it. Instead of " passing the contribution box " as is done in a majority of our churches, permitting those who are present to pay their missionary obligations so often in nickels and dimes and making no effort to reach the absentees, we must give the whole matter dignity and seriousness, by making a personal canvass of all the members of our churches. We must in this way secure each year a pledge worthy of the greatness of the work and bearing some proper proportion to the ability of each individual.

I believe that the time has fully come when we should expect from many of our churches much larger gifts. Men who are now giving their thousands for outside objects, too often give only a few hundreds for missions. The ratio should be changed in the new century; we should ask and expect that missions shall have the larger gifts. There is need of reform in some pulpits as well as in many pews. A pastor of a New England church urged one of the ablest of our foreign missionary secretaries to speak in his

pulpit on the plea that he was ashamed because their gifts were so small as compared with their ability. The appeal was made and then the pastor followed with one of his own, saying: "I am going to give a dollar myself, and many of you can do the same! Yes, many of you women can give a dollar of your pin-money and not feel it!" There are too many "pin-money" Christians in pulpit and pew, whose conception of missionary giving is no higher than this.

And in this change of method I believe the time has come to place more clearly before our business men the success of foreign missionary work as shown by its results. To illustrate: When a college president applies to a wealthy merchant for money for enlarging the work, he shows what has already been accomplished as a reason for his request. It is not more appeals that men want now, certainly not more rhetoric, but more facts as to what has been done. By the results of the last few years we can show them that the investment will bring larger returns than money put anywhere else. The Sanhedrin were silenced when the lame man who had been healed by Peter at the Beautiful Gate of the Temple stood before them. That fact was unanswerable, and we can silence unbelief now by showing the facts. It is along this line, I believe, that we shall interest the uninterested and stimulate larger gifts from all.

God has used you, Mr. Mott, and your associates in this Student Volunteer Movement to federate our young men and women in this glorious battle for the coming of the Kingdom of God in all the world. In a similar way we want in England and Canada and the United States to combine in something larger than a billion dollar steel trust all men of every faith and have them furnish the money on a scale worthy of the magnitude of the work. No more rivalry, no more overlapping. With economy and efficiency at every point, let us finish the work that has been so gloriously begun. It is said that in the English army, when on dress parade, the different corps are marked with a badge upon the lapel of the coat. But when the fighting is on, the lapels are turned over and all distinctions are gone. Let all of us who live under the Union Jack and the Stars and Stripes put out of sight our denominational badges, lift up the cross, plan out the work, put up the money, and go in together to conquer the world for Jesus Christ.

THE FINANCIAL CO-OPERATION OF BOTH THE POOR AND THE RICH INDISPENSABLE TO THE WORLD'S SALVATION

REV. JOHN FRANKLIN GOUCHER, D.D., BALTIMORE

THE development of Christian character is the divine purpose and the objective of all Christian activities. Nothing which fails to contribute to this, or which makes it secondary, is approved of God or appointed for the strengthening of His Kingdom. This is true in all social and financial activities of church life, as well as in all its benevolent, educational and so-called distinctively spiritual movements. The consummation of the redemptive scheme is man regenerated, sanctified, and manifesting the inwrought image of God. St. Paul stated the irrevocable principle underlying all Christian relations and activities when he wrote to the Corinthians, "I seek not yours, but you."

Christian character is the product and embodiment of the constraining love of Christ. Christ is its motive, its inspiration, its model. Its joy is the approval of God; its inheritance, joint heirship in labor and result with Jesus Christ. While love is more inclusive than all its definitions and more subtle than any analysis, love always seeks to serve its object. Sacrifice is its measure; ministry is its life.

Grace is the expression of love by joyful giving. Grace is not to be gauged by the size of the gift, but by its spirit and purpose to relieve need at personal cost. The poor widow gave more than they who cast larger amounts into the treasury, for she gave "all her living." The most gracious man is limited, not by his desires, but by his ability. The grace of God is limited, not by His ability, but by the need or the receptivity of its object. "My grace is sufficient for thee." That is, Christ's joyful giving will meet all the necessities of every trusting heart. Grace, like love, of which it is the expression, is vital to Christian character and capable of development. Exercise is the law of its growth as use is the law of possession.

"By grace are ye saved, through faith." Your salvation is conditioned upon the joyful giving of yourselves unto "God which worketh in you both to will and to work for His good pleasure." "Ye are saved . . . not of works, lest any man should boast," but for work through the joyful giving of your personality and pas-

sessions, "A living sacrifice, entirely consecrated, well-pleasing to God, which is your reasonable worship." "For ye know the grace [the joyful giving] of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Riches and poverty are consequential and reciprocal. Christ could not share His riches with us until He shared our poverty. Neither can we share His riches with Him unless we share "his poverty" also. "There is that withholdeth more than is meet, but it tendeth to poverty, and there is that scattereth, yet increaseth." "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

The consecration and subordination of all that we have to the service and direction of God is essential and preliminary to the establishment of His Kingdom in the individual heart. This God requires of us as men. Not as old men nor young men, not as poor men nor rich men, but as members of the human race and recipients of grace. It is a law of the Kingdom, that God's grace in Christ can be known only by those who share in Christ's grace — joyful giving — for their fellows. "Give and it shall be given unto you, . . . for with the same measure that ye mete withal it shall be measured to you again." Appreciating this St. Paul could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ." "Through grace the right of possession is transcended by the privilege of sacrifice."

This discussion is limited to financial co-operation as an essential to the world's salvation. In the exchanges of the world, money is a form and standard of value, representing life, achievement, influence, opportunity, obligation. The world's conventional estimate of men is according to the amount of money they are supposed to command. The absolute standards, those which God applies and which determine character, are men's relation to money as slave or master and their object and spirit in the use of money. "A man's life consisteth not in the abundance of the things which he possesseth." "Thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Neither usefulness nor enjoyment is measured by ability or possessions, but by faithful stewardship in the use for God of what one has. All that one has must be accounted for to the Lord when He calls for His own with usury.

The past decade has recorded greater returns for labor and larger accretions of wealth in the civilized nations than had ever been known in the world's history. The relation which this increase bears to the intenseness of the evangelical forces at work in these nations is startling and significant. "Godliness is profitable unto

all things, having promise of the life that now is, and of that which is to come." The pierced hand of our Lord has swung wide open on noiseless hinges the doors which two decades ago were closed to Christian missions. The pagan nations and heathen tribes of the world are in the flux of social and ethical reconstruction. A multiplied Macedonian call to come over and help is borne to us on every breeze. He whom we call Lord stands yearning toward the world in its soul-hunger which His gospel alone can satisfy and says to His disciples, 'Go ye, disciple all nations. Inasmuch as ye do it, or do it not, unto these least, ye do it, or do it not, unto Me.'

Men and money are two co-operative agencies which the Holy Spirit demands from the Church before Jesus may realize the salvation of the world which He ransomed with His blood. There are thousands of men and women in this Convention and elsewhere who have received the call of the Spirit, have consecrated themselves to our Lord, have the witness of their acceptance and are pleading with the Church, "Here am I, send me." With open doors everywhere, the whole earth hungering for the knowledge of Christ, the Holy Spirit calling thousands of cultured men, Spirit-filled and eager to go, the one thing lacking is consecrated money. "How shall they hear without a preacher and how shall they preach except they be sent." It is more than a coincidence that in this very decade when the Church has unprecedented material wealth, the world's salvation should be resolved into a question of money. There never was greater necessity or greater responsibility for bringing supply to the demand. "Freely ye have received, freely give."

I have detailed knowledge of a field where the investment of something over $100,000, working through a score of years, has resulted in the conversion and edification of over 50,000 natives. They are a mighty reconstructive agency, and their influence is deepening and widening with geometrical progression. This is only a sample of what might be realized if the Lord's money were put to the exchangers, as He requires.

There are evidences that some men of large means are beginning to appreciate their financial obligations for the world's betterment. Four hundred million dollars were given during the last decade to educational and benevolent institutions of the United States. This is well so far as it goes. It is a hopeful sign of broadening vision and is to be encouraged, for "unto whomsoever much is given, of him shall much be required." But if men are not to give until they become rich, or to give only their surplus and in large sums, they will never know the benediction of the poor widow who gave "two mites, which make a farthing."

The poor are peculiarly dear to God. They were the recipients of Christ's tenderest ministries during His incarnation. For them He showed His deepest sympathy and wrought most of His

miracles. To them He revealed the profoundest secrets of His nature. The confirmation of His Messianic character, which he cited to John's inquiring messengers, was the fulfilment of Isaiah's prophecy, "The poor have the gospel preached unto them." "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." The Church is under special commission and obligation to care for the poor. It must secure their financial co-operation as an essential to the world's salvation; for their conditions are peculiarly favorable for hastening the Kingdom, and like all other men, they are saved through faith, by grace, — the joyful giving which has its motive in the sovereignty of God's love.

A study of the treasurer's reports of missionary societies and benevolent institutions shows that the aggregates are made up very largely of small contributions. The five barley loaves and two small fishes consecrated, blessed, systematically distributed and applied are humanity's reliance for recurring want. "The world's benevolences are supported by organized poverty." It is exceptional to find a large regular contribution for foreign missions. The 18,000,000 communicants of the evangelical Churches in the United States gave last year less than $6,000,000, or an average of thirty-two cents per member for the evangelization of the rest of the world. It has been estimated that sixty per cent. of the members gave nothing to this cause, making the average eighty cents for each of those whose hearts were stirred by that passion for souls which caused our Lord to pour out His heart's blood.

If each of those who gave nothing to this agency for the world's salvation had given only one cent per week, that would have increased the amount by $5,616,000, or doubled the contribution. What would the increase be if every church member would give proportionally, say ten per cent., of his income for the work of the Kingdom?

It was the one-talent man who in the parable hid his Lord's money because he was afraid. The poor are timid. They feel that they cannot do much. Their withholding of that little may be as much an act of pride as the pretentious gift of some rich person. More frequently they think that their little is not wanted; and measured by their great love and desire to help, it seems much smaller to them than it is. As the sacrifice is considerable and the help insignificant and perhaps not welcome, they bury their Lord's money. From lack of expression their love becomes nerveless and atrophied, and the world's salvation is delayed. Their financial co-operation waits for welcome, method and motive. Furnish these and it can be secured.

The poor are more ready to practice proportionate and systematic giving than the rich. They live in an atmosphere of need, and are continually planning and applying themselves to the relief

of some form of it. They receive and have to distribute systematically. The financial methods of the Church should be adapted to their conditions. The rich can, if they will, adjust themselves to these.

Persons are brought into the Church usually early in life, while in the formative period of their development, before they are producers. They should begin at once to share the responsibility of supporting the Church. They have no surplus upon which they can draw. Their income is precarious, or if received at stated times, is inadequate to meet their desires. They cannot give much at any one time and in the face of persistent and varied physical demands, if their pennies and dimes cannot be secured regularly they are not likely to be given at all. Only proportionate giving, systematically gathered, can furnish a reasonable plan, capable of adjustment to their varying conditions.

All civilized governments are supported by equal taxation. "A man and his property are under God's law of service, as he is of necessity a member of society and of the State without his leave having been asked." Nothing less than proportionate giving will meet the demands of God. "Upon the first day of the week, let every one of you [systematically] lay by him in store [proportionately] as God has prospered him." This would secure regular, enlarging and adequate resources for the maintenance of the aggressive work of the Church in place of the irregular, precarious and inadequate income which results from spasmodic sympathy and occasional liberality. To give in cold blood year after year the hard earnings of a laborious life may require more faith than to go to heathen lands under a great impulse and stay there under the realizing sense of the great need everywhere manifest.

It will require persistent instruction and effort to maintain giving adequate to the needs of the giver and the demands of the work. The later in life it is commenced the more difficult. Subsequent giving, no matter how large, can never overtake or make up for opportunities neglected in early life. Character is not the product of one act. It is not the size of the gift which is of first importance, but the enrichment of character manifested by broadening vision, quickening sympathies, deepening joys and increase of influence working in all the lives one's ministries touch directly or indirectly through the years. The co-operation of the most limited and of the most favored is alike essential to themselves and the work.

To secure the financial co-operation of the poor will require more love for the giver than for the gift. It must be sought as a strengthener of personal Christian character, affording high purpose, unselfish motive, persistence of effort and a sense of accomplishment. This will rule out all efforts, spasmodic or otherwise, which emphasize money and forget character. It will exclude all

methods which appeal to pride or local reputation, offer material returns or rely upon rhetoric, all which ignore or subordinate the privilege and obligation, the solemnity and the joy of giving to the Lord as an act of worship. Any method of church finance which has the getting of money as its sole or prime object is unworthy of the Church and contrary to the Pauline principle, "I seek not yours, but you."

Consecrated money is needed to inaugurate evangelistic, publishing, educational and benevolent agencies among non-Christian peoples as well as to maintain them in Christian lands. Consecrated money is needed for the transportation and subsistence of the thousands of eager and qualified young men and women who have offered themselves to go to the rescue of the perishing millions, if their brethren remaining at home will only hold the life line.

Proportionate and systematic giving of money should be habitually practiced by every Christian as an expression of loyalty, for personal discipline and deepening of devotion, for strengthening his spirit of worship and for personal enrichment. It is the persistence of purposeful actions, regulated by a dominating principle which results in symmetrical growth and consistency of character. The privilege, which is the illuminated side of God's requirement to co-operate financially in the world's salvation, and the duty, which is the shadow side of the same requirement, pertain to every man according to his ability, whether poor or rich, by virtue of his manhood. Unless God is Lord of all, He is not Lord at all.

When the income of the average man increases, he enlarges his personal outlay, his family and social expenses and his holdings, much more rapidly than his contributions to the Church and benevolence. "Money has a dangerous tendency to escape service and assume the rôle of master." Wherever this obtains, the inexorable Judge of All will say, "Your gold and your silver are rusted, and their rust shall be for a testimony against you."

No individual is as necessary to the rest of humanity as the rest of humanity is to him. He may drop out and it will continue. If it were to cease, he would be helpless. In the purpose of God humanity exists for each individual, to give to each the opportunity to develop and discipline all his virtues and to secure the enrichment of his personality through the investment of his personal sympathy and effort. God is as lavish in affording opportunities as He is in furnishing ability. "As we have therefore opportunity, let us do good unto all men." Every genuine effort to serve humanity, individually or collectively, enriches the giver more than those to whom he gives. God's Kingdom is not developed at the expense of any of His dependents. "It is more blessed to give than to receive." By divine use material things are transmuted into spiritual forces and immortal character. We may so give of ours that it will be accepted of God. Thus our gift has its resurrection.

"It was sown a natural body, it is raised a spiritual body." It becomes a registered influence in the Kingdom of God and we are enriched. We are commanded, "Lay up for yourselves treasures in heaven."

"In this age of catholicity no one need live the life of a provincial." It is in the power and it is the duty of the poorest to make his influence felt to the uttermost parts of the world, and to be represented for all time and eternity in the constructive forces which are shaping the new heavens and the new earth. Every person has opportunity and is under obligation to his Lord and to himself so to contribute of his money as to hasten the world's salvation. A nature without active benevolence is doomed to selfishness, sterility and spiritual poverty.

But no one man represents the ultimate purpose of God. No man liveth to himself. God loves each personally and so purposefully that He calls each to become an efficient factor in His great work of grace. That this may be possible He places each in the midst, between the past and the future, to inherit and to transmit; between Himself and human need, as a depository and a dispensary, to realize and to invest, that "they without us should not be made perfect." God's love is gracious, expressed by joyful giving. Nothing less than gracious service in joyful giving can realize His approval. This and this only will secure the plaudit, "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE FINANCIAL SUPPORT OF MISSIONS BY YOUNG PEOPLE

MR. S. EARL TAYLOR, M.A., CHICAGO

On a beautiful October day about two years ago, I came to the city of Toronto for the first time. I was surprised as I came up from the station to see the British flag everywhere, and on every street I met the soldiers of the Queen. I said to a student, "What does all this display mean?" "Well," said he, "you must be from the States. This is the day when the first Canadian contingent goes to South Africa. For the first time in the history of Canada we are sending our soldiers out to a foreign field to fight for the Queen." He told me that the university students were about to form in parade and that I might as well join them, as no regular work would be done that day. So I got a cane and college colors and went out and shouted as loud as the rest. The

men from the various colleges were hilarious with joy; and if I could judge from what I saw and heard, there was not a man in that line of a thousand or more students who was not ready to give his life for the Queen, if she should call for it.

A little later in the winter I went across the Atlantic. It was a dark day in the African situation. I remember how the British subjects on shipboard were feverish with anxiety, and how as we neared England, they crowded around the gangway to meet the old pilot, who gruffly said, "Well, they have had to send Bobs and Kitchener down there, and it looks pretty bad." In the streets of London and throughout England I saw the soldier boys in their bright red uniforms. As we were coming home, I was told by a student who went with us through the colleges that there was scarcely a home in the British Empire that was not represented in South Africa, and in many, many homes they were even then tacking up the crape. As we came to Queenstown on the way home in the early morning we looked out at the dock, and we saw there a great British troop-ship. Mr Speer said, "Let's go down and see what they are doing." As we drew nearer we saw a man-of-war out in the harbor as convoy, and we noticed that the troop-ship was numbered eighty-one. At that time at least eighty-one great troop-ships had been chartered by the British Government to convey the soldiers to South Africa. We found that those on the shore were not giving the soldiers a "send-off," as we had supposed, but the wives and mothers were bidding them good-bye. The war had then reached the stage when not only the men without family relationships were going, but when fathers, when husbands, when the sons who were the only support of aged parents, were going out. We saw just at our side a woman with a little babe in her arms, crying as if her heart would break. Her husband was going. On the other side we saw an old man and old woman — I think the man must have been a ditch digger, for the dirt was clinging to his coat sleeves. He wiped his eyes on his coat sleeve as he and his wife went slowly up the hill. Their boy was going out, perhaps to die. At that time the Empire was pouring forth its best blood and giving its wealth unstintingly, because the nation was on a war basis.

Since I have been in this hall the conviction has been deepening that the Church of Christ is to-day upon a peace footing. It is true that her weapons are not carnal; it is not by might nor by an army that she will win the battle. But the Christian is nevertheless engaged in a relentless warfare that requires the best sacrifice of life and effort. And yet we are upon a peace basis, if we may judge from the signs of the times.

The other day there came to my desk a report from one of the Church officials in a large district in one of the wealthiest regions of the United States. In the center of that district is a

college, one of the large colleges of my Church; and the presiding elder who sent in the list and the tabulated statement said, "Last year we gave in this district for all benevolences about seventy-five cents per member." By that he meant that they had "omnibused" everything, that they were including home and foreign missions, Southern education, Sunday-school work, the American Tract Society, and he had even included the bishops in the benevolent collections of the Church; and last year for all benevolences outside of the immediate work they were doing in the local churches, they gave but seventy-five cents per member. The presiding elder in his letter said, "This year we must raise the standard high, and we must give a dollar per member."

One of the secretaries of our board went into Northern New York about two weeks ago and delivered an address in a church. The pastor came to him afterward and said, "I congratulate you. One of the wealthiest members of my church, who is worth more than $100,000, has given a dollar to missions because of your appeal."

A young lady in one of the large cities of the Atlantic seaboard, a representative Christian worker in most respects, said to me on this subject: "As I look over my life, I do not recall a single instance where I have really sacrificed anything for Christ; and I recall now that you have mentioned it, that I am giving less for foreign missions than I spend for extra street car fare when I could just as well walk." I wonder if hers is an exceptional case? Is it not in a sense typical of the Church to-day?

I was deeply moved yesterday when the speaker told about the church that reported nothing for home missions, and nothing for foreign missions, and no members received during the year either by letter or direct conversion. At first I laughed with the rest of you, but was immediately sobered as he recalled us to the thought that the report disclosed a condition of spiritual atrophy and foretold the final death of that church. Since yesterday I have been inquiring of the board secretaries here to find out if that church is an exceptional case. I have asked the secretaries this question, "How many of your churches are giving nothing to missions?" I have been told that in the Congregational denomination there are 2,000 churches that are giving absolutely nothing to missions. In the Baptist, there are 5,000 churches — more than half — that are giving nothing. In the Protestant Episcopal Church there are 2,500 churches giving nothing, and in the Presbyterian Church 2,762. In these four boards, 12,262 churches give nothing, more than 12,000 churches in four denominations that are sowing the seed of spiritual death!

You ask me what this has to do with the young people's work. Dr. Goucher has just called attention to the fact that habits of systematic giving will be formed in youth or not at all. A writer has said, "At the age of thirty, character begins to

harden like plaster in a mold, and it will never soften again." You and I, as young people, must be examining the Word of God to see what it says to us concerning a right standard of giving. In the light of the teaching which we shall find there, we must raise the standard higher than we have yet done.

The colleges are giving liberally; but I remember that my theological seminary thought it was doing well when it raised $25 a year for missions. The next week we raised $100 to have a little social when we invited the townspeople up to see us; and then the following week we voted the $25 we had raised for missions to send our student delegate to Northfield. My dear fellow students, we could electrify the churches of North America and the Christian world, if we would give any year the amount we spend at any one of the great foot-ball games. We give freely for anything pertaining to self. Are we raising the standard high enough in giving to the Lord?

The responsibility for forming right habits of giving rest with the young. We cannot stir the old; their habits are formed. I once thought we could. I preached a sermon in my college days. There was an old saint on the front seat, and as I spoke of the riches of love in Christ Jesus, I noticed that his face lighted up as if it had been the face of an angel. But when I came to the financial question, he settled back into his seat and folded his arms, and his brow was clouded. Afterward he said that it was too bad to spoil that address by bringing in the money question. He was a saint who would give his life for his faith in the Lord Jesus Christ; but he had not been trained in the right school.

Now, what is the supreme thing? We have been hearing much about service to Jesus Christ. We have read in our Bibles about the example of the apostles. We know they withheld nothing from the Lord. They gave Him property and time and life itself. You remember the example of St. John, who, as the beloved disciple, leaned on his Lord's breast at the last supper and heard Him say, "Love one another." And you have doubtless read that tradition, which says that St. John was carried on the shoulders of the young men, after he became too feeble to walk. As he was carried about by these young men, everywhere he went he repeated those words that he had learned on his Lord's breast, "My little children, love one another." In his last days he wrote a letter wherein he gave expression to the underlying principles of his life. In the epistle he said, "Love not the world, neither the things that are in the world, for all that is in the world [the thing I can touch], the lust of the eye [everything my eye is fond of looking upon], the pride of life [the selfish ambitions and desires of my inmost soul at times, all these] are not of the Father but are of the world. And the world passeth away

and the lust thereof." "But," hear the words that are written on the gravestone of Dwight L. Moody, "he that doeth the will of God abideth forever."

Unless we make the subject of giving a matter of Christian education and of Christian conscience, and unless we base our religious conviction upon a study of the Word of God wherein we seek to find out what it says about giving, we will not progress very far; but when giving is made a real part of the worship of the young people, we shall presently have that adequate constancy in the home Church that will enable the missionaries, through Jesus Christ, to evangelize the world in a single generation.

THE EXPERIENCE OF ONE CHURCH

REV. C. E. BRADT, WICHITA, KANSAS

Six years ago conditions prevailed in Wichita, Kansas, which made the continued existence of any institution, however free from internal embarrassment, more or less precarious. The First Presbyterian Church of that city was burdened with a debt of many thousands of dollars with no assets of any remarkable value. Our members, though heroic and generous, had personal obligations and responsibilities which taxed them almost beyond the limit of their endurance. These circumstances made the problem of a bare existence as a church organization and the maintenance of the stated services of the church a great question. Indeed, such an existence had not been financially sustained for some years previous, and in consequence a floating debt, rising higher and higher each year, threatened to submerge the church and extinguish the lighted candlestick, or cause its removal. When added to this we look out, not upon a fair harbor in which we may anchor for a time until the storm be past, but upon the frowning cliffs and rocks of a large bonded debt of $18,000, for which the church had absolutely nothing to show as value received, and with which it had apparently nothing to grapple, we begin to appreciate the situation.

At this time the Lord appeared to the church as truly as He appeared to Paul of old, and said what He said to Paul, "Arise, stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen and those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, to whom I now send thee, to open their eyes, and turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

are sanctified by faith that is in me." "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world."

At this time the doctrine was preached that Christ had conditioned His presence and His almighty power, the Holy Spirit, upon the practical willingness of His people to obey the great commission. One January Sabbath, — a bleak, cold, gloomy day, — the pastor crossed the threshold of the church with this conviction in his heart, that their salvation as a church, financially and in every other way, depended upon their taking the little meal they had in the barrel and the little oil in the cruse and undertaking to feed the starving millions of heathen lands. The pastor as he went along the aisles of the church to the session room that morning, seemed to hear whisperings from the sacred precincts of the empty pews and the galleries in the church. The import of those whisperings was that the pastor had gone mad, that he had lost his mental balance, that he was about to make a fool of himself. But within there was a voice heard at every step, "Lo, I am with you." And entering the session room he looked into the faces of those godly elders whom he loved and who loved him, and what he saw filled his eyes with tears. He turned his face to the wall to hide his tears, and there he saw the Son of God and heard again the words, "Lo, I am with you." That morning he delivered his message to the congregation, the message of Christ's great commission to the church; and the Lord stood with him and revealed himself to the people, and they saw the Lord Jesus, and that day they took for support a foreign missionary pastor. They closed that year with the floating debt removed and the current expenses of the church met in full, a condition which the church had not enjoyed for ten years previous.

The next year they doubled their contributions for foreign missions, adding another missionary to the first one, also taking the support of a home missionary; and that year they removed the bonded debt and closed the year with all current expenses met and money in the treasury. I repeat that the success of the church in this particular was due to the church taking Jesus Christ at His word and going with Him by faith to preach the gospel, first to the uttermost parts of the earth. Jesus verified His promise to be with the church. The foreign missionary program of the church for the past five years has cost it upward of $10,000, with which it is supporting and has supported three foreign missionaries, about thirty native pastors and is just now taking the support of a fourth American foreign missionary. Her average contribution is now about $4 per member.

Now, this is not the only thing which has awakened comment

in the minds of some. The church, by reason of this vision of Jesus Christ which infatuated her as she saw in Him a world Savior and undertook to go with Him unto the uttermost parts of the earth, has been able also in the last five years to bring an equal amount for home missions — upward of $10,000, and place it upon the altar of the Lord for preaching the gospel in this land.

And this is not yet the most astonishing result of our seeing Jesus Christ. So was the church wrought upon by the sight of Christ going to the uttermost parts of the earth and asking His disciples to go with Him, that she has been enabled out of what seemed her poverty to bring during the past five years about $40,000 for the preaching and establishing and maintaining the gospel in the city of Wichita. She is supporting now one of the largest plants doing business for God anywhere in the United States, with a pastor, an assistant pastor, two office assistants, a city missionary, a church of 1,200 members, — about 800 of whom have united with the church in the past six years, — a mission church, three Bible schools, four young people's societies of Christion Endeavor, four ladies' societies, a men's department with a men's club, two boys' clubs, a girls' industrial school, a department for the study of the Bible in its institutional work, and a printing department, publishing thousands of pages of literature every year, and a missionary magazine.

This is the result of a true vision of Jesus Christ. We think sometimes that we see Jesus Christ, when we do not see Him. A true vision of Jesus Christ is to see Him with His hands not only outstretched, but actually touching the unsaved with healing and saving power; with His face set toward the unsaved of the world, going to save the lost, seeking to save the lost. We do not see Jesus Christ always in the churches; we may get a glimpse of Him, but if so, it is a glimpse of His back parts and not of His face. No man shall see God face to face and live his old selfish life any longer. To see the face of Jesus Christ we must undertake to go with Him to the uttermost parts of the earth, to give our lives, our all, to the preaching of the gospel to every creature. We must know what it is to sacrifice for that for which He gave every drop of blood in His body, and that for which the Holy Spirit has been poured out upon all flesh and is groaning to-day, making intercession for us.

But I ask you in the light of all we have heard this morning, — the small contributions that are made out of the rich treasuries of the church, — are we going with Jesus Christ very far? Are we giving for Jesus Christ's work very largely? Is it not pathetic when we hear that only thirty-two cents per member is the average gift for foreign missions in Christendom? Amos R. Wells makes it a little large in that striking poem of his, when he calls our attention to the fact that forty cents is the maximum:

"Instead of what the martyrs bore through many a conflict drear;
Instead of bitter fightings, homeless wanderings, cruel fear,
Ah, the shame, we modern Christians give just forty cents a year.

"Forty cents a year to open all the eyes of all the blind;
Forty cents a year to gather all the lost whom Christ would find;
Forty cents a year to carry hope and joy to all mankind.

"Worthy followers of the Prophets, we, who hold our gold so dear;
True descendants of the martyrs, Christ held far and coin held near;
Bold co-workers with the Almighty with our forty cents a year!

"See amid the darkened nations what the signs of promise are,
Fires of love and truth enkindled, burning feebly, sundered far;
Here a gleam and there a glimmer of that holy Christmas Star.

"See the few, our saints, our heroes, battling bravely hand to hand,
Where the myriad-headed horrors of the pit possess the land,
Striving one against a million to obey the Lord's command.

"Mighty is the host infernal, richly stored its ranging tents,
Strong its age-encrusted armor, and its fortresses immense;
And to meet that regnant evil we are sending forty cents.

"Christians, have you heard the story how the basest man of men,
Flung his foul, accursed silver in abhorrence back again?
Thirty pieces was the purchase of the world's Redeemer then.

"Now it's forty cents in copper, for the Savior has grown cheap;
Now, to sell our Lord and Master we need only stay asleep;
Now, the accursed Judas money is the money that we keep!"

HOW ONE THOUSAND MISSIONARIES ARE SUPPORTED

MR. L. D. WISHARD, MONTCLAIR, N. J.

It is very hard to constantly battle for a plan, a method, or a principle, against men who have not tested it, but have prejudged it. I wish to say two or three things in the hope of putting myself into sympathy with any such persons who may be present. In the first place, it should be clearly recognized that the method of enlisting specific churches in supporting specific missionaries is only one of many important and efficient methods. In the second place, we freely acknowledge that the great defect of this method is that it is not absolutely perfect. In the third place, we feel like saying what the agent of the National Cash

Register said to a gentleman who asked him whether he did not have considerable difficulty in selling the register. "Yes, we meet plenty of objections; but the mind of man has not yet conceived an objection which we cannot answer."

More than fifty years ago President Francis Wayland warned the churches against a serious peril which to-day confronts the foreign mission enterprise, when he declared: "The tendency will be more and more for churches to turn over their missionary obligation to societies, for societies to turn it over to boards, for boards to turn it over to executive committees, and executive committees to secretaries, so that in the last result the chief responsibility for the great work will rest on the shoulders of a dozen men." The late Dr. A. J. Gordon, one of the greatest missionary pastors of his generation, corroborated the opinion of President Wayland, when he said: "The greatest problem that confronts us for the opening century is that of distributing the missionary responsibility which has become congested in the official centers."

That this peril and problem are actually upon us no one will deny who is engaged in trying to rally the churches and their individual members for the discharge of their obligations to the missionary cause. If any one doubts the seriousness of this peril, let him account, if he can, for the fact that the average church member is still paying his annual missionary contribution in small silver, nickle and copper coin. The discovery of a method, which will create a spirit of individual obligation and responsibility for the work of missions, will constitute the capital event in the final era of world evangelization. There is ground for hoping that such a method is in sight.

The method is simply this: That every church which is able to do so extend its parish boundary so as to embrace a definite section of some mission field, and support a missionary there who shall sustain to the home pastor the relation of associate or co-pastor. In other words, let the church have its foreign mission and sustain its foreign missionary, just as many churches have their own city mission and sustain their own city missionary.

1. The method is sanctioned by the practice of the Apostle Paul. The first foreign missionaries were chosen and sent forth by a local church, — the church of Antioch, — and made it their first business on their return to the home land to report in person to that church. The most striking illustration of this policy is furnished by the relation which existed between the Apostle Paul and the church at Philippi. In his only letter to that church which is preserved he reiterates with growing emphasis the benefits attaching to this relationship, as the following extracts from his epistle indicate: "I thank my God...for your fellowship in furtherance of the gospel from the first day until now." "In my bonds and in the defense and confirmation of the gospel ye are

all partakers with me of grace." "I know that this shall turn to my salvation through your supplication and the supply of the Spirit of Jesus Christ." "Ye did well that ye had fellowship with my affliction." "When I departed from Macedonia no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." "I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." "My God shall fulfill every need of yours according to His riches in glory in Christ Jesus."

That the Philippian Church was the only one which had fellowship with him in the matter of giving and receiving is alluded to as only one of the important facts connected with the relationship. In addition to this, the church was regarded by him as having a vital part in the furtherance of the gospel; he rejoiced in the fact of their supplications for him; they suffered with him in his afflictions; there was, in a word, a co-partnership of the most positive and sacred character existing between the church and its great missionary.

2. This apostolic plan has been a distinguishing feature in the splendid work which the women of several of our leading denominations are doing. The following is only one of many similar cases. I recently visited a church containing a women's society which has supported the same missionary on the foreign field for thirty years. That woman and her work are as much a part of the lives of those Ohio women as is the work of their own pastor. In fact, she has served as their minister far longer than any home pastor whom the church has ever had. Every one of the nearly two hundred unmarried women on the Congregational mission field is supported by funds specifically pledged. The same is true of practically every woman, both single and married, connected with the mission fields of the Presbyterian Church of the United States.

3. The policy has been adopted by several of the leading missionary boards and societies in Great Britain, the Dominion of Canada and the United States. This method is one of the most notable features which characterizes the marvelous advance movement which the Church Missionary Society made during the final ten years of the last century. Fully four hundred missionaries were specifically provided for by churches, families, individuals and societies, in response to the appeal of that most aggressive of all of our largest missionary societies.

The board which follows closest upon the record of the Church Missionary Society is that of the Presbyterian Church of the United States, which has approximately 550 of its force of 750 missionaries supported by funds specifically contributed by churches, young people's societies, Sunday-schools, women's auxiliaries and individuals.

The Congregational churches of the United States and Canada are supporting a larger proportion of ordained missionaries by specific funds than any other denomination. After testing the method for years in several representative churches, the American Board unanimously recommended the adoption of the policy as a permanent educational and financial measure at its annual meeting in Grand Rapids, Michigan, in 1898, and appointed a committee which it empowered to elect representatives to exploit the movement throughout the denomination. The reports of this committee have led the Board on three successive years to recommend the continuance of the policy. It is an interesting fact that not a single church in which the representatives of the Board have had an opportunity to present the method has failed to subscribe money sufficient for the salary of a missionary.

The Missionary Society of the Canadian Methodist Church has also endorsed the policy and commended the young people's movement which is engaged in enlisting the young people's societies in the support of missionaries.

Among other notable endorsements of the policy we may mention that of the American Baptist Missionary Union, as well as the action of certain congregations of the Church of the Disciples, the United Brethren, etc.

Experience has fully shown that the churches which have their own representatives on the foreign field are better informed than the average church concerning the work of missions, this information being secured by correspondence and also by the home visits of the missionary.

This policy makes the work of missions vivid, concrete, real, definite. Men of wealth are beset to-day, as never before, for pecuniary assistance, and in almost every instance the appeal is for a definite object, a college, a hospital, a city mission or missionary, etc. A prominent business man said to me some time ago: "The missionary appeal must be more specific; the old appeal in behalf of a billion heathen has lost its force, if it ever had any; the expression three hundred million heathen in India, four hundred million in China, one hundred and sixty million in Africa, a whole billion in heathendom, utterly fails to make the impression that is intended. The only impression made upon me is that there are entirely too many heathen. If there are actually a billion of them, the case is hopeless. If the missionaries would tell me of a hundred thousand heathen I could comprehend the fact; if the board would show me where a hundred thousand of them live, and would introduce me to a good man and his wife who in its judgment are qualified to go and live over the life of Christ among those people, I think I could be easily persuaded to undertake their support. But the words billion heathen are meaningless; I do not know what a billion of anything is. I would

rather spend $50,000 in erecting a hospital on the corner of two streets in this city than to throw $1,000 annually at a billion heathen." Whether or not this is the highest ideal of consecration is not the question under discussion. Business men and their capital must be reckoned with in the foreign missionary enterprise. If they are to furnish the capital, they must be allowed a voice as to some of the conditions upon which the money is given.

It is perfectly obvious that this policy enlists a church in assuming and maintaining a specific obligation. Long experience and extended inquiry have failed to discover a better method of persuading a church which is giving one or two hundred a year, and is well able to give eight hundred or a thousand, to give the large amount and renew it annually. This policy has actually increased the contributions of the churches enlisted by large ratios. Fifty-four Congregational churches which have had time since appealed to to redeem their pledges have sent to the treasury of their Board 147 per cent. more in a single year than they gave the year previous to their assumption of the support of a missionary. A policy which increases the average contribution of such a group of leading churches cannot reasonably be ignored. It demands a fair trial.

If 20,000 missionaries are sufficient for the evangelization of non-Christian lands, the churches of North America ought to furnish one-half of the number. Such a force will cost approximately $12,000,000 a year. May not a very large proportion of this fund be secured by enlisting every one of our strong churches in supporting its own missionary? I have reason for believing that there are 5,000 churches which are averaging over $5,000 a year upon their own parish work, and that every one of them is able to support a missionary at an expense of from $600 a year upward. It is very probable that these churches can furnish approximately $5,000,000 a year, an average of $1,000. If this is done, however, it will very likely be accomplished through the enlistment of each of these churches in assuming a definite obligation for a specific field.

Remarkable achievements are constantly being scored by the application of this policy in large commercial and political enterprises. I recently had given me at first hand the following interesting facts concerning the conduct of the presidential campaign of 1888 in the United States. A prominent business man, whose name is known throughout the entire Christian world, was asked to take a leading part in the campaign. The duty assigned him was the carrying of the Empire State by the party with which he was affiliated. He knew that the storm center of the battle was the metropolitan city of the continent. He knew that it would be impossible to reverse the majority of the opposing party in that

city. He believed, however, that the majority could be so reduced that it might be overcome by the tidal wave which his party would roll down to the Harlem River. He therefore set himself to the task of reducing the majority in the city. He believed that it could be done by securing a fair registration. He accordingly enlisted the services of about a hundred young men from the leading jobbing houses, insurance offices and other commercial centers. He stationed each of these men in a block of the city where there was great danger of false registration and held each man responsible for knowing everything that breathed within the four boundary lines of his block. He frequently addressed these men as follows: "You are not responsible for the national campaign nor the state campaign; neither are you responsible as individuals for the city campaign. Appropriate committees have been made responsible for the national, state and city campaigns, and you are not members of those committees; but, gentlemen, the block, the block!" Those who heard him declare that he uttered the words "the block" with such fire in his eyes and voice, that he made every man of the hundred feel that upon his own block the national campaign hinged. Those men went back to their blocks and watched them day and night like faithful watch-dogs. They made it utterly impossible for any man to register falsely from any one of those blocks. A fair registration resulted; and from that a fair vote; and from that a reduced majority; and from that the overwhelming of the majority by the tidal wave from the state. That business man won the contest by the block system.

In the last interview which I ever had with ex-President Harrison, he expressed the belief that the missionary societies would sooner or later have to adopt and adapt to their work some of the strong, wholesome, tactful methods which win in politics and commerce. Some of them already are adopting the block system; they are saying to their churches: "You are not responsible for the world's campaign, nor for the national campaign in China, nor for the provincial campaign in any one of Asia's great provinces; but, the block!" "What block?" "Any block that you choose to take; the field is wide; you can have your choice. Is it a missionary, or a mission, or a hospital, or a dispensary, or a school, or a college? The block. Will you take it and cultivate it till the day of judgment, if necessary?" If every church will take a block, all the blocks will be taken by the churches. Will you turn your eyes to the map which hangs above the platform? Those scarlet cords stretching from points in America to mission stations in Asia, Africa, Papal Europe, Mexico and Micronesia, represent 150 Congregational churches which are supporting their own specific missionaries or missions. They have literally thrown out life lines across the seas.

Finally, I can think of no stronger appeal than is furnished

by the Presbyterian Church in Bryn Mawr, the church which the senior foreign secretary of the Presbyterian Board says they always point to when any doubt is raised as to the wisdom of this method. That church was giving about $150 a year when they adopted this method. In response to their appeal for the money for the salary of one man and his wife, they secured the salaries for two married missionaries, and they have maintained the support of their missionaries for over twelve years. A prominent member of the church has also assumed the support of a missionary and has built a hospital in India, where one of the church's missionaries is located. The church has also erected a residence for its missionary in Japan. Over $50,000 have thus been contributed by that church in twelve years, an average of over $4,000 a year, as against the $150 a year which was being given before the church adopted this method.

I had the privilege of worshipping in that church not long ago, as I had also had the privilege of worshipping with another part of its membership in Western India. As I entered the sanctuary in Bryn Mawr and looked upon the faces of the congregation, I saw in memory the dark faces of the Indian congregation which I had addressed a few years before. As I heard the notes of the organ and the singing of the choir and congregation, I recalled the lyrics which the Indians sang. As I looked upon the face of the pastor, I vividly recalled the face and words of the other pastor beyond the seas. The churches in Japan and India and Bryn Mawr are one. It will never be possible to persuade the Bryn Mawr church to narrow its field of service to the few square miles of its American parish and the few hundreds of already evangelized people occupying that parish. It stands for the Christianization of parishes of hundreds of square miles, populated by tens of thousands of Indians and Japanese. Its foreign missionaries are as truly its ministers as its home pastor. It rejoices with them in their successes; it numbers their converts in its membership. It represents the fulfillment of the expectation of the Great Missionary, who said, "Other sheep I have which are not of this fold; them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."

SCRIPTURE PRINCIPLES OF GIVING ILLUSTRATED

REV. PREBENDARY H. E. FOX, M.A., LONDON

WHILE you and I have been listening to the solemn facts which have been presented to us by one speaker after another, has there not a question been rising in our minds, something to this effect? Why is it that the financial problem with regard to foreign missions, which ought to be the easiest of solution is, in our experience, unhappily the most difficult to grapple with? I believe that the true answer will be found in the ineradicated selfishness of professing Christians. Is that too strong a word to use? Yet how many believers in the Lord Jesus Christ there are, converted men and women, who have joined the church in full fellowship and who are walking apparently with God, who have trusted Him with the salvation of their immortal souls, who will not trust Him with the key of their cash boxes or the button of their purses. These they keep to themselves. That is the secret of it all. And as the first speaker in his impressive address said to us this morning, the twentieth century asks for an entirely reformed basis and plan on this financial question.

We want reform in two respects, radical reform — revolution if you will — in the matter of motive and in the matter of proportion. What is the motive which governs most Christians in their giving? I grant that they may be liberal. They give with thoughtfulness, with kindness; but much of the ordinary giving, even by Christians, to foreign missions is circumscribed by some private sentiment. Our gifts go out more or less to that in which we ourselves are personally interested. I agree with my friend Mr. Wishard in almost all that he said; I heartily believe in that method of linking up the home church with the foreign church which he has described. It is a practice which we have adopted in England, and 420 missionaries of our society are supported after that manner.

But even here there is danger; there is a risk which we have to watch against most carefully, lest home sympathies be narrowed and focused into single mission stations or districts, rather than expanded and developed over the whole world for which Christ died. One ought to be done, but the other not left undone. There needs to be a larger motive for giving, and a vastly different measure. We have heard to-day how through the

professing Church the present proportion is utterly wrong. Now, the old Jew, to whom we profess to be far superior, had a motive and a principle, and he had a proportion upon which he acted. The Jew was placed in a land which belonged to God, and he was God's tenant; he paid a kind of a quitrent to the Almighty for the use of the land, and the remaining nine-tenths, I suppose, he retained for himself. The argument is often used, and very fairly, that if the Jew gave such a proportion, a Christian, *a fortiori,* ought to give a great deal more, certainly not less. This is perfectly true; and yet there is a weakness in the argument, because it overlooks the fact that the Jew was under the law, while the Christian is under grace. The Jew paid what he was bound to pay to Jehovah. We are heirs of God, joint heirs with Christ, and all things are ours — but on condition that all ours are God's. Those are the terms; you can only claim the privileges of Christ, if you give Christ all that you are and have.

How often you and I have read those words in the Epistle to the Romans, which begin with the sentence, "I beseech you, therefore, brethren, by the mercies of God."

How often in the most sacred moments of our lives we have said: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, a living sacrifice, holy, acceptable unto God — a reasonable service." That is, we acknowledge that all we have belongs to God — so that when we have spent upon ourselves and the maintenance of our families according to the will of God, what becomes of the rest? Why, it is God's. We have no private purse apart from Him; we have nothing on which we can put our hands and say, "That is mine, I will do as I like with it." Until the Christian churches realize that this is the measure of giving and this is the principle upon which we give, I don't think we shall have got to the root of the financial problem. I am bound to confess, from my experience of the churches, that we are a long way from it yet, and what we want is not so much a revival as a spiritual earthquake that will shake us out of our selfishness and sloth.

I have been asked to speak to you this morning, I presume, because there are a few interesting facts in connection with the history of the Church Missionary Society, which may be of service to some here to-day. Just sixty years ago this society found itself in its greatest financial crisis. In 1841 it was bankrupt; it had exhausted all its resources and was in debt to the amount of $50,000 to influential members of its own committee. Well, they exerted themselves, they made appeals, and the money was raised. By the year 1853, their faith as well as their finances had improved, and the Committee, after earnest prayer, passed the following resolution: that they were "willing to accept any number of true missionaries who might appear to be called of God to the

work, trusting to the Lord of the harvest to supply their treasury with the funds for this blessed and glorious undertaking." They acted upon that principle, and they received and sent forth missionaries on those terms. But I am sorry to say that the faith of the Church did not keep pace with the faith of the Committee — it very seldom does; it is much easier for two or three than for twenty to exercise united faith and still easier for twenty than for 200. The Committee found itself again in financial difficulties. And then in the year 1865, I grieve to say, the policy which had been adopted was abandoned. Missionaries were withheld; some were waiting twelve months, some even two years, before the Church would give the funds to send them out. The consequence was that funds fell off and the supply of men failed. There were fewer offers of service and fewer contributions.

In 1870 the Committee returned to their former policy, and from that time to this we have not gone back. What we may do in the future I do not know; I am not a prophet. But as long as I live and God gives me strength, all my heart and my hands will be for going on, trusting the Lord and telling His people. During the last twenty years the number of our missionaries has just about trebled, growing from 309 to just over 1,000. The income of the Society twenty years ago was $1,100,000; this last year it has been $1,600,000, or half as much again. The standard too of missionaries has risen.

Twenty years ago our Society had only fifty-four missionaries in the mission field who were graduates of universities; now we have over 200. The area also of work has expanded. Twenty years ago there was no missionary on the Niger; now there are twenty-nine. There were only two missionaries in Uganda and no converts; now there are forty-eight missionaries and 30,000 converts. There was only one unmarried woman missionary in all the African missions; now there are sixty-seven. There are now twenty-two missionaries in Egypt against none twenty years ago. Palestine had only ten; now it has sixteen men and forty-four women. Persia had two men; now it has twelve men and twelve women. China has nearly seven times as many missionaries as it had twenty years ago, that is to say, 146 as against twenty-three, and Japan has seventy-six as against eleven. Truly we may say, what has God wrought, for it was not man's doing. And though we may discover other causes for this increase, such as the growing sympathy with missions throughout the whole Church, the freer communication between one part of the earth and another, the increased wealth in the hands of Christian people and, not least, such movements as that represented by this Convention; yet behind all these we dishonor Almighty God if we do not recognize His hand moving the hearts of His people. I believe that to be the truest cause. And as you have heard

so often during this Convention, if we would maintain our own spiritual vitality, the vitality of our own churches, it must be in the going forth, giving up, laying down by ourselves for the sake of others — those for whom, as much as for ourselves, Christ left His riches to become poor that we and they by His poverty might be made rich.

For this reason I do not like that word "foreign missions." It represents a geographical rather than a Christian conception. To the Lord Jesus Christ in heaven there are no such things as foreign missions. If we are Christians our love will be Christ's and our love will embrace all whom He loves. But if we do not, if we are content with our thirty cents or our forty cents as our annual contributions for the greatest work on earth of which we have heard, what will happen? I cannot foretell the details, but I can foresee the general result, and I will give an illustration of what I mean. A few years ago I was riding over the highlands of Moab, one of the most intensely interesting parts of Palestine, where few travelers at present go. Almost every half mile of our road the horses' hoofs struck against some ancient ruin. It was evident that the whole country had once been teeming with people. Where now the Bedouin herds his wandering flocks and pitches his black tents, there had been cities and villages and beautiful churches and palaces. The saddest part of it all was that wherever we went there were traces of an ancient Christian occupation, mosaics with the figure of the Good Shepherd, sarcophagi with the Christian cross. But the land is all desolate, trodden down under the hoof of the Turk. Why? You know the story, the sad old story of church history; how those churches, like Jeshurun, waxed fat and kicked; how receiving the gospel they failed to communicate the gospel; and then followed, as always comes from selfishness, quarrel, internecine strife, theological disputations — the most barren and fatal of all quarrels. And then, because they forgot the nations beyond them and neglected to send evangelists to the heathen, God let fall upon them the scourge of their sins. The very nations they neglected, the fierce Saracens, came down with fire and sword and swept them away; and there remain just a few beggarly Christians, hardly to be distinguished in their ignorance and superstitions from the Mohammedans who tolerate them with scorn. That is a true story of one church, and it is that must happen to every church that fails to fulfil God's order.

God grant that it may be far otherwise with the great churches of the Protestant world, to whom the opportunity has been given as to no other in the world's history to send forth their messengers into every corner of the habitated world and be the heralds of the coming King.

THE WONDERFUL CHALLENGE PRESENTED TO THIS GENERATION OF CHRISTIANS

By the Open Door of the Non-Christian World

By the Abounding Resources of the Christian Church

THE WONDERFUL CHALLENGE PRESENTED TO THIS GENERATION OF CHRISTIANS BY THE OPEN DOOR OF THE NON-CHRISTIAN WORLD

REV. PREBENDARY H. E. FOX, M.A., LONDON

THERE are challenges of many sorts. It is a challenge to your self-control when a bully shakes his fist in your face. When you hear the cry of a wailing woman or a suffering child, it is a challenge to your sympathy. When you know of the bondage of the downtrodden slave or read of a nation starving for food, it is a challenge to your active benevolence. There is the challenge, too, of a generous rival to good works. There is the challenge of a brave companion in danger. There is the challenge of a noble example. And out of the open doors of the non-Christian world I think I hear all these voices challenging the Christian Church to-day.

I hear the voice of the bully. You ask whom I mean, I mean that one religion which, except Christianity, has been the great aggressive religion of the world, the religion of Islam. I am somewhat surprised that we have heard little about it during this Convention, for I do not know any part of the non-Christian world which has a greater claim upon Christendom, just for that very fact that Mohammedanism is our stoutest rival. Perhaps those who only look at Islam as represented by Turkey, think of it as a sick and dying religion. I wish it were. There is no false system against whose closed doors we are beating apparently so much in vain as we are against this. I know no missionaries who have a harder task, or who demand more sympathy and more prayer — not even our missionaries in China — than those who are laboring in Mohammedan lands. There is a Mohammedan university in the world, larger than any Christian university, whose students come from a wider area than those in any college in this Christian land. The university of Al Azhar draws its students from India on the east to the western shores of Africa. There are two Englishmen laboring there, quietly watching and trying to find opportunities for influencing students; but it would not be wise, so bitter is the hostility of the Mohammedan, to speak publicly of what they are doing. From this university there go forth numbers of Moslem missionaries.

And I am told by some of our own workers in West Africa,

that Mohammedanism is spreading down the Niger and the Congo, taking the place of the degraded religions of animism or fetishism, as any superior religion must, and thus creating a greater obstacle to Christianity than they have displaced.

And there is another ground on which Islam challenges us. If it had not been for decadent Christianity, I doubt if Mohammedanism would have come into existence. It was because the Christianity of the time of Mohammed had lost its power, and he saw nothing in it save a dead ecclesiasticism and rites that seemed to him no better than idolatry, that he was driven to an opposite extreme. He clung to the unity or sovereignty of God, but he rejected that revelation of Him to which the Christians whom he knew had shewn themselves so faithless. Therefore the Christians of to-day owe to Moslems the presentation of a true gospel — the gospel of one God manifested in Christ Jesus.

I have no time to-night to speak of the challenge from China and from Japan, concerning which you have heard a good deal during this congress. Never was the opportunity for entering China and reaching the hearts of the people so wide as it is at the present day. I have heard, as you have, from persons who by the length of their residence in China are the least qualified to express an opinion, gentlemen who rush over there for a few weeks and come back and tell us that they know all about it, — and China is the last place of which you can learn everything in a fortnight, — I have heard such persons declare that the cause of the Boxer outbreak was missionary aggression. We know better. It was not the presence of the missionaries, but the absence of missionaries that brought it about. Some of us are old enough to remember the dark days of the mutiny in India. Those were sad months while England trembled, until it pleased God to turn the tide. Do you know, that during the whole of that perilous uprising not a single Indian Christian was found on the side of the rebels? Every member of the native Christian Church was loyal to British authority. And is it not a fair argument to say that if India had been evangelized as she ought to have been, the mutiny would never have occurred? And I dare to say the same of China. If she had been evangelized by battalions of Christian soldiers, instead of their being sent in twos and threes, far separated from each other, and if all China had been evangelized as she might have been any time within these fifty years, is it likely that this dreadful outbreak would have happened? I do not believe it would have been possible. China is calling now through her sorrows and by the blood of her martyrs for the gospel of Jesus Christ.

In Japan there has been a crisis which may pass in a very short time. The Japanese are a singularly progressive people. The day will soon come when probably they will say: "We do

not want western teachers any longer; we are quite able to take care of ourselves." Now is the time to evangelize Japan, before she lapses into agnosticism or indifference to all religion.

From India, too, comes a loud call — even more to us in England than to you. Though India has been under Christian influences for considerably over a century not more than one person in every 200 in rural India has yet heard the gospel of Jesus Christ so as to know what it really is. The poverty of these people is in itself a challenge; let me give you an illustration. I remember going out early one morning with an old missionary in South India to visit some native Christians. We rode over the rice plains until we came to a little village in the center of which was a little mud hut, the prayer-house of a little church of fifteen or twenty people. They met there every morning before going to work to worship God, and then they came back again in the evening to thank Him for the blessings of the day. We joined in their little service, and then my friend had to tell them that it was necessary to remove their teacher. There was another village farther away where the people were asking for some one to come and teach the word of God and there was no one else who could be sent. I wish you could hear the cry, — it rings in my ears to-day, — the cry of those poor villagers as they ran after us, putting their hands up, knowing I was a stranger from England, and thinking that I would take a message back. "O master," they cried, "tell the people of England to send us more teachers who will show us the way to heaven; we cannot find it by ourselves."

I saw a woman standing by the roadside with her baby on her hip, and as one can often reason with an Indian by an illustration better than in any other way, I said: "That woman will not always carry that child; it will learn to walk; it will grow to be a man, and some day when the mother is old and weak, perhaps he will carry her instead of her carrying him. So we want to teach you to walk and to be strong; and some day it may be that when the Church which has nursed you has grown old, you will come and help it instead of its helping you." I thought I had given them a pretty parable to which there could be no answer. But an Indian is more than a match at that kind of argument. They replied: "Master, you have forgotten one thing. We were born lame, and we never can walk." It was too true. They were asking for bread and I had given them a stone. Poor souls, their daily wages were about three to four cents a day, and what can a man do on that? Of course his wants are not so many as yours, but still it is a bare struggle for existence. And how can he maintain his churches and schools? No, friends, there is a challenge to you from these vast lands, where men never can be rich. Do not judge India by her babus and merchants and the men who come over

here and put big gilt letters over their shops. Ninety-seven per cent. of the people live in country villages, and are so near the border of starvation that a famine sweeps them away like flies.

There is another land which is giving even a larger and a grander challenge than these. Ten years ago, when my beloved brother Bishop Tucker went to Uganda, he found there 300 baptized Christians, the fruit of the preceding fifteen years; to-day there are 30,000, an increase of a hundredfold. There was then one church in which men worshiped; to-day there are 700. Then there were twenty native evangelists, a fair proportion you will admit, out of 300; now there are 2,000, again a hundredfold. Then there was only one province in which the gospel was being preached, the country of Uganda. Now Busoga on the east, Bunyoro on the north, have heard the gospel. Toro is rivaling Uganda in its eagerness for the Word; and up the slopes of Ruwenyai down into the dark forests of the Congo, the message has been carried by natives. The first pygmies have been baptized, and the prime minister of Uganda has sent a party of native evangelists up the Nile as far as Wadelai to preach the gospel among the wild tribes of the Sûdan.

Is not this a challenge of a noble sort? You may judge for yourselves of what sort is the Christianity of these people by the following story. When the British authorities first went to Uganda, they found slavery in full force in its worst and most cruel form. The first thing they did, as they always do, was to suppress all slave trading and raiding. But domestic slavery, which is a much harder matter to deal with, they left alone. Vested interests of any kind, and most of all in human flesh and blood, are the most stubborn entrenchments of selfishness. Some slaves of a certain Mohammedan master ran away from him on account of brutal treatment and took refuge with a Christian chieftain. The master followed and claimed his property, as he would his cattle or his goats. The Christians refused to give them up. The master appealed to the chief magistrate of the country, a Christian native of high character and intelligence, and this man said: "I am bound to admit that the laws of our country still recognize domestic slavery, and I cannot allow the laws to be broken. I am sorry for you, but I am here to maintain the laws, and those slaves must go back to the man who owns them." I think you will agree with me that it took a good deal of courage for a Christian man to say that.

Then the Christians went to Bishop Tucker. He told them that he could not interfere with the administration of their laws. But they said, "Is this a good law or a bad law?" He replied that it was within their own power to discover that, but he added that if they wished to be told what God's view about it was, he would show it to them in the Bible. So he took the men into the church

— there were about forty of them, all leading chieftains of the country — and he opened the Word of God to them. I think he did little more than read a few passages of Holy Scripture, such as: "All things whatsoever you would that men should do to you, do ye even so to them"; "Love one another"; "Bear ye one another's burdens, and so fulfil the law of Christ." And then he said: "Now you know what God has told you to do; go and settle the thing for yourselves." They went away and held a prayer meeting among themselves, and then they did what every man ought to do when he has prayed, they used the best judgment they could exercise. And then every man allowed his name to be signed to a paper, declaring his willingness to give his slaves their freedom. And with the stroke of that pen that afternoon slavery was abolished in Uganda. The thing was done without a drop of bloodshed. It was done by no political pressure, but by the moral force of the gospel of Jesus Christ working upon converted hearts.

I think I am not claiming too much in calling this one of the grandest triumphs of Christianity. It took the Christendom of Europe eighteen centuries to reach that point; and what did it cost the United States to attain as much? A little church in Uganda reached it in eighteen years. Is not that a challenge? If they can do that; if the Christians of Uganda can show such zeal, such earnestness, such self-denial, such obedience to the will of God — what may not the future be of these people?

I can think of no nobler service than to join such men and help them to complete the emancipation of their race by the saving power of the gospel of the grace of God.

THE WONDERFUL CHALLENGE PRESENTED TO THIS GENERATION OF CHRISTIANS BY THE ABOUNDING RESOURCES OF THE CHRISTIAN CHURCH

MR. ROBERT E. SPEER, M.A., NEW YORK

THE history of the world is in a real sense the story of the widening sovereignty of man. On any theory of his origin, he began quite simply; the centuries have watched the gradual but uninterrupted expansion of his power. It is as though God Himself had felt an increasing trust in man and had attested the increase of His trust by increasing man's power by admitting him, so to speak, to a fellowship in the divine might and authority. That may seem a bold way of putting it, but there is a saying of our Lord's which justifies it; and it is evidenced enough by the ob-

vious fact of history that this increase of power has been in the hands of the nations which believe in God and in the Son of God, Jesus Christ, our Lord.

I am not concerned this evening, though, to speak of the historical significance of the immense resources of the Christian nations. We are asked to consider their prophetic significance; not how it came about that the Christian powers possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian Church by our possession of these vast resources calling us to effort commensurate with our powers.

Let us begin on the very lowest plane and think, first of all, of the abounding material resources of the Christian Church. And that we may think accurately and not too generally, I propose that we confine our thought this evening to the immense resources possessed by the four countries which are doing to-day nine-tenths of the missionary work of the world, and on whose shoulders the chief burden for the world's evangelization must rest. I mean Germany, Great Britain, Canada and the United States. How can we get an adequate idea of the material resources of these four great lands?

It may seem an odd way to begin, but I suppose that most people would begin by asking, first, how much these lands were in debt? For, after all, their indebtedness is an indication of their credit; and there is perhaps no better way to know how they stand among the nations than to estimate the obligations that they bear. I am going to use the term "billion," in the figures I shall give, not in its English, but in its French and American sense, as signifying a thousand million, and I shall be content to quote round millions. The national debt of these four countries is $7,006,000,000. If all the countries in the world now contributing to the missionary enterprise should give every day for one year what they are now giving in a year, they would not at the end of that year have given as much as the debts of these four nations.

The annual exports of these four countries are $4,143,000,000 — nearly one-half of the exports of the whole world. The revenues of these four countries amount to $1,774,000,000 — more than twice the revenues of the entire heathen world; and the bank deposits in these four countries alone aggregate $9,032,000,000, an amount equal to three-halves of the revenues of the entire world and to the missionary gifts of the entire Protestant Church for more than four and a half centuries.

I think I can put these resources a little more strikingly still. In the first eleven months of the last calendar year the bank clearings of the United States were $108,724,000,000. It would take the Christian Church, giving at the present rate, 6,300 years to give as much money for foreign missions as the bank clearings of

the United States alone amounted to for the first eleven months of the last calendar year.

On the thirtieth day of April of last year there were dealt in on the floor of the New York Stock Exchange 3,261,226 shares of stock, representing a market value of about $200,000,000. The stock transactions of that one day amounted to more than all the contributions of the Christian Church for the world's evangelization for more than ten years.

You may say that this is simply dealing in paper or credits and not evidence of real wealth. Well, the deposits of the national and savings banks of the United States last year amounted to $5,641,000,000 — more money than these four countries combined give to foreign missions in 320 years.

Let us turn aside now for a moment from this method of estimating the resources of these lands, and think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men. It cost $694,000,000 to maintain these armies for one year. More than the Christian Church gives to foreign missions in thirty years was buried last year in the maintenance of the armaments and the armies of these four countries alone. Great Britain has spent already on the war in South Africa $620,000,000, is spending now £4,500,000 a month; and the United States has spent during the three years of the Spanish and Philippine wars $509,000,000. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 20,000 missionaries on the foreign field for more than an entire generation.

A few moments ago Mr. Fox was speaking of what the Civil War cost the United States. Nobody knows what it cost, — hundreds of thousands of lives, thousands of millions of dollars, during the four years that that struggle was waged, not to count the immense wealth that was wiped out and can never be estimated. The northern States alone spent on the maintenance of that struggle something like four and a half billions of dollars, which, added to the rest of the money spent during the last century on the army and navy and pensions, has made the expenses of the Government of the United States for war alone during the nineteenth century $9,500,000,000. In other words, the United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year for what she spent on her army, her navy and her pensions alone.

Let us turn away for a few moments from figures that not one of us comprehends; it will ease our minds just to pick out a few illustrative items of expenditure. The amount spent on the Yale-Harvard foot-ball game in 1900, according to the estimate of the New York Sun, was greater than Denmark, Finland and the Netherlands contributed in that year for the world's evangeliza-

tion. The Protestant Episcopal Church is building a great cathedral in New York. No one can have any objection to their building a cathedral. The architecture is not good, but a cathedral will be a good and useful thing, provided other things are not left undone because of it. The $15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building. It cost, in the last municipal election in New York city, to poll 670,000 votes, just $1.08 for every vote. The Protestant Church did not manage to give that much per member for the world's evangelization during the whole year. And the municipal expenses of the city of Philadelphia alone were fifty per cent. greater than the gifts of the entire Protestant Church throughout the world to the cause of foreign missions.

Let us come back again to the larger figures. Will you think of one great corporation, like the United States Steel Company, with a capitalization of nearly $1,500,000,000 and actual profits last year six times as great as the entire foreign missionary offerings of these four countries? The gross earnings of the railroads of the United States last year were $1,487,000,000 and the net earnings more than $525,000,000. There is one life insurance company in the United States which actually paid to its beneficiaries last year forty per cent. more than the entire world gave to the foreign missionary enterprise during that year; and the income of that one company was three times greater than the income of all the missionary treasuries of the world combined.

You say that all this is selfish money, money that would never be available for great benevolent uses. I would remind you that last year alone, $107,000,000 were given to education in the United States, and two persons gave $61,000,000 of that amount — $30,000,000 by Mrs. Stanford to the university that bears her son's name, and $31,000,000 by Mr. Carnegie, not counting his great gifts to the Scotch universities. Three times as much was given by these two individuals for education in one year as the entire Protestant Church throughout the world gave for the fulfilment of the last passion and command of Jesus Christ.

Let us go back once more to the larger figures. The national debts of the world last year were $31,000,000,000. The wealth of the United States might have paid these three times over, while the United States, combined with the other countries of which I have spoken, have wealth enough, if any such gigantic transaction were possible, to purchase almost the whole heathen world.

You say that I have been speaking of the money that belongs to the great powers, and not of the money that belongs to the Christian people in these lands. Well, let us come to that. The

united population of these four countries is 178,000,000. The communicant Protestant Church membership is more than 30,000,000 — more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is over $200,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth, they have $33,000,000,000 in their possession. We have not counted their children, or the great mass of people in Germany and Great Britain who are esteemed as Christian people, though they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands — $66,000,000,000; and the amount that they gave to foreign missions last year was one three thousand five hundredth of their wealth, or assuming, which is under the fact, that their annual income was five per cent. of their wealth, one one hundred and seventy-fifth of their income. I can state it more exactly still for the United States. The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth of the population of the country. The estimated wealth of the country was $93,000,000,000; it had increased every year during the ten years between 1890 and 1900 at the rate of $2,900,000,000 a year. In other words, assuming that they had only their proportionate share of the wealth, the Protestant Christians of the United States alone were worth last year $23,000,000,000, and they added $725,000,000 to their wealth last year. What they gave to the foreign mission cause was one-fourth of a tithe of a tithe of a tithe of their wealth; was one-twelfth of a tithe not of their income, but of what they saved out of their income last year. After all expenses of life were paid, after all their luxuries were indulged in, after all their waste, the Protestant Christians of the United States added to their capital last year, $725,000,000. If they had given one-tenth of what they saved last year out of their income they would have multiplied 1,200 per cent. what they gave to foreign missions. And if you had added to that, last year, the income of the Church of England, five and three-quarter million pounds from its endowments, and seven and a half million pounds from gifts — $66,000,000 in all — you would have gathered from the Church of England and from the Protestant Christians of the United States, giving a tithe of what they saved, three times the amount necessary to provide a force adequate for the evangelization of the world, so far as that task can be accomplished in a single year. The Christian Church stands in the possession of material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the whole world!

Let us turn, in the second place, to the resources of the

Church in life. I said that the population of these four lands was 178,000,000 people; that they had enlisted in their armies 1,148,000 men, one out of every 150 of the population. I do not say that one out of every 150 of the population ought to go out to the mission field; but is it excessive to suggest that if we can spare one out of 150 for our armies enlisted to kill, we ought to be able to spare one out of a thousand for the armies enlisted to save? That would send out a missionary host of 200,000. Or, if the Christian Church would send out from her ranks as large a proportion as the proportion of the citizens enlisted in the armies of these four countries, it would supply a missionary host more than twenty times the size of the entire Protestant missionary body now at work in the world. The United States alone has 77,000 soldiers to-day in the Philippines. The number of soldiers of Great Britain in South Africa on the first of January was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times as many in South Africa.

You say that not all of this proportion of the general population would be qualified for missionary service. According to The Statesman's Year Book, there are now in the colleges and universities of these four countries 161,000 students. About 40,000 of these will go out every year, 1,200,000 in a generation. One per cent. of them would be 12,000. If I understood Mr. Jays correctly the other morning, he said that about four per cent. of the present university population of Great Britain was enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world — 48,000 missionaries within the term of one generation alone. The Christian Church has ample resources in life.

Let us think, in the third place, of the resources of the Christian Church in the matter of agency, instrumentality and equipment. Think of her knowledge of the world! Where could she not go now, knowing perfectly the conditions that she must confront, the minds of the people with whom she was to deal, the problems she was to meet? The whole world has swung within the last hundred years under the control of Christendom. Why was China not partitioned last year? Because of any power in China? Not in the least! Why does the Ottoman curse still rest on lands where since it first came it has been a barbarian and an outlaw? Why does the Turk hold Constantinople? Not because of any virtue or power in him. The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political control of the nations dominated by the Christian Church. It lies not alone under their political but under their industrial control. Who owns the immense fleet of shuttles all

over this world, weaving the fabric of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think again of the actual missionary equipment of the Church. There are 558 missionary societies, 306 of them in these four countries, with 7,319 mission stations, 14,364 organized churches, more than 1,550,000 converts in these churches; with 94 colleges and universities having a student population greater than that of Germany and almost as great as the combined university population of Canada and Great Britain. I hesitate to speak of the immense mass of machinery that has grown up under the control of the Christian Church: 20,354 other schools with an attendance of children larger than the standing armies of these four nations; 379 hospitals and 783 dispensaries treating every year more patients than the entire population of the Dominion of Canada; 159 publishing houses, printing annually nearly 400,000,000 pages and circulating the Bible in 452 living versions; and 67 missionary ships belonging exclusively to Christ, traversing every sea and almost furnishing Christian missions, if other ships were lacking, with the means of bearing the representatives of the cross to every land under the sky.

I have spoken of these things to get rid of them, not that I have any great interest in them at all; for I have but the slightest interest in the money of the Christian Church, or the number of her men, or her immense machinery. I mention them to be rid of them once for all. If forced to choose I would rather stand on the side of one truth than have all these other resources at my back. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian Church? (1) I mean for one thing that vision of right and duty which the Christian Church alone possesses. (2) I mean for another thing that sense of shame at seeing the right and not doing it, which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? It is the only religion which possesses the moral power that can shame the heart of the man who dreams but does not do.

(3) I mean the stimulus, too, of splendid difficulty. It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing — misery, disease, loneliness, martyrdom; but the Roman Catholic Church since the days of Raymond Lull has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women,

because it is the hardest work laid out for men to do. I go back again and again to that line in the last chapter of Paul's First Corinthian Epistle: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, *and* there are many adversaries." No *but* for Paul; adversaries constituted his opportunity. They did not qualify it. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts him; it is the great thing that he *will* do.

(4) Think, in the fourth place, of the moral resource found in the singular and solitary adaptation of Christianity to meet the absolutely irrepressible needs of life. No other religion can provide the moral sanctions with which civilization can live, except Christianity. (5) Think also of the immense moral power possessed by the Church in the unprofessional missionary body. Our political influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employ, went out as John Lawrence went, as Herbert Edwardes went, as "Chinese" Gordon went, as hundreds of others have gone, who by their passion for truthfulness, by unsullied purity, by Christ-like unselfishness, commended wherever they went the Lord Christ to the hearts of men.

(6) Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to this power of ideas to work out such a transformation in the very character of a nation, as is going to force us to restate all our conceptions of ethnic psychology. Nobody knows the power resident in a great idea. I believe that we need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. The men from Brown University here to-night will recall the incident that led to the election of the great Wayland as president of Brown, — when he preached on that stormy night in Boston his sermon on "The Moral Dignity of the Missionary Enterprise." That phrase reveals the greatness of the man. There is no other enterprise that can compare with it, from the point of view of its moral power alone.

I have mentioned that, too, to pass it by; and I come to speak, last of all, of the spiritual resources of the Christian Church. Let money and men and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought; and let us turn last of all to think of the indescribable spiritual resources of the Church.

(1) First of all, God is with us. I do not mean this only in the ordinary sense that God goes with the men who go with the gospel. Of course that is true, but I mean it in a greater sense than that, — that beyond the reach of our furthest effort God is at work. God is at work in this world, and all history is only the orderly unfolding of his perfect and irresistible will. I confess that it is hard at times to put things together and make all this clear to one's mind. I do not understand why the Tai-ping rebellion should have failed. I do not understand what the will of God meant when it allowed the splendid opportunity that that rebellion presented to the Christian Church to pass away. There are some older people here who will recall those days when that great rebellion swept up from Kwang-tung to the Yang-tsze valley and down the valley to the sea and obliterated every vestige of idolatry, so that the idols came down off their pedestals, and the waters of the rivers ran full of the bodies of Chinese gods down to the Yellow Sea. The Christian Church might have gone in and built a house of Christian worship on the ruins of every dismantled temple and set up a Christian preacher on the pedestal of every discredited god. It seemed as though the very sun in the heavens stood still to give the Church her opportunity. But it passed at last. The temples rose again upon their ruins, and the idols came back to their pedestals and leered down again upon the faces of their worshipers. Why? And I do not understand why the Lord allowed the Boxer undertaking to sweep hundreds of missionaries and thousands of Chinese Christians off Chinese soil. But I know that back of all these things the living God is ordering His world, and that in this attempt to evangelize the world you and I are not setting out on any mad human enterprise, but we are simply feeding our life into the great sweep of the orderly purposes of God. God is with us.

(2) I mention, in the second place, the spiritual resource of prayer. "If ye shall ask anything in my name," said Christ, "I will do it. All things whatsoever ye shall ask in prayer, believing, ye shall receive." "If ye have faith...if ye shall say unto this mountain, Be thou removed...it shall be done." Do we believe that Jesus Christ was dealing sincerely by us when he spoke these words? or were these the lies of a deceiving man? How many of us are there here to-night who place our confidence in Christ and in the words of Christ about prayer? I suppose there are many of us who find no place for faith in it in our lives. We call it illogical. But Mr. Huxley would not go so far. "Not that I mean for a moment to say," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical. For if the universe is ruled by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical, it is not prayer that is disruptive,

it is not prayer that cuts across the orderly workings of the forces of God. It is the want of prayer that is disruptive and that distorts the plans of God. Years and years ago, when He outlined the development of human history, He arranged the place that the force of prayer should play in it. It is not the exercise of that force that now conflicts with His will; it is the failure of that force to do its work that interrupts the orderly workings of the plans of God and that fractures His plan here in the world. I believe in prayer as the great force in life. I believe in prayer itself as a life. I believe in prayer as a passion, as an entreaty, as the utter longing and engulfing of the will in great achievement. We have with God and of God the power of prayer.

(3) Thirdly, we have the power of sacrifice. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of much money. There is no endowment so great as the endowment of the memory of sacrifice. It may be only imaginary, but again and again during the days of this conference there have risen up before my thought those faces that we have loved long since and lost awhile; those whom in the years past we saw here in these conventions, and who have gone now through sacrifice and suffering and the martyr's death, to the better service in the land where the servants of the King look upon the King's face as they serve Him. Again and again Pitkin's face has come back to my memory, and the faces of the little children of other volunteers whom I knew in the earlier years of this Movement and who have passed away in the great floodtide of sacrifice and of loss out there in China only a year or two ago. I think of Simcox and his little children. The last sight that the Chinese said they saw as they watched the burning residences just beyond the north gates of the city was Mr. Simcox walking up and down back of the flames, holding one of his children by either hand. I think of that old man who came back, when he might have escaped, to confess his faith in Christ and die a martyr before his own dwelling, and of that old woman in one of our missions in Shan-tung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips to murmur her faith in Christ. I think our Movement will be a different Movement forever because of the memory of its martyrs and of other martyrs who died with them, of those who through peril, toil and pain climbed that steep ascent of heaven. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in such glorious sacrifice is enough to call us out to complete the work which these began and which is surer of success because they have died.

(4) Last of all, we have the power of the Holy Spirit. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conventional conceptions of Him and lay hold on the very depths and sanctities of our life. I believe in the Holy Ghost as the spiritual resource of this Movement, enabling each one of us to be what without His help we can never be. I wrote to one of our missionaries a few weeks ago, in response to an earnest appeal for more reinforcements, that we could not possibly send them; the Volunteer Movement talked enough, but it did not produce enough men and women to fill these places; that instead of quadrupling our numbers we should just have to quadruple ourselves and allow in some way that Spirit of God, who has never been allowed to show what He can accomplish with a human life, to do with some of us what nineteen hundred years ago He was able to do in the Roman Empire with the Apostle Paul. I believe we have not begun as yet to test the power of that Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

(5) I do not minimize all those supernaturalisms, those mystical dealings of the Holy Spirit with our life by which he lodges the power of God in this Movement and in all the work of man for Him; but if you ask how, in one word, He is to fulfil and realize this supernatural power in us, I answer, by the exaltation in every life of Jesus Christ and the assignment to Him of the pre-eminent, of the sovereign place. "When he the Spirit of truth is come," said Jesus, "he shall not speak of himself, he shall glorify me, for he shall take of mine, and shall declare it unto you." By those secrets which are His alone, the Holy Spirit is able to plant in each human life the loving and the supernatural Christ. After all He is the great resource; the great resource because He is the desire of all the nations in whom alone their life is; the great resource because in Him is all fulness of power and all treasure of knowledge and wisdom for us; the great resource because it was His lips that said, "All authority hath been given unto me; go ye therefore"; the great resource because without Him we can do nothing and in Him we can do all things. In Jesus Christ there is equipment enough, — barring all financial resources and all available life, — equipment enough to enable this little band gathered here tonight to go out and, sooner or later, to evangelize this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in Him also power to rouse us to accept this equipment for ourselves. You say the Church is dead and asleep and cannot be wakened to any such great mission as this? Well, the lines were spoken of another land and of another name, but they apply as well to this:

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame;
I know of a name, a name, a name,
Will set this land on fire."

If that name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice and that hand to clasp closer than any other hand, my friends, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom, might die out of our thought, while we fix our gaze for the last thing this day upon Him and hear His voice alone: "I am the Son of God. I am going forth to My war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after Me?" Oh, my fellow-students, shall we not rise up to-night in the power that He can give, in answer to His appeal and go after Him?

CONVENTION SERMON: "JESUS CHRIST THE SAME YESTERDAY, TO-DAY AND FOREVER." — Heb. 13:8

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RIGHT REV. MAURICE S. BALDWIN, D.D., BISHOP OF HURON, CANADA

A NUMBER of years ago I was awaiting the arrival of a train in a railway station in England. There were many present on the same errand, and while we were all in a state of expectation, some one said to me, pointing to a great bell: "In a little while you will hear that ring; for when the train is five miles off, it will run over a pneumatic valve and set that bell in motion." In a few minutes it began to ring violently, and in an instant the whole crowd was excited; the train was just five miles away. I have often thought that the Lord Jesus has been ringing His bell for some years back, just to waken up His sleeping Church and tell its members that He is coming, and that His advent draweth nigh.

Let us look at the proof of this. A hundred years ago there was in the Church little or no missionary life. It is quite true that our Lord's great dictum that His gospel must first be preached to all nations for a witness before the end would come was perfectly well known; but this sublime and soul-stirring truth was neither grasped with the mind nor acted on in the daily life of the Church. It was allowed to lie there among its great unused treasures, and what was the result? That we could only say that there was no sign whatever of our Lord's actual coming. China was one dense mass of heathenism, Africa only a geographical name, India, Tartary and the islands of the sea in the darkness that might be felt, while all the time the Church was slumbering in her earthly splendor and forgetful of the call of her Lord. How different is it to-day! There is hardly a land that has not been interpenetrated by the heralds of the Cross. Vast oceans have been crossed, mountains climbed and difficulties overcome in order that Christ might be made known to the ends of the earth. Even in Central Africa, where forty years ago the name of Christ had not even been heard, there is a living and glorious Church, so that to-day by the placid waters of the Victoria Nyanza they are singing with joyful heart the sweet hymns of Keble, Bickersteth and Lyte. Surely these are signs of His coming, and sounds of His advancing feet.

In the words of our text, the Apostle is drawing a conclusion from what the Church had done in the Old Testament as

to what she might do in the New. He is speaking of those who through faith subdued kingdoms, wrought righteousness, obtained promises and stopped the mouths of lions, and he affirms that all these splendid results are the product of an unwavering confidence in God, and he assures them that what the Lord Jesus Christ was then in their day He is now to-day. He is: Jesus Christ the same yesterday, and to-day and forever. What they did, surely we may do also. The battles they fought and the victories they obtained may differ from those which lie in our plane, but this we know assuredly, that the same Jesus who made them triumphant will make us more than conquerors.

God speaks to us to-day as He spake to our fathers of old. He says: "Go forth in my name; have not I commanded you? The rod which I gave to Moses, when I sent him to Egypt to overthrow the throne of the Pharaohs, that I will give to you; the faith which I gave to Barak the son of Abinoam, that shall certainly be yours; and all the glorious victories recorded in the annals of the past shall be more than reproduced in the present day in the history of those who for the conflict of their life draw from the infinite fulness of Christ."

Let us observe first of all the unchangeableness of His Deity. The Roman guards who came to arrest our Lord in the Garden of Gethsemane, when they actually saw Him, went backward and fell to the ground. And why did they do so? Was it not because a flash from His infinite glory prostrated them? It is true that He was despised and rejected by men, a man of sorrows and acquainted with grief; yet notwithstanding this, now and then His awful Deity would manifest itself to convince and overawe those who stood near Him. "In Him dwelt all the fulness of the Godhead bodily," and that fulness which is in Him is unchangeable. Our Lord wondered that Philip did not know that the inexpressible face of the Father Himself was to be distinctly seen in Him, His Son. "Have I been," He said, "so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me?" Yes, this is the faith which our Lord expects of us to-day. The faith, which staggers at none of the promises, is to see in Him, though perfect man, the infinite fulness of God; to hear in His voice the voice of God; and to behold in His arm the arm of the omnipotent God. How earnestly and lovingly He impresses this on us. "Let not your heart be troubled," He says; "ye believe in God, believe also in me." We cannot but have noticed that the majority of infidels have in some way, though not professedly, admitted this awful Deity which dwells in Him. They have denied His miracles, rejected His teachings, opposed His Kingdom; and yet, when they come to speak of Him

who is the Author and Finisher of our faith, they have, like the Roman guard, gone backward and fallen to the ground. John Stuart Mill, who rejected so much of revelation, when once asked whether there was nothing in the four Gospels which had the impress of Divinity about it, and before which he felt he had to bow his head, had the candor to confess that there was. It was the unearthly figure, the sublime character, the transcendent holiness of Him who is at once its center and its King. The greatest evidence of the truth of the Christian religion must always be the Christ Himself. His Deity is the same yesterday, to-day and forever.

Secondly, His humanity is unchangeable. The favorite title of our Lord was "the Son of Man." Coming as He did from the family of Shem, He will yet not be known as a Semite nor as a Hamite nor as of Japhetic origin. He will have no country attached to His name, as springing from it. He will be called simply and sublimely, the Son of Man. He might have spoken of Himself as the King of Israel, or as the Lion of the Tribe of Judah, and these titles might have aroused the sympathies and commanded the homage of His people. But no; He will take another title, one from the Book of Daniel, which, though showing Him to be that glorious Being who is brought near to the "Ancient of Days" and invested with universal dominion, yet screened for a time the unfolding majesty of His future. There is a profound comfort in the humanity of our blessed Lord. Go where you may — to the fur-clad Eskimo of the frozen North, to the tattooed savages of the Polynesian Islands, or to the learned peoples of the unbelieving world, the Christ they are beginning to know, the Savior in whom they are learning to trust is the "Son of Man." No people, no nation, no continent may wholly claim Him. He belongs to the whole world; He is the Son of Man. And because He is the Son of Man, He can sympathize with man, and the sympathy of Christ is of all powers the most touching and sublime. It has been well and profoundly said that "while our Lord is recorded to have wept only twice in His whole ministry, once over Jerusalem and once at the grave of Lazarus, yet these two instances prove His sympathy with the two greatest of human institutions, the home and the State." He knows our thoughts, our words, our works, why tears roll down our cheeks and sorrows press our heart; yea more, He loves us with an everlasting love, though Abraham be ignorant of us and Israel acknowledge us not. The poor Welsh girl said she thought that the Lord Jesus Christ must have been Welsh, and when told that He was not but an Israelite of the Tribe of Judah, she said she could not explain it all, but she knew that when she went into her room and shut the door and rolled her sins and sorrows at His feet, He always spoke to her in Welsh, and in the Welsh language said, "I have blotted out as

a thick cloud thy transgressions and as a cloud thy sins." Therefore she thought He was Welsh. In this glorious humanity He is the same yesterday, and to-day and forever.

Thirdly, the unchangeableness of His Kingship. In the second Psalm, God says, "Yet have I set my king upon my holy hill of Zion." God the Father therefore having made Him a King, He shall reign for ever and ever. I do not think we dwell enough upon the Kingship of our Lord. Let me observe, first of all, that His title is secured by the everlasting counsel and will of God. "By me kings reign and princes decree justice"; and he has willed it from all eternity that His Son Jesus Christ shall be King for ever and ever. The Psalmist asks: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder; and cast away their cords from us. He that sitteth in the heavens shall laugh: The Lord shall have them in derision." No power or combination of earthly powers, no hosts of darkness led on by Satan himself, can ever alter His decree, "He sitteth King forever."

In the next place observe how His power as King is mightily on the increase. When our Lord stood before Pilate, the Roman Governor asked Him, "Art thou a king then?" He did not look like a King; indeed, just the opposite. From Tiberius, the gloomy master of the Roman world, down to the humblest sheik in the wilderness, there was no one so unlike a king as that dear Lord whom we love and worship. One disciple had betrayed Him, another denied Him, all had forsaken Him and fled. He had no army, no navy, no treasury, no nation — at least of which the world was cognizant. Every one seemed to be against Him. Well might Pilate marvel to hear that He was a king. Yet Pilate did not mock or sneer at the statement. The profound and solemn answer of our Lord must have impressed him: "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This was the year A.D. 33.

Let us now for a moment contrast our Lord's position to-day with what it was then. Tiberius is gone; where his body lies we do not know; all the subordinate kings, rulers and princes are gone; Pilate is dead, and even mighty Rome, once the mistress of the world, sleeps in the common grave with empires that have long since passed away. But what of this strange mysterious King, once despised and rejected of men, and to whom Pilate addressed the question, "Art thou a king?" What of Him? Silently but surely has He grown in might and majesty until to-day, after 1,800 years, He sits the mightiest monarch the world has ever seen. I shall not dwell upon the fact that to-day no less than 450,000,000

bow down the knee to Him and call Him Sovereign, Lord; but I ask you to notice that if our daily papers were to announce to-morrow that some ancient empire of the world had forever passed away, the statement would only arouse a momentary interest. In a fortnight the matter would have passed from men's minds as ancient history. But were it really known that on a certain day next week the Lord would come and every eye should see Him, the news would shake the world and make it stagger like a drunken man. The ruddy cheeks of infidelity would grow pale and stout knees would smite together and hearts fail, and all this because that meek and lowly One who once stood in the hall of Pilate, apparently without a friend and without a follower, was now coming as King to shake terribly the earth.

Lastly believe me, He is the coming King. What the world is waiting for to-day is not that all the political problems now disturbing its peace may be worked out to a successful issue, nor yet that this or that empire may grasp more empire or control more influence in the earth; but it is waiting for the coming of a King, whose right it is to reign. On His head shall be many crowns and in His hand the scepter of illimitable power. Then shall He assume the management of the world, and of His Kingdom there shall be no end, for He is "Jesus Christ the same yesterday, and to-day, and forever."

Fourthly, The unchangeableness of His Priesthood. The Psalmist says: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." And St. Paul adds: "But this man, because he continueth ever, hath an unchangeable priesthood." The priesthood of Levi came utterly to an end. It had no perfect sacrifice and therefore could give no conscience perfect peace; but Christ our Lord, being in Himself perfect God and perfect man, has come a Priest forever to save to the uttermost all that come unto God through Him. The three great offices of the High Priest were: (1) To offer an atoning sacrifice; (2) To intercede for his people; (3) To bless the congregation. And these were the three great offices of that glorious Priest who came to suffer and to die for man and to bring in the everlasting righteousness of God.

(1) The atoning sacrifice. The Cross of Calvary is the center of all revelation,—the one sublime and final act by which a full and eternal atonement was made for sin and the Kingdom of heaven thrown open to all believers. Thither to Calvary our Lord went as the bearer of our sins, for the Heavenly Father had laid on Him the iniquity of us all. The awful burthen and insufferable load of our sins we cannot measure, for there was no sorrow like unto His sorrow; we only know that His soul was exceeding sorrowful, even unto death, and that His sweat was as it were great drops of blood falling down to the ground. We know also that

while on the cross He held up our sins for the righteous indignation and condign punishment of God, on the other hand He held up His own unutterable merits and infinite righteousness, as the fragrance of the one spotless Lamb who alone was worthy to be offered unto God. Let us observe how wholly substitutional the sacrifice of Calvary was: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." God, the Father, accepted this sacrifice, in that He raised Him from the dead; God the Son was satisfied with it, in that He cried, "It is finished"; God the Holy Ghost was satisfied, in that from that day to the present He has not ceased to testify to its fulness and power. "This is the rest wherewith God causes the weary to rest and this is their refreshing." And when you go forth to the evangelization of the world, this alone is your message to fallen, bleeding humanity, "Behold the Lamb of God!" God asks and will receive no other atonement for sin.

(2) Intercession: "He ever liveth to make intercession" for us. The Church of God has this blessed consolation, that high up in heaven there is One who walketh amid the golden candlesticks, who is ever pleading for her. His intercession is omnipotent for He pleads the merits of His blood. The Father heareth Him always, and therefore He could say, "Peace I leave with you, my peace I give unto you." With such an Advocate on high the powers of darkness may do their utmost; all will be well for time and eternity.

(3) Blessing: The benediction of our Priest the Lord Jesus Christ, is that for which this whole Convention is now waiting. With it bestowed we can face the world; with it we can in this generation evangelize all the nations of the earth. And He in the past was ever ready to bless all who put their trust in Him, and He is the same now; for He is

"Jesus Christ the same yesterday, to-day and forever."

FELLOWSHIP WITH CHRIST IN SUFFERING

FELLOWSHIP WITH CHRIST IN SUFFERING

MRS. F. HOWARD TAYLOR, CHINA

Our conference, which we have been thinking of so long and to which we have come long distances with varied expectation, is drawing to a close, and in a very few hours we shall be scattered and on our way back to those places from which we came. We are going back to the same colleges and seminaries and schools and to the same old life. This great meeting in a very few hours will become a memory of the past. Some of us soon hope to be out in the darkness of heathen lands. Some of us are looking forward in a very few months, to getting back into China and Africa and these other places; and you are going back, young men and women, to the preparation for your life's work. How solemn these moments are, how precious in view of eternity!

I suppose that we are going back with some ambitions, with some pretty definite purposes. We are trying to win something; we cannot help it. The young men and women into whose faces I am looking now, so many of whom I know and have seen in your college halls, are going back to win distinction, to win life training, to win opportunities and openings. The great thing for us is to set our hearts upon winning the highest, the enduring, the all-important things. We all have our individual ambitions. If we could just speak out now and say it, I wonder what we should do. What are you setting before you in life, what are you hoping to win, what are you planning to attain? You do not mean to be a missionary; you are not a student volunteer; you have come up here with quite other thoughts and perhaps this conference has not particularly moved or impressed you. But you are seeking to win something. Oh, what is it? Jesus Christ is here now, and with those eyes like a flame of fire He searches each heart. He knows what we are seeking, what we want to win.

I want to speak a moment or two about the highest ambition, the greatest possible life purpose. Paul expresses it for us. Paul had his supreme and commanding ambition. I wish so much that you would take that third chapter of Philippians in which Paul puts before us this thing, and that you would in the quiet of some moment alone ponder what he says about it. One of our great poets and philosophers in this country has so well said, "The crises of life, the determining moments of life, do not come in

great outward circumstances." We are molded by these great conventions, by the outward things that seem important in our lives. As he says so well, "The crises of life come in the quiet moments, in some thought by the wayside, 'Thus have I done that were better thus.'" Some vision dawns quietly into the heart; generally when alone, alone with God, come the determining moments of life. Will you each take some quiet moment and ponder that third chapter of Philippians in which Paul opens up to us his heart and the inner, determining purpose that has molded his life? He was a young man, full of ambitions and power, a leader among his fellows, all of life open before him. What could he not have done, what could he not have been, and full upon that young man's life there arose the vision of the living Christ. From that moment Paul had but one ambition. He tells us that that light was a light above the brightness of the sun at noon, and he was blinded to all other lights. He rose from that vision, and they had to lead him by the hand; he was literally blind from the glory of that light. And ever after, to the end of his long, heroic life, that vision never left him.

You remember what Paul says in the third chapter of Philippians, — after enumerating his social advantages, his educational distinctions, his religious privileges, after enumerating — I want you to notice this, young men — all the things that were the best things in life to him, the highest and noblest things in his life, — then he stops and says this, "But what things were gain to me, those I counted loss for Christ." Oh, how paltry and poor and low our ideas are! We think we have done well, if we give up questionable things for Jesus' sake; if we give up going to theaters and smoking, perhaps, and worldly amusements and give a tenth of our income; if we do a good deal of religious work and give up questionable things for Jesus Christ, we think we are doing well. But this strikes the higher nature. Hear this young man: he was an old man now, but speaking of his young manhood he says, "The best things in life, the highest educational advantages, social position, prestige, distinction, power, opportunity, I have counted loss for Christ." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ." There it is, — that I may win Jesus Christ and "know him, that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." You see, young men and young women, that there is something deeper than merely being a Christian; there is something deeper than living an ordinary Christian life. We all know Jesus Christ, do we not? Is there one man or one girl here now who does not know Jesus Christ at all? If there be, press into His presence now.

But there is something deeper than that. There is here, if you look into it, a deeper knowledge of Jesus Christ, — something that has been won. Paul says, "I have suffered the loss of all things and do count them but refuse that I may win Christ." What is it to win Christ, — what is there to be won? We never win anything without corresponding sacrifice. If you want to win a fine physique, athletic prowess, you must make a corresponding sacrifice. If you win literary distinction, you must make a corresponding sacrifice of time, labor and so on. If you want to win the deeper knowledge of Jesus Christ, there are corresponding sacrifices to be made. Do you see, Jesus Christ is to be won, and this life is given to you and to me as the opportunity for winning Christ, for winning this deeper knowledge of Jesus Christ that Paul longed for. Not to him only comes the vision; not to him only comes the possibility, but to you and to me also; we are called unto it. The question is, do we see it, do we respond?

There came a day when the great prophet Elijah, the hoary-headed man of God, was to be taken up. He set out from Beth-el with his young companion and went through the green country toward Gilgal. He said to Elisha, "Tarry here, tarry here, do not come any farther. I am going yonder to Gilgal." What did Elisha answer? "As thy soul liveth I will not leave thee." They reached Gilgal and Elijah said to the young man, "Tarry here; stay your steps now; I am going down that rocky pass to Jericho." But Elisha was not to be stayed and his response was again, "As thy soul liveth I will not leave thee." And they two went on and when they got to Jericho the old prophet said, "Now tarry here, I am going down to Jordan." But the soul of that young man was set upon getting the deepest blessing; he would not leave him. They went down together, and he drank of the water, and when Elijah was taken up, Elisha saw it, and a double portion of his spirit fell upon the young man. Oh, how the circumstances of life hinder us! how they come in and say, "Tarry here; you know the Lord, you are a Christian, it is all right, you are doing pretty well; tarry here, don't go on with Jesus." But He is always going on before, and if we tarry anywhere, we lose that deeper soul intimacy with the living Christ, which is the one greatest, supreme thing that life can give us. "Tarry here; not quite so much self-sacrifice, not quite such a spirit of heroic ideal. Tarry here; so many openings, so many calls and claims!" I know I am speaking to hundreds of young men and women now who have heard the call of God, "Come on, come on," but there is so much to call us to tarry here. "That I may know him" — that was the controlling ambition of the life of Paul. If we want to know Jesus Christ we must go on with Him, we must have His mind.

If we want to know what the mind of Christ is, turn to the

second chapter of Philippians. Time forbids me to do it now, but will you take that chapter, where we have put before us the mind of Christ and study in view of two things — the will and purposes of God on the one hand, the need and darkness of the world on the other. See what the mind of Christ was. Knowing the will of God that all men should come to a knowledge of the truth and knowing the sin and the darkness and suffering of this world on the other hand, see what He did. Follow the seven stages by which as He emptied Himself He came down and down from being equal with God, to the death of the cross. Study those seven stages and hear Him say, "Come on with Me."

The mind of Christ is in the second chapter of Philippians; the mind of Paul is in the third chapter; put the two together and study them, and you will see how He would lead us on. Notice what Paul said himself, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Young men and women, it is not the easy thing to give your life as Jesus did for the salvation of the souls of men. It is not playing; I have been for fourteen years a missionary and I know what I am talking about. It does mean self-emptying, as it did with Christ; it does mean the fellowship of His sufferings, and thank God that it does! It means being made conformable unto His death, and that is what is keeping you back. You cannot make up your mind to leave everything, to go on with Jesus Christ into the dark after the perishing souls of men. It means so much, but have you ever thought of this? Speaking about the deeper knowledge of Christ, how can one put into words the deeper knowledge that only comes in the fellowship of His sufferings!

Young men and women here to-day, you are not so young but that you have not had some experiences of the sorrows and hard places in life. What is the deepest thing in your heart to-day? Is it the memory of some joy, of some pleasure, of some distinction, of some entertainment? What is the deepest thing in your life to-day? Put your finger on it in the silence of your own heart. It is that experience of sorrow, of suffering that you passed through, that loss, that hour of agony, that darkness; you know all about it; that is the deepest thing in your heart. I am so glad that Jesus Christ offers to us the deepest thing in His heart; not only to share His glory and His joy forever and ever; not only to sit down with Him upon His throne and share all that eternity will mean when He shall reign and we shall live and reign with Him forever and ever. He does offer us that, — the fellowship of His joy, the share in His glory, — and we accept that and rejoice in it; but there is something deeper in the heart of Christ to-day than that. The music and the songs of heaven do not touch the deepest place in His heart; all the glory and majesty of this universe are

on the surface, so to speak. What is the deepest thing in the heart of Jesus Christ to-day? Must it not be the memory of the shadows under the olives in Gethsemane? Must it not be all that swept over His soul in those hours of darkness upon the cross? and the cry of that dying thief perhaps at His side, and the joy with which He answered, "To-day thou shalt be with me in paradise"? There are depths and depths in the heart of the infinite, eternal Christ, and He offers to share those things with us. "Come on with me!" The need of the world is still the same; the will of God is still the same. Our position here to-day is the position that Jesus Christ Himself took. He offers to us the fellowship of His sufferings; for the same object, under the influence of the same motives, He offers to us a share in His tears, in His cross, in His death, for the redemption of the world. Do you not want it?

There came a summer day to me far back in the years, when in my own home in the sweet English country I was sitting alone one night, looking out on the sunset hills and skies, reading those words in the second and third chapters of Philippians, — just a young girl all alone! And Jesus Christ lifted upon my soul that vision and showed me this, that life offered to me now an opportunity that heaven itself could never give, the opportunity to enter into the fellowship of his suffering. And I seemed to see in that beautiful sunset at night over the home hills all the glory of that future world, the endless ages, joy, the fellowship of all that He has and all that He ever will have of glory and blessedness to the endless ages of eternity. And He seemed to say to me, "Up there, when all tears are wiped away and there is no more sin or suffering or death; when that is all past and gone, you will be able to serve me better than you can down here perhaps, with perfect powers and sinless soul." But He seemed also to say this to me, "Child, will you ever be able to suffer for Me again? Will you ever in those bright, endless years be able to weep for Me again, to be lonely for My sake, to give up anything for Me, to leave home and loved ones and go out into the dark? Will you ever again have the opportunity of entering a little bit into the fellowship of my sufferings, all that Calvary meant to Me?" I looked up into His face and I said to Him: "O Lord, I don't mind what eternity will bring, but I want that, I want it now. I want to know Thee in the deepest knowledge of Thee that is possible for any human heart; and cost what it may, I want to follow Thee on and on, to win Christ!" We cannot put it into words, but the thing is there; do you not want it? Dear young men and women, I cannot tell you how my heart goes out to you to-day, as I see the possibilities of your lives; the possibilities of winning Christ at some sacrifice, at the loss of all things, at the cost of suffering, — sharing the fellowship of His suffering, at the cost it may be of life itself. And that deep, intimate, heart knowledge of Jesus

Christ, that will be to you forever the sweetest thing in all eternity, — only now comes that possibility!

The Lord led on, and in following Him I left my home and went to China. My cry to God had always been from the time I was a little child, "O God, anywhere I will go in the world for you, but not to China; don't let it be China!" But it was China, and for the first time in my life I left home, my mother and father and sailed with other missionaries, but I was alone as far as my heart was concerned. And there came a moment when the great ship we were sailing on weighed anchor in the Bay of Naples and turned toward that distant East. And as we were moving slowly over that beautiful bay, the shores of Europe growing dim over the water, I was standing all alone, clasping to my heart the first home letters that had come from my father and my mother. And as it grew more dim over the water, it flashed into my mind, that is the last look on the shores of home; Europe is fading away! I cannot tell you of the waves that overwhelmed one's soul. As they were weighing anchor, a sailor on the prow of the ship had called out to the captain on the bridge, "All is clear now, sir; all is clear." And the captain answered, "Full steam ahead!" And it rang through my heart, and I looked up into His face and said to Him, "Oh, Christ, all is clear now between my heart and Thee; all is clear now!" If you want to know something of the deeper joy of life you must go through a moment like that. Oh, the flood of joy that came to my heart as He seemed to draw nearer than He had ever been before.

But we have known sweeter hours than that. Shall I tell you in a word the sweetest moment that we have ever known in our lives? It was on a day in China, when we had passed through a terrific riot and, surrounded by thousands of Chinese people who were seeking our lives, had been beaten and stoned and half killed and were more dead than alive. After hours of one of the most awful riots that ever happened in China short of actual massacre, in that moment when our lives were saved at last and we stood in the wreck of our home, bruised and bleeding and more dead than alive I think, and had time to think, the thought flashed in as we seemed to see His face, Oh, we have been privileged to suffer something for Jesus' sake, to suffer pain and shame and almost death itself for Jesus' sake! I cannot describe to you the rapture that flooded our souls. I can only tell you that for four days and nights from the moment that the riot was over, we scarcely knew whether we were on earth or in heaven. He seemed to be so near and to say, "Now you understand a little bit more of My heart." He seemed to take us into a deeper place.

Well, we must leave it there; we can only suggest these things. Will you go away, young men and women, with all the power and possibility that God has put into your lives, and try to draw nearer,

to go on with Jesus, to make it the determining, controlling aim of your life to win Christ? A dear girl in this country some years ago was called of God to China. She was the only child whom her father had at home and was precious to him beyond any expression. After a tremendous struggle with his own heart, that father gave up his daughter to go to China. And there came the night when she was bidding farewell to the church and friends in that town in the state of New York, and the father was asked to come on the platform and say a few words to the people about his daughter's going to China, and he did so. At first he could not speak when he looked at her and thought of losing her, and then he said: "Friends, you all know me, and you all know my Susie, and you all know what she has been to me all her life, the very light of my eyes, the joy of my heart. Jesus Christ wants my Susie in China, and she is going, and all that I can say about it is just this — I have nothing, nothing too precious for my Jesus; I have nothing too precious for my Jesus." Have you? Have you anything in your heart or life to-day that you cannot willingly, gladly abandon to win Christ and to go on with Him in His great work of saving the souls of men? God bring us all to that heaven on earth, where we can truly say, looking into His face, "I have nothing too precious for my Jesus."

PRAYER AND THE MISSIONARY ENTERPRISE

PRAYER AND THE MISSIONARY ENTERPRISE

MR. JOHN R. MOTT, M.A., NEW YORK

PRAYER and missions are as inseparable as faith and works; in fact prayer and missions are prayer and works. Jesus Christ, by precept, by command and by example, has shown with great clearness that He recognizes the greatest need of the enterprise of world-wide evangelization to be the need of prayer. Before "give" and before "go" comes "pray." This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated also in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles, that is the leaders of the Church, might give themselves to prayer. When persecutions came the Christians nerved and braced themselves by prayer. Every undertaking was begun, continued and ended in prayer. In this we find the secret of those marvelous triumphs of the early Christian Church which never fail to move Christians.

As I traveled up and down the non-Christian world, making a comparative study of the progress of Christ's Kingdom in different sections of the great harvest field, the conviction became clear and strong that those missions which have had offered for them the most real prayer are the missions which have had the largest and apparently the most enduring spiritual success. This explains why some missions and organizations have had larger and more spiritual results than others, even though they have been at work in more difficult fields and in the midst of more adverse conditions and circumstances.

The source of the spiritual vitality and power of any Christian movement is prayer. Our hope and confidence in this sublime enterprise of world-wide missions that has engrossed our attention these five days is placed, not in the extent and strength of the missionary organization; it is not placed in the number and power of the missionary force; not in the fulness of the treasury and in well-ap-

pointed material equipment; not in the achievements of the past, even those of a spiritual character; not in the experience acquired in a long century of Christian missions; not in the methods and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not in statesmanlike and far-sighted policies and plans; not in enthusiastic forward movements and inspiring watchwords; — "not by might, nor by power, but by my Spirit, saith the Lord of hosts." In the last analysis the source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.

Everything vital to the missionary enterprise hinges upon prayer. The opening of the difficult fields depends upon prayer. Some one has said that China was opened at the point of the lancet, but that is a very superficial observation. Any one who has studied the history of the pioneer missionaries of China and the cause of their going to lay siege to that great Empire, knows that prayer was the great unlocking force. Not many years ago it was said that the zenanas could not be opened to missionaries in India and in other parts of the Far East. It was the subject of much discussion. But while the discussion was in progress, God swung the doors ajar in answer to the fervent and faithful prayer of those who believed on Him.

Moreover, to batter down the walls of opposition, persecution and peril, prayer is as essential as it is sufficient. There has been no more heartening example of the reality of intercession than we have had in that marvelous group of facts connected with the raising of the siege of Peking. At a time when rationalists in Europe and in our own country have been loudly asserting that prayer does not have achieving power, that it does not bring things to pass objectively, that it has simply a reflex influence, this experience has been an inspiring evidence in the eyes of the world, which has challenged attention and has banished much of skepticism upon this subject.

Are more workers needed? This is the secret of securing them. It is not by organizations, not by fervent appeals, not by multiplying the secretaries of the Student Volunteer Movement, that we are going to get all the workers needed. The one method which Jesus Christ emphasized for obtaining laborers is prayer, and He went to the center of every problem. "Pray ye the Lord of the harvest that He send forth laborers into His harvest." It never ceases to move me to wonder, that God has conditioned the going forth of the laborers upon the faithfulness or the faithlessness of His own disciples in prayer.

In 1872 the Church Missionary Society adopted the plan of a day of intercession in order that they might obtain more workers. In the five years preceeding 1872 they sent out fifty-one mission-

aries; in the five years following that year, during which years they observed this day of special intercession, they sent out 112 missionaries. Dr. Scofield, after winning $7,500 in prizes in the British colleges and achieving a reputation as one of the most brilliant students in those universities, went out as a medical missionary to China in 1881. He died in 1884 after having put in three years of useful service. He had a great burden on his heart, — that God would thrust forth more university men into the foreign mission field, — and he gave himself much to prayer for this purpose. His wife has borne testimony since his death, that time after time she heard him praying in his study that God would separate from the English universities more students unto missionary work. The year after his death the Cambridge Seven went forth. One is now Bishop of West China, another is assistant general director of the China Inland Mission, one was a pioneer missionary in Tibet, another we are honored in having with us in this Convention. All of them have been useful workers in the harvest field. And I can testify, after traveling up and down among the universities for well nigh fourteen years, that the example of the Cambridge Seven has influenced scores of the strongest university men of North America and Europe to devote their lives to missionary service.

In 1886 the China Inland Mission had 200 missionaries. A number of them met that year for an eight days' conference for Bible study and also for united prayer. While they were together they were led by a great grip of faith to unite in prayer that God would thrust forth into that mission during the year 100 additional missionaries; and before the conference closed one of them suggested that they have a praise meeting to thank God for answering the prayer, because he said, "We shall not all of us be able to come together for that purpose a year hence." They did so. Within the following year there were 600 who applied to be sent out; the Mission selected and sent out 100 of them.

Is it money that we need? If so, here again I find the deepest secret. Take the illustration I have just given, the sending out of 100 missionaries by the China Inland Mission. It required an increase in their budget from $100,000 to $150,000. Hudson Taylor and some of his co-workers have called attention to the fact that they were led to offer this definite prayer, that, if it be the will of God, the $50,000 needed might be received in large amounts. Within a year, in eleven gifts ranging from $2,500 to over $12,000, the whole sum came in. Dr. A. J. Gordon, of sainted memory, had a church which, some of us know, was by no means one of the wealthy city churches of America. It was giving $5,000 to foreign missions. That was regarded as very generous by all who knew the church. And yet Dr. Gordon was not satisfied. He said, "We ought to do better than this," and so one day he said from his

pulpit: "We are going to change our method this year. Let us continue to use all the plans and agencies which have been successful in the past. But in addition to these, let us this year in the Sunday-school, in the young people's societies, in the missionary organizations, at the family altar, in secret and in the public service, pray more for this great cause, that God may lead us to devise more liberal things for His kingdom." When they came to take the offering a year later, they received not $5,000 but over $10,000.

When I was in Kyoto, Japan, I heard an incident that impressed me much in this connection. Dr. Gulick and his wife wanted to assist some Japanese students to secure money for a Young Men's Christian Association building in connection with one of the government colleges in that city. They only wanted $2,000. They wrote a letter to The Evangelist in New York, describing their need. That copy fell into the hands of a certain business man in New York State. He read it and was vexed by it. He thought that there were enough regular appeals for financial help without having special appeals made. He put the paper away, but could not leave it. The matter kept troubling him. Finally he took up the paper; read the article again, and dictated a letter to The Evangelist asking whether they had received the $2,000 needed. They replied that none of it had come in. He then wrote that he would give four instalments of $500 each that the building might be erected. Dr. and Mrs. Gulick and a group of Japanese students had been uniting daily in prayer for this definite object.

We need greater efficiency in all the missionary agencies and among all the various influences that are being exercised. There are being poured upon this world each year in Bible and in Christian literature, in preaching and teaching, far more Christian truth than was proclaimed and disseminated in the Roman Empire in many long years in the early history of Christianity. If the truth is not achieving as large results proportionately as it did in those days, it is not the fault of the missionaries, I am persuaded, so much as it is the fault of those of us who are Christians at home for not backing up their efforts that there may be added the help of the Holy Spirit in the use of this truth. The truth does not convert men. It is the Spirit of God using the truth and using us who convicts men of sin and leads them to close in upon Christ as their Savior; and the Holy Spirit works in answer to prayer.

Thinking about the efficiency of agencies leads me with deep sympathy to enter a plea for more prayer for the missionaries. I have met in my travels nearly 2,000 missionaries representing about 100 different missionary organizations; and they presented to me one unbroken appeal for more prayer on the part of home Christians. Louder than their cry, "Brethren, come over and help us," there rang in my ears, as I journeyed through the mission fields, the cry, "Brethren, pray for us." The day upon which you think

the missionaries need your prayers least, they may need them most. Might I be pardoned for a personal illustration? Before I started on my recent journey I sent out to not a few of the delegates of this Convention, as well as to earnest Christians in different lands, a prayer card, and on that card were the dates of my different engagements in Japan, China, Ceylon and India. On that card October 28-9 was put down for the voyage between Nagasaki and Shanghai. When I reached Japan I received an appeal from missionaries in North China urging me to visit that region. It was made plain to me that I ought to respond favorably to the invitation. The two days I was put down to be on the sea, when some of you might have thought that I needed your prayers very little, turned out to be the very days when I had a responsible part in connection with a conference of the Christians who had come up from the martyr Church of North China; when, if for any two days in this whole journey I in my soul craved the prayers of friends, it was at that time.

We know not when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood. We know the devices of the adversary. Let the Scripture warning ring in our souls, "God forbid that I should sin against the Lord in ceasing to pray for you." I sin against myself in ceasing to do so, for such neglect makes me that much more selfish and unsympathetic. I sin against you in ceasing to pray for you, because I reduce your working power. But the serious and awfully sad side of the subject is that I sin against the Lord in ceasing to pray for you. Therefore let us be faithful in praying for those who are not within the range of our vision; who are in fields of great difficulty and peril and trial and loneliness, and who without our prayers cannot do their largest and best work.

Let us not forget to pray for the native Christians. Remember that they have come up out of sin, superstition and degradation. Remember how weak they are in many cases. Remember how fiercely they are tempted. Above all, remember that from the ranks of the native Church are to come by far the larger part of the laborers who are to evangelize the world in our generation, if it is to be done. I think of that Pastor Hsi whose life has been written so interestingly and inspiringly by Mrs. Howard Taylor in the book entitled, "One of China's Scholars." That pastor in his life time founded and set in motion many Christian and benevolent institutions, and by word and life directly and indirectly was the means of the conversion of hundreds of Chinese. Let it not be forgotten that his conversion was traceable to the prayers of David Hill, that saint and scholar; and, by the way, the life of David Hill is another biography which should be read along with the life of this Chinese scholar. We could multiply many, many

fold the evangelizing power of the missionary agencies, if we would set apart more time from day to day to pray for the native Church.

Do we desire to witness spiritual awakenings on the mission field? This is pre-eminently the secret. It ought to be reiterated in every missionary convention. Take the great Telugu revival in which, as the result of the prayers of a few who did not become discouraged, nearly 10,000 were baptized within less than a year. That great movement in Northern India, in connection with which tens of thousands of people are being born into the Kingdom of Jesus Christ, its leaders persist in telling us, is a definite product of prayer. When I was visiting a college in Ceylon, one morning before daybreak I heard singing. I did not know what it meant, but later I was told that some of the students were up having a before daybreak prayer meeting that the Spirit of God might strengthen them to lead their fellow students to Christ. I was not surprised to find that before night that day they had led several of their fellow students to Christ.

Speaking of Ceylon reminds one of that mother of a thousand daughters, Miss Agnew. In connection with her labor by her words and life, it is said that during her career fully a thousand of the girls who attended her school were led to become Christians. It has been pointed out since her death that she had the habit, in addition to all her administrative and teaching work, of setting aside literally hours each week to pray for these girls by name.

In 1883 a wave of rationalism and skepticism swept over the Doshisha, the leading Christian college of Japan, and it became very cold spiritually. Dr. Davis, one of the missionaries there, recognized the truth of what we have been speaking of to-night and wrote back to over twenty colleges and theological seminaries of America, asking the students to unite in prayer for the Doshisha. Not a few Christian students heeded the request. On the night that the American students united in prayer the Doshisha students in different rooms, without any direct human influence being brought to bear upon them, were led to fall into conversation on the subject of personal religion and to give themselves to prayer. A revival began that very night and spread through the college. It resulted in the conversion of a large number of the students. Every forward movement, if we could get at the facts, would be traceable to hidden places where we should find some Paul or Zinzendorf or Carey or George Müller or Hudson Taylor giving himself to prayer. The streams that turn the machinery of the world rise in solitary places.

Prayer is the greatest force that we can wield. It is the greatest talent which God has given us. He has given it to every person here. There is a democracy in this matter. We may differ among ourselves as to our wealth, as to our social position, as to our educational equipment, as to our native ability, as to our inherited characteristics; but in this matter of exercising the greatest force

that is at work in the world to-day, we are on the same footing. It is possible for the most obscure person in this great Convention, if that one's heart is right toward God, to exercise as much power for the evangelization of this world, as it is for those who stand in the most prominent positions but do not use this talent. Therefore is not the greatest sin which we can commit the sin of omitting to pray? Think of the blessing that we are withholding, not only from ourselves, but also from our colleges, from our missionaries, from the distant mission fields. What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men and for the inauguration and energizing of Christian movements? May the wish of Spurgeon be ours, — the wish that there might be 500 Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that little cloud, which is no larger than a man's hand, would spread and spread until it darkened the heavens, and the windows above would open, and the showers would come down upon this thirsty earth.

When I went through Palestine I was deeply moved with the reflection, that if the little hill back of Nazareth could disclose its secret; if the Galilean lake could tell all that has transpired there; if the desert places round about Jerusalem could unfold their story; if the olive trees could reveal what they have witnessed; they would fill in the silent places of the Gospels and would tell us chiefly about the prayer life of our Lord. They would tell us of the range of His prayer life, of its unselfishness, of its intensity, of its unceasingness, of its fervor and of its irresistible power because of the godly fear behind it. Does there not take possession of us a stronger ambition than ever to be men and women of prayer? And shall we not in the quiet of the closing of this Convention resolve that whatever else we do or do not do, we will form the undiscourageable resolution to be more faithful in prayer, to follow in the footsteps of Jesus Christ our exemplar in prayer? May His Spirit actually energize our wills now, both to will this thing and then to do it, in a way that pleases Him.

CLOSING MESSAGES OF THE CONVENTION

A Message of Gratitude
Words of Appreciation from Toronto
A Larger Missionary Program in the Colleges
Our Present Duty
After-Convention Temptations
Messages from Student Movements of Other Lands
An Appeal for Volunteers
An Appeal for Prayer
A Parting Message
Prayer for Missionaries on Land and Sea
Significance of the Convention to the Editors
Significance of the Convention to the Mission Boards
The Sinews of War Indispensable for Advance
Farewell Messages from Those soon to Sail
Oneness with the Triune God

A MESSAGE OF GRATITUDE

REV. J. ROSS STEVENSON, D.D., NEW YORK

It would be impossible, I am sure, for any one of us to gather up the emotions of this hour and adequately express the gratitude which is in our hearts, and which is turning our thoughts in thankfulness to God. Most of us came up to this Convention with large expectations. We had attended or heard of the preceding conventions, which proved to be such a source of blessing to the students of our land. And as we gathered here, it was with the confident hope and the earnest prayer that these would be among the most inspiring and helpful days of our lives. And I am sure that I voice the sentiment of each heart when I say that our prayer to God has indeed been answered, and that our expectations have been largely surpassed.

It was eminently fitting that this Protestant city of churches and of educational institutions should be chosen as a place for this meeting. Those of us who come from the States are glad to have had the opportunity to visit our Anglo-Saxon neighbors and kinsmen. Thus to meet together and consult regarding the great interests of the Kingdom, has not only strengthened, but I am sure has multiplied the ties which already bind us together in an international feeling of relationship and in an essential oneness in the great cause of Christ, and has given us a truer conception of that unity which Christ had in mind when He prayed that we all might be one.

We realize, I am sure, that for the large part of the success of this Convention, next to the blessing of God, we are indebted to the generous provision which has been made by this city for our entertainment. It was indeed a formidable task to undertake the entertainment of such a large gathering. Few cities in the whole country would have been equal to it. But the clergymen of this city, the earnest business men and the noble Christian women, bravely undertook the responsibility, and for their arduous labors, their self-sacrifice and real Christian service we are truly grateful. And to all of those who have taken such an active part in arranging and preparing and planning and providing for the various details of this Convention, I am sure I voice your hearty thanks.

We wish to voice as well our earnest appreciation of the generous hospitality which has been so graciously extended to us by

the Christian homes of this place. The knowledge we have received of the Christian home life here in Toronto will ever linger as a precious memory through life. And we certainly pray that this Convention will prove to the city worth all the cost, and that the return of spiritual quickening and missionary interest will not only stimulate and promote Christian work here, but will lead to a greater interest in the regions beyond; so that in the future Toronto may be even a more prominent factor in the world's evangelization. Freely we have received. Let us henceforth realize that we are indeed debtors, and that we ought to give. The accumulated power of this Convention ought not to be wasted; and if it be rightly distributed, I think it should not only revolutionize all our own lives but should affect the lives of hundreds and thousands of other people.

It is related of one of the early missionaries among the Indians here in this lake region, that on one occasion he told his companions that he had just seen a vision, a vision of a luminous cross, luring him on into the wilderness among the tribes not yet evangelized. His fellow-missionaries asked him, "Brother, how large was that cross?" and the significant reply was, "It was large enough to crucify us all." We have certainly had here a luminous vision of Christ and His cross and His passion, which should crucify every one of us with Jesus Christ unto the world and lead us out into a larger field of service. And if this result be attained, we can certainly enlist the whole Church in America in self-denying effort for the world's evangelization.

WORDS OF APPRECIATION FROM TORONTO

MR. S. J. MOORE, TORONTO

The coming of this Convention to the city is one of the things that has been looked forward to for a number of months. It is an event which has been prayed about, which has been thought about for these months, and it has been expected that when the members of this Convention were assembled here, they would be of the best which this North American continent could send; that they would be of the best which the Christian world could send; that they would be among the best that the laborers in the benighted regions beyond could send. I am sure that it is the opinion of those who have had the privilege of attending the meetings of this Convention, that that expectation has been realized. And if it be true, as we are glad to believe that it is, that those who have come to the city of Toronto, who have entered its homes, who have come

into the hearts of the Christian people of the city, have been pleased with the kind of reception which they have had, and if they have had any pleasure out of the outpouring of kindly feeling and Christian sympathy which our Christian citizens have felt and shown, then it is equally true that the words of the Apostle are fulfilled in our experience, "It is more blessed to give than to receive."

I am sure that the spirit and earnest words of this Convention will not only echo and re-echo throughout the wide world, but that the best of its echoes, the strongest, the most important of its work, will be left behind it in the city of Toronto. Our citizens, who have come in contact directly or indirectly with this Convention, are not only impressed with the wonderful force of its leaders, with their statesmanlike handling of the great campaign which this Convention represents, with the wonderful organization, business and otherwise, which is manifested in the carrying out of its plans, but they are most impressed, I am sure, with the earnest purpose, with the devoted consecration of those who have made up the membership of the Convention. And the people of Toronto have heard the knocking at the doors of the churches, at the doors of the homes, at the door of the individual heart, of the Lord Jesus Christ through this Convention. The spirit which has pervaded it; the earnest purpose of those who have composed it; the high standard which has been set by those who have addressed it; — these have all tended to say to the Christian public in Toronto, to the Christian churches here, to the individual members of these churches, "You are living on altogether too low a plane." And one of the things which will remain after this Convention has concluded its labors and after the friends who have been with us during these days so pleasantly have gone away, will be the ever recurring thought that the Christian people of Toronto have been living far below their privileges and far below their responsibilities.

And what will be the effect of that? I believe that the churches of Toronto, having been aroused in this way, will reach out after greater opportunities, will show by earnest effort on their part that the young men and young women who have here consecrated themselves to the service of the Master will not be outdone in earnest purpose by those who heretofore in our city did not realize their obligations to the Lord Jesus Christ. Let me mention one fact. As one of the direct results of this Convention I know of a church — I am a member of it — which I believe will within the next thirty days obligate itself to support at least one man, and I hope two men, on the foreign field. I believe that it is possible and that it will be found to be a practical thing; and I believe that it will come to pass that scores of the churches of Toronto which have been content to give small amounts in money and no individuals, will furnish first the means and then the men and the women to go out and represent them on the foreign field. And if this be true,

then instead of the citizens of Toronto having laid upon you a debt and instead of your going away with the obligation resting upon you, our city and its Christian citizens will forever owe a debt to you for having come to them with the earnest messages which you have brought. If there has been one thing in this Convention which has impressed those of the city who have been at the meetings more than another, I believe that it has been that the spirit of Christ Jesus Himself is in this Movement. It is not the work of a man; it is not the work of a body of men; but it is the work of Jesus Christ Himself through the Holy Spirit.

May God bless abundantly those who are here to-night and those whom the delegates here to-night will reach as they go back to their homes. May the bond which has been formed between the students of the Volunteer Convention here and the citizens of Toronto be strengthened. And not only as citizens of the British Empire and the United States of America and the other countries that are represented here, but especially as members of the household of faith, as followers of the Lord Jesus Christ, may we go on hand in hand until that time comes when "he shall see of the travail of his soul and be satisfied."

A LARGER MISSIONARY PROGRAM IN THE COLLEGES

MR. A. B. WILLIAMS, NEW YORK

It is not easy to begin to say the last words. As we have been sitting here during the past few days and have had brought before us the almost heart-breaking needs of the world; as we have caught glimpses of great opportunities which are opening up before us young men and young women, opportunities which call for the very best of body and mind and spirit that there is in us; I wonder how many of us have been thinking with shame, that in the colleges to which we are going back there stand so few who are definitely committed to foreign service.

I am glad that I may have just a few minutes to lay upon the hearts of you delegates before you go home this burden, that we must go back to make missionaries in these places that we love so much. If we do not do this, who will do it? Shall we let four more years go by without many of us who are in this hall finding our way out to the forefront of the battle? Shall we let these years go by without having raised up, because of the strong life purpose which we have had implanted in us by the spirit of God, hundreds of young men and young women of the very finest fiber, the most sterling manhood and womanhood which we have in our

colleges, who shall look forward toward the foreign field as the place where they shall spend their life? You Canadian men here, just think of Toronto University and McGill, the handful of men who stand in those places and in the other colleges of Canada! You men from the eastern part of the country, — in Yale and in Harvard and in Princeton, — think of the few men in those great universities and colleges which are fairly filled with the strength of young manhood, but where there are only a few men looking toward this foreign service! You who are here from the Southland, think of the colleges and universities from which you come, and think how few there are that are looking forward to this service. And back through the West, — Michigan, Minnesota, the University of California, — how many men have you, who are definitely committed to foreign service? Shall we not have this laid upon our hearts to-night as the thing which we, God helping us, will do? Settle the question ourselves as to what our duty is, whether it be to go or to stay. The greatest blessing will come to us if we make a decision; and then, with our lives consecrated completely to the missionary idea, which is the real passion of Christ, shall we not set out to make missionaries in our colleges?

What hinders our doing this? I think of my own college and of the way men have prayed for years that out of the college might come a large band of volunteers, and year by year the number has decreased. I ask the men of that college if I am not right when I say that the thing which hinders is simply this, that the men have their eyes fastened on other things than their personal relationship to the one whom they call their Lord and Master. I have talked with men from that college who have told me they were going into law, business, medicine, for the glory of God, and have therefore turned aside from this missionary call. I have watched those men, and I have seen only a very few cases where the spiritual life of the men has not declined and in most cases absolutely gone out. The interest in missions has died in their lives, many of them. I tell you, that which hinders is that our eyes are not fixed on the right thing. We are thinking of ourselves and of the mark we want to make in the world for ourselves, and that is what causes us to go backward. Let us fix our eyes upon our Lord and in His strength resolve that we will do this thing, and that when four years pass by there shall be an adequate force of the very best men and women that we have in our colleges to go out through the various boards to evangelize the world.

OUR PRESENT DUTY.

MR. E. T. COLTON, EVANSTON, ILLS.

In going to the uttermost parts of the earth there is a danger, not an imaginary one, to some of us here and to some of our institutions, because of the fact that we shall have failed to begin at Jerusalem. In a few hours we shall awaken to the fact that the Kingdom of God has not come in our institutions. As we go back to meet the intemperance, impurity and dishonesty existing there, we shall realize that there lies upon us the responsibility of modifying even our study schedules in order to meet these demands and to carry out the unrecalled tradition and principles of our Lord. I quote to you to-night, — and I shall weaken it very materially as I modify it, — If any man will come after me, and does not place secondary father and mother and brethren and sisters, yea, and his own life also, he shall not be — my missionary? No, — "he shall not be my disciple." And we shall not be exempt — on going back to our institutions from promoting the Kingdom of God by extending it first of all among the unevangelized of our own college, whom we know must have changed lives if they are not to be either lukewarm or the enemies of the cross of Christ after graduation.

But, surely, you will say, you will exempt students who are preparing themselves for the great work of life? They above all should not be exempted, because their student days are days of preparation, and because the generation of men in our colleges to-day must be evangelized while students. Let us be very sure that the days of college life are perilous, that they are swift, and that they are ripe for the harvest. There has not been in recent years an example, North or South, where the conditions for entrance into the Kingdom of God have been met, and the conversion of men has not been realized. When students will come out in larger numbers and listen to the gospel of Jesus Christ for the remission of sins and the breaking of the power of sin than will come out to listen to any other subject, we cannot say that our fields are unripe.

And what shall meet the need? Not greater endowments; universities are growing richer and more wicked. Learned faculties will not do it; scholarship abounds and rationalism grows in many institutions. What can do it? Endowments and faculties are not so much needed as the students in our colleges need friends. Who knows you best in your university? The scholarly man, who

can come to your room and talk about philosophy, or the athlete, or the man with more money or a little more elegant manners — is that the company that comes and groups itself in your room for the evening chat? Or are the ones who know you best the tempted, the homesick, the doubting? For the Kingdom of God is as a man going into a far country, and he calleth unto him his servants. And to the Student Volunteer Movement he gave ten talents; and to the Young Men's Christian Association of Toronto and of Vanderbilt and of Oberlin, he gave five talents; and to each of the delegates at the Fourth International Convention of the Student Volunteer Movement, one talent. Let each man and woman, account for his talent as the trustee of God and as the steward of the mysteries of Christ. Moreover, it is required of trustees that a man be found faithful.

AFTER-CONVENTION TEMPTATIONS

MR. GILBERT A. BEAVER, NEW YORK

After high spiritual experiences come the times of testing. After the baptism and the voice from heaven came the temptation. It was after St. Paul had been caught up to the third heaven that he was given a thorn in the flesh, a messenger of Satan to buffet him. Let none of us think that we shall escape what was found necessary in the life of our Lord and of Paul; nay, rather let us expect that the adversary will put forth all his subtleties to bring to naught in our lives, if he may, the possibilities of this Convention. Let us be on our guard, therefore, first of all, against any temptation that will disturb the unity of the Spirit. What, think you, would have been the results of Pentecost if John had been wishing to be the speaker of the day in place of Peter, if James had been dwelling on Peter's denial of the Lord, and Andrew had been resenting the injustice to his brother? If such had been their spirit, would there have been 3,000 souls continuing steadfastly in the apostles' teaching and fellowship and in united prayer? What, then, shall be our attitude to-morrow as we look back on this Convention, that of thoughtless criticism, and unloving remark, or that of broadening sympathy and deepening unity in prayer? And how shall we be preparing, as we go from here, to meet the inevitable divisions of our college life — different fraternities, different classes, different interests and purposes? Are we going back to be divided by petty differences and jealousies, or to stand as one man for the conquest of our college for Jesus Christ? Is our conversation to be of the sort that will beget doubt and criticism and thoughtlessness; or shall it be of the kind to which Mr. Colton just referred, that

will make our room a place where men will love to come, because the Spirit of Christ is there?

Shall we take temptation as St. Paul took it — as a call to prayer, as a reminder of Jesus Christ, as an added incentive to put forth every energy to save the men who have not learned the secret of victory? If so, we must beware of the temptation to disobedience, in whatever form it clothes itself. Perhaps it will take the form of procrastination. I think of a man who came to a convention like this. Six months after, he wished that he had never left his college. Why? Because he had had no vision of greater opportunity and no uplifting of resolution? No. He went down convinced that he ought to speak to certain of his classmates, that he ought to throw his whole life without condition at the feet of Christ. He began to procrastinate. The weeks dragged into months. In the second month he was indulging in questionable practices; and in six months he had been put to open shame before his fellow-students. He began by trifling with the call of Christ to present duty; before long he was trying to evade the call of Christ to a life work. He could not ask Christ with confidence to keep from temptation a life that he was refusing to commit to Christ's control. The temptation may call for only a slight delay, a little evasion, but it leads straight to disobedience; and disobedience springs from the sin of unbelief, from a lack of confidence in God. Can it be that any of us are hesitating for such a reason? Do we expect less from God than from an intelligent employer? Do we think that He does not wish to make the most of all His servants who give themselves without reserve to Him? Oh, let us remember that because God is God, because Christ is God, because "the All-Great is the All-Loving too," therefore His plan for our life in every detail has an increasing beauty.

"The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!'"

MESSAGES FROM STUDENT MOVEMENTS OF OTHER LANDS

PRESENTED BY MR. JOHN R. MOTT, M.A., NEW YORK

I WILL bring before you now a number of recent cable messages.

From Stockholm, Sweden: "Hearty greetings. Swedish Students." This is a greeting from the students of the great universities, Upsala and Lund, from which are coming some of the strongest missionaries for the evangelization of the world. It is signed by Dr. Karl Fries, the able and consecrated chairman of the World's Student Christian Federation, as well as a leader of the Swedish student movement.

From Christiania, Norway: "To live, Christ." It is signed "Viking," which recalls to the minds of many here Pastor Eckoff the wise leader of the student movement in Norway.

Here is a letter which came just a day or two before the cablegram from Germany. "Beloved brethren, may the Lord our Savior give you blessed days in Toronto. May He fill your hearts with His Holy Spirit, and may He prepare students willing to be His own and to go out to the poor brethren who are still in the darkness." That is the proper order — prepare men here to be His own and then to go out to the poor brethren who still are in the darkness. "And, beloved brethren, pray for us; pray that the Lord bless our German Studenten Bund für Mission. I believe God will have many of our German students in His work, and He hears our earnest prayer. The Lord be with you in these days, moment by moment." This in Greek: ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost," Romans 15. 13. Signed by Paul Le Seur, the chairman of the Student Volunteer Movement of Germany. But they evidently feared that the latter would not get here in time and therefore sent this splendid cable message: "One blood, one spirit, one motive, one goal. Germany's volunteers greet you."

Here is one from Calcutta, India. "The fields are white, the time is short. Send volunteers full of faith power." They sent a letter before, not telling what the message would be, but giving the men who would sign it. Note the names: Robert P. Wilder, who was one of the founders of the Student Volunteer Movement and is

now the National Secretary of the Indian Student Movement; Dr. Williamson, once a Traveling Secretary of the British Movement, and also here in Canada and the United States for one year; Frank Anderson, another founder of the British Student Movement, now leader in the student work at Bombay; Grace, secretary of the student Association work in the Northwest Provinces; Larsen who went out from Scandinavia and who is now working among the 4,000 students of Madras; Sherwood Eddy, formerly one of the Traveling Secretaries in our colleges and seminaries, now working among the students of Southern India and Ceylon; Campbell White, now working for Calcutta's 12,000 students, but at one time a Traveling Secretary of our own Volunteer Movement; Dr. Wanless, a Canadian, once our Secretary in the medical colleges but now a medical missionary in India. Then they have signed three eminent names: S. Satthianadhan, K. C. Banurji, V. S. Azariah, three out of the most distinguished Indian Christians. It is a weighty message and ought to move us to the depths. I repeat it: "The fields are white, the time is short, send volunteers full of faith-power."

Shanghai, China: "One million students, leaders of four hundred millions people suddenly awakened. Pray." This message refers to the one million young men who are in connection with the antiquated competitive examination system of China. From their ranks come the leaders of the 400,000,000 of China. Surely here is an object for prayer. May God thrust forth men to grapple with this grave problem. This is signed by Brockman, who came from the Southern States and traveled seven years in that part of America on behalf of the Association work and to-day leads the student movement of China; Lyon, a former member of the Executive Committee of our Movement and our first Educational Secretary now one of the National Secretaries of the student movement of China; Southam, from Canada, who is now working among the students of Hongkong; Robert E. Lewis, for a long time Traveling Secretary of our Movement and then organizing secretary of the Cleveland Convention, now the leader of the Association work in Shanghai; Gailey, who was also one of our Traveling Secretaries and who now directs the Association enterprise in Tientsin. He also sends this special message: "North China calls: Fill up the gaps. Victory ahead. Gailey and thirty-five volunteers." I would like to read you the rendering of this message by the cable operator: "North China calls; fill up the maps; victory ahead." Whichever way you take it, it is expressive. But let us not forget that the gaps that he is referring to are the gaps in North China. The members of this Convention are to be envied to whom God will give the unutterable privilege of stepping in the footsteps of the martyr missionaries and taking their places. May this Convention be distinguished by separating a number for this great service.

Tokyo, Japan: "Christ conquering Japan." Signed "Volunteer

League." That includes nearly 100 former volunteers of the North American and British Volunteer Movement, and it ought to come with great force to us to-night, expressing the fact that our God is a living God.

The following message comes from the Ceylon volunteers:

"The Colombo Christian Volunteer Band sends heartiest wishes for a blessed time at the Convention, Toronto. We pray that the speakers may be filled with the Good Spirit and speak with such power that many shall volunteer for active service, especially in India and Ceylon, where there is a great need for more workers in fields ripe and waiting. We pray that many may be thrust forth as laborers.

"With every Christian greeting,

"COLOMBO CHRISTIAN VOLUNTEER BAND."

AN APPEAL FOR VOLUNTEERS

MR. T. JAYS, LONDON

WHILE I want to say a special word to the students who are non-volunteers, I would like to say in passing just one word to others also. After this Convention surely none will dare to say that they do not believe in missions. I heard some one going out of the door the other day saying, "It was a very stirring meeting, but still I don't believe in missions." All that I can say is, that if you believe in Jesus Christ, you must believe in missions; and if you do not believe in missions, you cannot believe in Jesus Christ. For He came on a mission, and His mission is being carried on to-day, and if we go with Him we must believe in missions.

But I wish to talk especially to those of you who have come up from the colleges of this land and are just going back, as to what you are going to do with this great missionary question. Many of you are saying to yourselves that it does not concern you. I asked a young fellow the other day, "Are you a volunteer?" "Oh, no," he replied, "I am going into the ministry at home, and I think that is my work." He had never thought about the missionary field. He saw the need at home and was willing to supply it as far as he could. He had put out of mind altogether the great heathen world, so far as personal service went. He was thoroughly honest about the matter, I believe, and I could not say that he should go out into the mission field. But I thought he had not given the great claims of the mission field and the claims of Christ upon him for that work enough consideration. I want you men and women who are going back to your colleges, to make

up your minds to one thing; and that is, that you are not going to drift about here and there with respect to this matter. Have a real straight think-out of this thing, so that you can come to a definite decision as to what is the Lord's will concerning you.

You want to make the most of your lives, do you not? Are you going to make the most of them here? We sometimes talk about our being lights set upon a hill, so that the light may shine abroad. Is your light going to shine more for Jesus here in this land, where there are thousands of lights very many times brighter than yours or mine will ever be? Or are you going to put yourself in darkest Africa, where there is nobody shining among those very many millions in Central West Africa, where your light will shine brightly and lead many to the Savior, whereas if your light shone here it would hardly be seen? Are you going to make the most of your lives? If so, you will find that for the majority of you you will make the most of them out in these darkest places of the earth.

You will say, "If I had a call, I would go immediately; I would not hesitate a moment." A canny Scotsman said to me in Edinburgh,— he was a strong, earnest Christian in every way and went out of his way to serve Christ.—"If I had a call, I would not hesitate to go. I would like to go, in fact, only I want a definite call." I said, "What would you consider to be a call?" "Well," he said, "I should expect,— I think I should get,— I should fancy that,— well, I don't know what to say." I asked him if he wanted a miracle. He was not so presumptuous as that. To-day we must not expect miracles to call us into the mission field; in these days of higher criticism miracles are out of account. We must look at stern facts; and the stern fact which we have before us is that there are a thousand millions of heathen and Mohammedans needing Christ. You have heard of the urgency of the need; you cannot get away from it; you must be as wilful as wilful can be if you get away from that call. It makes itself heard. It comes from Macedonia, from countless myriads, with unutterable sadness in its tones.

And then there is that louder call:

> "The Son of God goes forth to war,
> Who follows in His train?"

The Son of God is at war to-day, in China, in Africa, in India, in the uttermost parts of the earth and the islands of the sea, and He is calling to you to-day to follow in His train. Are these not calls enough for you? What more do you want? You do not want more than that, do you? You say, "Well, I must have time to think about it." Certainly, take time to think about it; but let it be the time that is now, and not to-morrow. The Lord calls to-day. Those people are dying to-day, and to-morrow they may

not need you; they need you to-day. You have made up your minds very definitely about a score of things. And yet, with regard to your life's purpose, you drift along without considering it. Now, the call to go out to the missionary field is simply the great need and Christ's command. I think that it is better put in this way: the command is, "Go ye," and the call should be to stay at home. If you have no call to stay at home because of your parents or some special need that God shows is for you, there is this plain command of the Lord Jesus Christ to go out with Him in this war that is going to be a war of victory.

When the great Garibaldi stood out and called for his young compatriots to follow with him to free his land from the slavery of Popedom, he told them that following him they would get but rags and hunger and thirst; they would be degraded altogether, but they would be going on for freedom. And the Lord Jesus Christ calls us, it may be, to give up great posts and comfortable places at home, to plod away, plod away in a mission field, with all the romance gone out of it, but it is on to victory and it is with Jesus Christ. And as surely as thousands of those men of Italy followed Garibaldi on to his wars, so surely thousands of us who call Jesus Master will follow Him on to victory.

AN APPEAL FOR PRAYER

MRS. H. P. PLUMPTRE, TORONTO

In coming here we are not coming to any strange country. We are among those of our own kin and our own blood, and we have another tie — we are among the common followers of one Lord. And still more than that, there is another bond, which to me is one very hard to break; and that is that we are fellow-members of that great student movement which has seemed to run through the world and set the young world on fire with love and devotion to the service of Jesus Christ.

None of us is going to sail to-morrow for the foreign field; but every single one of us is going home to-night here in Toronto, going back to-morrow to our different spheres of duty. We are going back to pray better than we have ever prayed before. That, it seems to me, is the burden of to-night's message to all of us. We are going, whatever we are, to be better prayers than we ever were before. And no one ever began to pray on a higher plane without beginning also to find deeper perplexities in prayer and about prayer. Whenever we start going forward, we find the work harder and need more effort. In going back to our colleges, some

of us will be going back to small prayer-meetings which lack the *esprit de corps,* the great deep enthusiasm, of a great meeting like this. I know what it is to come back to a prayer-meeting of three or four after a prayer-meeting of three or four hundred; the difference is very great, and it is for that reason that I would like to say to my fellow-students here one or two words on that subject.

There is a problem, a mystery in prayer. Would it be prayer if there were no mystery in it? Would our religion be worth anything if we could understand it all, if it could all be explained to us? Would not a religion that was perfectly explainable be a religion without anything divine in it? Would it not be merely a human religion if entirely explainable by human minds? And in this mystery of prayer there is one thing which has helped me very much; it has been already mentioned on this platform, but I would like to say it again. In the creation of this world there was a place left for prayer. When we pray we are praying to the great Force, nay, to the great God who made the world and who also Himself has said, 'When ye pray, follow me.' I believe that will help a good many of us, when we think that we are falling in line with the purposes of God, and that even with a prayer-meeting of three or four we are carrying out the purpose of God before the creation of the world, which He revealed again when Jesus Christ came and spoke in human words something of the nature of God. When Jesus Christ came on earth, one of the greatest lessons that He had to teach us was how to pray, when to pray, and for whom to pray and above all, to whom to pray. Therefore, when we go back to our colleges let us feel that in prayer, whether alone or with a few, we are falling in with the great purpose of God.

And there is another thing about prayer that I would like to leave with you, namely this, there is a mighty promise for prayer. And in connection with the Student Volunteer Movement there is one text that I would like you to remember, "Thou that hearest prayer, unto thee shall all flesh come." The triumph and the victory of our Movement; the triumph and the victory of Christ's work throughout the world is assured because the God who overrules it, the God for whom we work, is not a God who is deaf, a God for whom we have to call through long hours, but a God who hears at once the prayers of His servant. It is to the God that heareth prayer that all flesh shall come. It is the prayer-hearing God that has put the instinct of prayer into the minds and hearts of men, who are made to feel that there is some part outside of themselves, to which they must have recourse. It is this God who has put that instinct there, who has trained that instinct, who has through His Son revealed to us something of the great things that may be done by that prayer,— it is that God to whom we pray. It is He in whose hands lies the victory of this Movement, it is the God that heareth prayer, unto whom all flesh shall come!

A PARTING MESSAGE

REV. PREBENDARY H. E. FOX, M.A., LONDON

My dear Brother Mott, and dear brothers and sisters in Christ; As I try to focus the crowding recollections of the last few days, they seem to come to me in two words, and these two words are "Responsibility" and "Resolution." But I would rather take them from the lips of my blessed Master. I find Him putting those two things together, speaking of Himself and because of Himself speaking of us; you will find in John 10:16, "I have — I must."

"I have"— what did He mean? He was looking out, not into the world in which He was then living; He was speaking not only of multitudes who had never seen or heard Him, but He was looking down the vista of the ages, and thinking of millions of multitudes yet unborn, He was thinking of you and me, of Africa and China, the world over, which He had gathered into His great heart of love. And he said about them all, "I have"; and if they are His brothers and sisters, they are yours. By the necessity of your union, your fellowship with the Lord Jesus Christ, you have a right to take up those words as you look out over the world and say, as Jesus did, "I have." There is not a soul in the world but who can come to you and claim it of you and say, "I belong to you; you must do something for me; I want to know of Jesus, and you must tell me of Jesus, because you belong to Him." "I have," — that is responsibility, the responsibility of those who know Jesus Christ to make Him known. The apostle Paul heard those words one night in a time of great discouragement, when most people would have run away and taken up the work somewhere else. He simply went next door and went on. That night the Lord stood beside Him and said, "I have much people in this city." He translated that "have" of Jesus into the "I have" of Paul; and he stayed a year and six months and preached the gospel, and hundreds were gathered in.

Then that other word, "I must"— wonderful word on the lips of Jesus Christ! Study that word "must"; take the Gospels and study the word upon the lips of Jesus,— from the first time He speaks it, "Wist ye not that I must be?" to the last time He speaks it, "Ought not Christ to have suffered?" and until He says, "I must bring." And you too, you have got to say the

same thing if you are in sympathy with Jesus; if your heart pulses with His heart, that same word must bind you. The love of Christ constrains you; you cannot rid yourself of it unless you rid yourself of Christ. You dare not call yourself Christian and say, "That responsibility is not mine and that resolution will not be mine."

I want to leave that one thought with you. God bless you, and God grant that after we have served our generation, we may meet in glory and remind one another of this meeting. I shall probably never see your faces again, but we shall some day tell one another all, and the burden of it will be, "I have; I must."

PRAYER FOR MISSIONARIES ON LAND AND SEA

MR. L. D. WISHARD, MONTCLAIR, N. J.

O LORD, our Leader, in whose name they have gone forth, surely they are dear to Thee. We cannot approach Thee with any anxiety as to Thy response to our petition; for hast Thou not commanded them to leave father and mother, to leave home and country, to go out across the sea and over the mountains, into the dangerous places, into the dark places, unto the very uttermost places; and have they not sought to obey Thee? We would not plead their obedience as a ground of merit. After having done all that their Lord commanded, they would be the first to speak of themselves as unprofitable servants and as having no claim whatever except the claim which is constituted by the work, the life, the death of their Lord Himself.

We pray for them as they are rocking to-night in the cradle of the deep. O, may they lay their heads down upon the promises of Thy Word; and may the Pilot of Galilee guide them through the dangerous places as they near the haven and lead them up to the shores of the lands which are to be their adopted countries, their battlefields.

And we pray Thee, that as they grapple with the languages which are to be on their lips, the channels through which shall pass from them to those who hear them the gladdest news that ever came from heaven, — may He who inspired men to speak with other tongues, guide them and cheer them and nerve them and help them to acquire these difficult languages and dialects. And as they mingle with strange people, help them to remember Him who made all people of one blood, and may they find that their fellow-creatures are more like them than unlike them, because they have a common Father. And we pray Thee that as they adapt themselves to new customs and new costumes, to things that they have never thought of and never imagined, that

Thou, who art a man of all countries, concerning whom every one thinks as if He were His own fellow-countryman and spoke His own language,— that Thou wilt lead them into such intimate fellowship, into such a comprehension of the people with whom they shall dwell, that they may really look upon them as brothers.

O God, hasten the time when many of us shall be among them. May it not be that a year hence, as we are meeting in other conventions and four years hence as we meet again in Quadrennial Convention, oh, that many of us may then be the subjects and the objects of the prayers of our successors who shall pray for the missionaries. We ask it in the name of the first and the greatest of all missionaries — in the name of Jesus Christ, whose Father sent Him into the world. Amen.

SIGNIFICANCE OF THE CONVENTION TO THE EDITORS

REV. H. A. BRIDGMAN, BOSTON

I WONDER if you have noticed, as I have, a word of warning in this meeting. I know full well, as an old convention-goer, the perils as well as the privileges of going to such meetings. There is the peril of flippant criticism, of aroused minds without any firm set of will toward any deeper life; the peril of crystallizing our determinations around some beloved speaker, instead of working our way through with his help to the central personality of our Christian faith. And we newspaper workers, whose business it is to dissect and appraise meetings, are peculiarly liable to these perils. If we have escaped them here, it is due in part to the fact that into our hands, as into yours, early in the session was put the little card containing those tender suggestions as to our mood and our behavior.

We editors are grateful indeed for the exceptional opportunities afforded us for fraternization and mutual consultation here. But we thank you most of all for the new conception of our mission that has come to us. We have learned here that we as religious journalists ought to address more constantly and searchingly the spiritual natures of our readers; that we ought to make every line in our papers feel the touch of women and men who see Christ Jesus walking amid the nations with swift and victorious feet. and who feel Him near them in their offices as their Comrade and their Savior as they handle their copy. This is the only way in which this Movement can touch us editors, for most of us are far beyond the age limit. The utmost I can hope is that some day my little lad may sit among the enrolled men. But why should

we who still have ten or twenty years before us lose the thrill, the push of this Movement? Why should the fraction of this audience who will never see foreign soil throw the responsibility of our lives on the other fraction?

The Student Movement as a challenge to sacrificial living touches every man of us, and will touch every man in the United States and Canada from this time on. And so, speaking for my brethren of the religious press and for some of the men down there on dailies who are Christian men and who honor God through their papers quite as much as we religious editors, I would say simply, that though we cannot tell what we would do to-night were we in your places with many years stretching away before us all rosy with hope and opportunity, we are sure of this: that we want most of all to go back to-morrow to our desks to do the same old things we have been trying so long and so poorly to do, but to do them better, and to do them while the day lasts on a scale commensurate with the greatness and the dignity and the urgency of the Christian gospel as it has been revealed anew to us here in Toronto.

SIGNIFICANCE OF THE CONVENTION TO THE MISSION BOARDS

REV. C. H. DANIELS, D.D., BOSTON

If there is one institution on the American continent that ought to be in warm sympathy with the Student Volunteer Movement, it is that institution which had its origin in a student band, our first student volunteers. It is an old story, I know, the story of the five young men who, to escape a storm, took shelter under the lee of a haystack in Williamstown and there discussed the wisdom of giving the gospel to the heathen world; and then, when the sun rifted that dark cloud Mills uttered these significant words, "We can do it if we will." I wish that the echo of that word might go forth from every heart here. One of those early volunteers, when called to a Connecticut pastorate, said: "No, God has called me to the heathen world. Woe is me if I preach not the gospel." It was an epoch-making day when four of those students stood before the General Association of Massachusetts, saying: "God has called us to preach the gospel to the heathen. Will you send us?" Out of that spirit, burning like a fire in the lives of those young men, was born, then and there, the American Board of Commissioners for Foreign Missions.

And to-day every missionary board in the United States and Canada with one accord lifts up its hands in benediction upon the

Student Volunteer Movement under whose inspiration we have been held captive, lo, these five days; the hands of benediction upon these young leaders whom we love and trust; upon those institutions and their students whom you represent. Enshrined in that great word of God which saith, "Let him that heareth say, Come," we charge you to tell the story to every other student, to herald it in every church, and to plant the gospel in every clime in this generation. Your motto has been spread before us. Some have misunderstood it. Surely none of our missionary boards have a right to misunderstand that motto now. We recall the old missionary prayer of pathos and power, out of which the American Board was born, out of which the concert of prayer was born; a prayer forgotten by too many, a prayer that it would be well to revive; that prayer which prays that God will now pour out His spirit upon all flesh, that all the ends of the earth may see the salvation of our God. And I am glad to believe that the "now" of that ancient prayer is absolutely identical with "this generation" of your motto, for which you and we are only and alike responsible to-day.

These missionary boards rejoice to be linked with the student volunteers. We are encouraged by your enthusiasm; we are cheered by your devotion; our hearts are warmed by your loyalty to us; and we are confident that you will win the victory to which you have given yourselves. My old professor in theology used to say: "Scientists tell us that they have discovered sixty-four elementary substances in the world. I beg you to remember that the four ancient elementary substances will be enough for you — earth, water, air, and fire." In the name of these missionary boards we ask you, dear friends, to put your hands in ours, grasping the right hand of love and sympathy and fellowship and strength; and then I will beg you to go forth and plant your feet anew upon the Rock of Ages, refresh your souls freely with the water of life, expand your whole being through the divine breath of God's spirit upon your souls, that like as a fire and a great passion you may reach out for the lost world, and then speedily we will crown Him King of kings and Lord of lords!

THE SINEWS OF WAR INDISPENSABLE FOR ADVANCE

BISHOP JAMES M. THOBURN, D.D., INDIA

I AM a little afraid that I may strike a discordant note, and I feel like saying a word in apology, if not in defense, of some of these volunteers who have not gone abroad. There is one difficulty which has hardly been broached in the course of the addresses I have heard; it is that of the sinews of war. I have been requested particularly to define what I said in the Metropolitan Church the other evening and have been asked if I really meant what I said. I think the statement was something like this, that if every member of the churches in the States and in Canada that are represented here, gave an average of $1 per year, there would be nothing in the way of winning ten million converts in the next ten years. I have been asked if that was an extravagant statement. I wish solemnly to repeat it to-night. That is my conviction. I will not say that they will be carefully instructed converts; but we can have enrolled under the care of Christian missionaries, ten million converts in the next ten years, if we are willing to do it. The chief difficulty is a financial one. I know that scores of the volunteers are not in foreign fields because their churches could not send them. I have had two applications yesterday and to-day from your own city; and I may add that we have only twenty-four Canadians in our mission in India, and we have room for some more. But there is the same statement everywhere. Day before yesterday I received a letter from a missionary in India who is just going into a new field, and he writes: "I wish that you would gather in some way $2,000 and send me; I want to open thirty new stations." And then he gave an outline of his plan. I immediately replied to him that I could not give him any encouragement that I would send him the money. He is working among a people of one caste, who number 1,100,000 all of whom are accessible to the missionary; and there is good reason to believe that in a comparatively short time those people would nominally become Christians. That opens the way for instruction.

One of the persons that called upon me to-day, not a member of the Church that I represent, called to ask an appointment to a place in Central India where there are 50,000 people that do not worship idols, who are waiting for instruction and talking seriously of becoming Christians. What can we do? Now, in all your

doings, let me suggest to you that you begin to study and if possible organize some plan for solving this financial problem. If every member of the churches represented here would give just the sum of $1 annually, I believe that the problem could be solved, and that when you come together ten years hence you could point to ten million converts. I believe that you can organize a plan that will bring it about. The churches do not grasp the situation; they are not usually the leaders, and they do not feel complimented when you tell them that their plans are antiquated. We must do something new. God help us to find some way of hastening the departure of these volunteers to countries that need them so much.

FAREWELL MESSAGES FROM THOSE EXPECTING TO LEAVE FOR THE FOREIGN FIELD WITHIN A YEAR

Mr. Mott: I would like to have those young men and young women in any part of the house, who hope to go out to the foreign field within the next twelve months, kindly stand with me. I would like to hear how some of you are planning to go, and where you hope to go. It may not be definitely determined in all cases, but in many cases it may. Would you kindly name the country or the field, if you know it particularly, and in a sentence indicate why you are going. You may have several reasons, but let us have one of them.

The following were some of the responses:

China, because I believe that God leads in that direction.

India, in answer to God's call.

North China, because of the great need.

China, because God leads there.

China, because my Lord says, "Go."

The Central Provinces of India, because of the need.

Calcutta, because of Harvard's great obligation to the students of the Far East.

Peru, because of the great neglect of that field.

Turkey, because that Empire needs Christ, and Christ needs that Empire.

West Africa, because called of God.

The Congo Basin, because God has called me.

Mexico, that in all things He might have the pre-eminence.

The Philippines. I can go; I have Christ; therefore I must go.

Japan, to help meet the great crisis there. A direct call from God at this Convention.

Japan, because of the opportunities.

Japan, because of open doors.

Japan, because of the leading of the Spirit.

Japan, because I think it the most profitable way to invest my life.

Turkey, because after a definite surrender of my life, I discovered that this was God's plan.

Venezuela, to hasten the second coming of Christ.

China, to fill that place that God has meant for me.

I do not know the exact field, but I go because I believe that Christ needs me more abroad than here.

The Congo Free State, because God leads me there.

India, and to some tribe or part of that country that has no missionary.

West China, for Jesus' sake.

West China, because when I said "anywhere," the Church said, "China, West."

West China, because I could not say no to God's call.

South America, because God has called me.

Egypt, because there is nothing too precious for Christ.

The Philippines, because of the present opportunity.

North China, because I ought not to wait longer to do my part.

The Philippines, because of the great responsibility of American Christians.

The Congo, because God has opened the way, and that was all that I was waiting for.

India, because of an open door and a direct call.

India, because the Master has many sheep in that fold.

India, because I cannot help going, since Jesus bids me go.

Field undetermined. I go that I may preach the gospel where Christ has not yet been named.

I am going where the Lord leads, because I cannot resist the united appeal of the world's need and the pleading of the Spirit of God.

At this point Mr. Mott said:

Let us be quiet in the house to-night. I do not mean in the sense that we are not whispering nor moving papers around; but I mean it in that more real sense, that we may hear the still small voice, the sound of the gentle stillness. The man that hears that is a changed man; all these other voices fade away and amount to nothing compared with the call of God; and it is here to-night if we are quiet. Are there any others?

To Japan, because there is a work there that needs a worker.

To China, in obedience to the will of God.

I don't know my exact field, but I am convinced that that is the best investment of one's life.

To some medical mission. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Field unknown, but to save dying men from sin.

Mr. Mott then said:

We would like to hear from all the others, but we will not take the time. I am going to ask you to remain standing, and for all the rest of us to bow in prayer as we commend these dear ones to their life work. Mrs. Howard Taylor will lead us.

Lord of the harvest, we bring now in love and faith each one of these to Thee. Thou hast called them and Thou goest before them. We pray Thee to take them from this hour into Thy deeper fellowship and closer to Thee. And as Thou dost take them far hence, may it be to reveal Thyself in each one of them. Grant, O Lord, to them and to us, that it may be our supreme expectation and our most earnest hope, that Thou mayest be magnified in our bodies, whether by life or by death. And take not these only. O Lord, look into all the young hearts here now in Thy presence to whom Thou hast spoken and art speaking. Speak again; call multitudes from this assemblage, we beseech Thee, to join the ranks. Give us of grace, as Thou shalt guide us, each one to follow in Thy train. We ask it for Thy name's sake. Amen.

ONENESS WITH THE TRIUNE GOD

MR. ROBERT E. SPEER, M.A., NEW YORK

I AM sure that without any words, all our thoughts are turning just where they would turn if we were praying now, — toward our Lord Jesus Christ Himself. I do not wonder that it took the message of the two men in white to call back to the earth the vision of the eleven as they stood watching the Savior being caught up from their sight into heaven. And surely the Bible ends just as it should when, barring the last brief benediction, it comes to a close with the two words, "Lord Jesus." We do not want to think of anything at the close of this Convention but Christ Himself and our personal relations to Him. And I want to recall two words which He Himself spoke, that will suggest to us something more of the privilege that is to be ours as His followers and His representatives.

One is a brief word which in His last and most intimate talk with His disciples He spoke to them, just a little while before He went out for His great prayer and then down to the agony of Gethsemane: "The Holy Spirit will come," He said, and when he is come "he shall testify of me, and ye also bear witness, because ye have been with me." That is to be our life now. You remember that it was in such terms that our Lord phrased the great

commission before the clouds caught Him up out of the sight of men, "Ye shall be witnesses unto me." If we are to witness to Him, it must be because we have been with Him and know Him. "Ye also bear witness, because ye have been with me."

It was by no chance but with true insight, that that little company, left alone and yet not desolate, when they chose one to take the apostleship which was vacant because Judas went to his own place, determined that they must select one from among those who had companied with them during all the days that the Lord Jesus had gone out and come in among them from the first day until the Resurrection. If you and I are going to bear witness of Jesus Christ, it must be because we have been with Him, because we can say, "I saw Him, I know Him. He did rise, for He appeared first of all to these and these and these and then, as to one born out of due time, he appeared unto Paul, and last of all He appeared unto me."

As we go out now into our life it is to bear witness of the One with whom we have been, by whose presence we have been smitten into seriousness, by whose love henceforth we are to walk and speak, so that men shall take knowledge of us that we have been with Him. It is a strange thing that He should endure us, that He should be able still to tolerate our presence with Him and to abide with us. A verse that comes back to me again and again is from the hymn of Faber that the quartet sang last evening:

"I thought His love would weaken
As more and more He knew me;
But it burneth like a beacon,
And its light and heat go through me.

"And still I hear Him say,
As He goes along His way,
Wandering souls, Oh, do come near me,
My sheep should never, never fear Me,
I am the Shepherd true,
I am the Shepherd true."

That He should be willing that I should walk with Him still, I do not understand that; but that He is willing I know. And henceforth, because we have been with Him and are still with Him, we are to bear witness of what we have seen and heard and of what our hands have handled of the Word of life.

And the other word is a deeper word even than this: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." "He that eateth my flesh and drinketh my blood hath eternal life." In a phrase in the great prayer of our Lord's He embodied this truth, "I in them, and thou in me, that they may be perfected into one." I do not understand why He should have been willing to speak so; why He was willing thus to bury Him-

self in our life, as food is made a part of us; why He should have chosen a metaphor of such incorporation of life as this. But henceforth Christ is to become a part of me as my food has become a part of me, — therefore an unconscious part of me, — so that henceforth He works Himself out through my life unconsciously without my needing every moment to check myself and say, "This is not I but Christ." So that it does become possible to speak in such language as Paul used, "For to me to live is Christ." And just as with Paul, the sight of Jesus meant testimony to Jesus, so with him all this inner possession of Christ meant the outer expression of Christ. It pleased Him to reveal His Son in me, that I might preach Him among the Gentiles.

And eating His flesh and drinking His blood meant just this to Christ, too. I used to wonder what in the world Jesus meant. Trying to translate those metaphors into actual reality — what was it that He meant? How could I eat His flesh and drink His blood? "As the loving Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me." What it meant to Jesus to be sent by the Father, that it means to me to eat Jesus. What it meant to Him to come into this world in the unity of the Father's life, in a unity of perfect emotion, suffering and sacrifice and service with the Father, that eating Christ and drinking Christ is to be to me, to each one of us, — a unity of life finding expression in a perfect unity of service, a perfect unity of sympathy, a perfect unity of suffering and of sacrifice; so that henceforward He is mine and I am His; so that I may lie down to sleep to-night resting myself upon this certainty, that I am His and He is mine and to-morrow may wake in the same divine and perfect peace.

I know that I shall change, that the circumstances round about my life will change. He changes not; the same yesterday, when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; when He said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work"; when He said, "Ye shall be witnesses unto me unto the uttermost parts of the earth"; the same to-day, dear, close, intimate and trusting; the same to-morrow and until that day when we lay down at last upon His dear head the crown of all men's love!

AFRICA

The Need of Industrial Missions in Africa

The Work and Promise of a Generation of African Service

How the War has affected African Missions: Present Problems and Opportunities

The Providential Preparation of the America Negro for Mission Work in Africa

The Practical Evangelization of Africa in this Generation

THE NEED OF INDUSTRIAL MISSIONS IN AFRICA

REV. J. R. KING, SIERRA LEONE

AFRICA is pre-eminent among the mission lands in the rapidity with which an interest has been awakened among the outside nations.

From the days of Stanley, Livingstone, Krapf and Park the world has believed that there are boundless resources simply awaiting the development of civilizing agencies. This faith in the riches of Africa has produced a greater interest among the speculators and promoters than among the churches of Christendom, with the result that a greater evil is threatening Africa through selfish greed and imported vice than she endured through her long centuries of neglect and obscurity.

To those who have always enjoyed the advantages of our advanced civilization it is difficult to understand how backward 150,000,000 of our fellow beings are in all that pertains to their social and industrial life as well as their moral and spiritual status. If you consider them from the standpoint of their dwelling-places, their methods of farming or of doing other work, or their facilities for performing the simplest acts of every-day life, they show a skill and advancement little beyond the time when our first parents used fig leaves as a covering.

In the establishing of the Kingdom of God in any land there is an economic question to be dealt with, and first, as it pertains to the character of the people, and in the second place, as it is related to facilities for carrying forward mission work. Viewed from the economic standpoint there are also two conditions that confront the missionary enterprise. (1) The crying need not only of a reformation but of a real transformation of Africa's whole industrial life. (2) Forces are at work, — and these are increasing in number and power, — which, while developing the natural resources of the country, are plunging its people into a hopeless abyss of moral degradation. For we should not be surprised that those who go to Africa simply to develop the mineral and timber wealth care little for the moral well-being of the people and are without interest in their industrial improvement.

There are two ways by which a people can attain to a higher degree of civilization. The one is by evolution, through improved methods and conditions slowly evolved by inventions and discoveries

of their own. The other is by adoption, they making use of the discoveries and improvements of other nations. It is our duty to transplant the tree of civilization, which we have as a heritage from the past, into the soil of Africa. It is unfair for us to expect Africa to make the same development in one generation that we have attained to through so many weary centuries. By the obligations of the Golden Rule we should extend to her our knowledge of handicrafts, that she may be helped upward in her moral and spiritual struggle.

Many think of Africa as a fallow field, in which the good seed of the gospel can be sown and be left to spring up and bring forth the good fruits of Christianity and refinement of themselves. But, alas! it is a field full of rocks and tares and needs constant care with all the latest implements to cultivate it. It is also urgent that we be up and doing, for while we wait an enemy is sowing corrupt seed in the field. While I would not say that industrial education is the most important part of mission work in Africa, I do consider it indispensable. The rim may not be the most important part of a wheel, but it is indispensable to a complete wheel. Such is the relation which industrial missions hold to the scheme of Africa's evangelization.

Let us notice some of the arguments in favor of the industrial missions.

1. Knowledge is power. But sin, ignorance and superstition have so weakened the African, that he is helpless in his need. To be sure the gospel is the principal remedy for his sin-sick soul, but he needs something to awaken in him his own inherent strength and to reveal to him the possibilities of himself and country. In our endeavor to give him knowledge, we must be careful not to develop his head to the neglect of his heart and hand. He must be given a strength and purpose to withstand the onslaught of civilized vice and crime, as well as to stem the tide of his own inherited weakness. Yes, he needs the best we can give him. Industrial training will give him purpose as well as power. Power without purpose is ruinous; purpose without power is helpless. But add these two elements to his character, and we will raise him above the condition of slavery and dependence to one of self-respect and independence.

2. We must not forget the influence of industrial missions on the moral and spiritual life of a people. Their moral natures need the support of an intelligent incentive and purpose. Much of the African's laziness is due to the lack of a proper incentive. The skilled mechanic is not as easily hoodwinked and influenced for evil by unprincipled Europeans as the raw native is. Certainly his spiritual life can be best developed where habits of industry and thrift have been cultivated.

3. It is the only road which we see to self-support in the work.

Africa is said to be the richest country in the world with the poorest people in the world. I think that the statement is pretty generally correct. Unless we give her people an incentive and an ability to earn more than is necessary for a mere existence, we cannot hope that they will support the gospel in their midst in a very large way. This problem of self-support is one that is forcing itself upon us for solution and we can solve it best by getting at fundamentals. An ideal plan for foreign missions is to have it taken up and carried forward by the native agent, after the work has been started by the foreign agent. But let us remember that we have not rightly begun the work until we have introduced some of these trades and industries of our civilized life that have been most helpful to us.

Industrial missions have often been understood to mean the teaching of the trades along with the religious training that may be given; but we think that they should also include farming, cattle-raising and improved methods of doing all kinds of work. The machete is the principal agricultural implement in Africa, and so poorly is the soil cultivated that it does not produce half of what it would under more enlightened methods. There is a fine field for Christian young men, who can scientifically test the qualities of the soil and give to the natives some idea of its wealth and the means of obtaining it.

There have already been several industrial missions established, and other missions have developed the industrial feature with very satisfactory results. The work has usually suffered because its importance has not been properly understood, and when there was a shortage in the missionary force the supply would be taken from the industrial branch. I shall attempt to name only a few missions where this line of work is carried on. The most noted among those that emphasize agriculture is the Zambezi Industrial Mission, established in East Central Africa. This mission is already self-supporting. Other missions giving attention to that phase of work are the Muhlenberg Mission in Liberia and the United Brethren's missions in Sierra Leone on the West Coast. The Basle Mission on the Gold Coast and other colonies of the West Coast have been especially strong in teaching useful trades. Government officers and merchants are loud in their praise of the beneficial influence of this mission on both the natives and commerce. There is a high grade technical school in Freetown under the support of the Bishopric's Fund of the Church of England. A line of industry that has been taken up by some missions, partly out of the necessity for getting building material for mission buildings, and also with a view to inducing the natives to build more substantial houses, is brickmaking. The United Brethren's mission on the West Coast has recently sent out a good machine for that purpose.

While the ultimate end to be attained in all mission work is the salvation of the people, yet we should not despise the more

material work, which we may well liken to the foundation of a building. The foundation well cared for, we can build the moral and spiritual superstructure which will be beautiful and enduring.

THE NEED OF INDUSTRIAL MISSIONS IN AFRICA

REV. WILLIS R. HOTCHKISS, BRITISH EAST AFRICA

In this discussion we first have to settle the question, What is the real object of missions? In every field this question must be settled on its own merits, for every field has its own distinctive peculiarities which must be met by distinctive and peculiar methods. The method that would be followed in India and China would not be at all applicable to Africa, and *vice versa.*

When we speak of aiming to do certain things in Africa, — for instance to reconstruct the social fabric, — it would not be at all proper for us to put that down as an aim in a country like India and China and Turkey, where social conditions are imposed by religion and buttressed by law; but in a country like Africa, where we have savagery pure and simple, we may aim definitely at a reconstruction of the whole social system. When I see a woman staggering under her great jagged load of wood, her husband stalking along by her side empty-handed; when I see that woman reckoned among the beasts of the field, classed with them, bought and sold with the goats as are his cattle; every drop of blood in me rises in rebellion against the conditions that make that servitude possible. When I go into one of their little huts, I crawl into it on my hands and knees. After my eyes become accustomed to the semi-darkness and my nostrils to the almost overpowering stench, and I count in that little hut as many as eleven human beings and seventeen goats in a hut fifteen feet in diameter; and when I behold the consequent degradation resulting from this manner of living, — for people who have lived thus with their beasts for generations have become beastly in thought, in conversation and in very appearance, — I believe that not only must I teach those people to pray, but I must also teach them how to work, and how to change the conditions that surround their lives. Understand, please, that they are ignorant of these principles, and if they are to learn them effectively and learn them truly, they must learn them at the hand of the missionary himself.

Underneath all, then, the object of missions in every field is to create as quickly as possible a self-sustaining, self-propagating native Church, and in every field this must be accomplished by different methods. In Africa, where there is the natural blunting of

every noble susceptibility, the searing of conscience, the weakening of will power, this will very largely be attained as we train the native in habits of industry and thus create in him a sense of responsible manhood, which he lacks in very large measure otherwise.

The effect of this kind of teaching I can only touch upon very briefly, and can best illustrate the point by a personal illustration. At one time I was making a table. I had hewed it out from the rough timber myself. My native men watched me very carefully and closely. As the table grew their wonderment increased, until finally, when the table stood complete before them, my head-man came to me and said: "Master, I see something new to-day. I thought God made these things and gave them to you white men; now I see you do it yourself." Instantly I turned upon him, and told him that our ancestors at one time were savages and knew nothing about these handicrafts, but that through our contact with God we had been given wisdom to do these things that he saw the white man doing. At once there sprang forth this query, "Master, if you have done this, why cannot we?" and the making of that table proved to be the most effective text for a sermon that I could have had; for by that means was created in that man the conviction of possibility, without which in Africa or America you can accomplish little. Until you have set before a man the vision of what he may be, you cannot get him to reach toward the desired end.

Thus also we give them a sense of the dignity of labor, which they otherwise lack, where women are the only beasts of burden. It is very necessary that we should teach the men their part in this great economy of life, and therefore there is the need of industrial missions. It also enables us to come into closer contact with the natives themselves, in a personal, hand-to-hand way that we cannot attain otherwise; and this is the last and most important point that I want to make.

Where the field is so vast and the workers so few, by ordinary itinerating work we only reach the people occasionally. Though we may impress them with the truth preached during that tour, remember that we cannot go in that direction every time. Here are other multitudes of people in other directions waiting for the truth and we must preach the gospel to them. While we are reaching the outlying districts, those to whom we have first preached have been left weeks and perhaps months without any message, and in that interval the impression has been very largely dissipated. The question is, How can we reach a given number of people for a considerable length of time continuously? on the same principle that we recognize in America, when we have weeks of prayer and revival effort. We know that by bringing the message to a given number of people continuously from day to day, they are brought

to think upon it and are influenced by it more effectively than they are where they hear the gospel once a week only. So if at an industrial station we can gather together a large number of natives from day to day, drill into them the principles of the gospel of Christ day after day, and lay ourselves alongside of them in the common tasks of life, showing them that the white man himself, whom they look up to, is not afraid to work, we are able to largely influence them. Many times my men have looked at me as I have labored with them in the brickyard and in the field, and have remarked to one another, "This white man works just as we do." Thus having these natives directly and continuously under our influence and control, we are able to win them; and from this body we train up a company of native evangelists to go out among their own people and preach the gospel much more effectively than we can ever do it ourselves. After all the problem of missionary work in Africa, as in every country, is the creation of a force of native workers who can carry on the work very much more effectively than we can do it ourselves.

QUESTIONS

Q. What is Mr. King's experience in raising coffee as an industrial feature? A. The mission with which I was connected has done something along this line, and we have found it fairly profitable, though not so profitable as it has been in other missions. The Zambesi Industrial Mission, I understand, make a specialty of raising coffee and their receipts have been large. They have been extending their work because of that. For some reason, the part that we occupy is not so productive of coffee and we have not succeeded quite so well.

Q. Have any of the societies a regular industrial school with large tracts of land for cultivation, and with cabinet-work shops, shoe shops, and that kind of thing? A. On a limited scale there are. We have that work in our mission, but not on as large a scale as we would think of establishing in the case of industrial schools in this country. We find that they are very ready to take up with trades, such as stone work, carpenter work, and work of that kind. But it is not on so large a scale as we have it in our Indian schools.

MR. HOTCHKISS. — The most effective mission of this character is the Lovedale Institute in South Africa, which has all the departments which our friend has inquired after and is doing a very effective and noble work.

Q. I would like to hear something about Livingstonia mission. A. Livingstonia and Blantyre, in the Shire Highlands on Lake Nyassa, are doing very effectively a continuously enlarging work along industrial lines. They work on the line I have mentioned

and then from the redeemed ones send out men among their own people.

Q. How do the Africans compare with other races, for instance, the Japanese, the Chinese, or the East Indians? A. The answer can best be made by referring the gentleman to Bishop Crowther, the native of West Africa who became a Bishop.

A DELEGATE. — The college which I represent has eighteen African students brought there through the influence of one African girl. Every one of them is superior in mechanical skill in the workshop where they are put to work. We can answer that they have just as much, if not more, capability along the line of industrial arts than many of the Americans.

A DELEGATE. — In reply to the question just asked, I wish to say that Bishop Ferguson, of West Africa was one of the eighteen Bishops invited by Queen Victoria out of the 318 at the last great Conference held in the city of London to be one of her special invited guests at the palace. This was due to the culture and refinement of Bishop Ferguson, educated in Africa.

THE WORK AND PROMISE OF A GENERATION OF AFRICAN SERVICE

MISS ISABELLA A. NASSAU, WEST AFRICA

OUR dear Lord does not very frequently allot to His workers in the African mission field, a generation of service; therefore it well becomes one who has been so rarely privileged to bear grateful testimony to what God has wrought. Through childhood years the claims of Africa drew me on, until in 1866 the decision was made. Two years afterward — on January 2, 1868, — I bade farewell to a home such as very few are blest with and left my native land for Africa, most emphatically by a way I had not known.

At that time there were in the Corisco Mission but two early stations, one on Corisco Island, one at Benito on the mainland, northward about eighty miles. During the first six months after my arrival in Africa, I had charge of a boarding and day school for girls on Corisco Island. After that I was transferred to Benito on the mainland and given charge of a day school for both sexes, with an attendance of more than a hundred pupils. The instruction was in the vernacular; but such was the eagerness for learning, that by the close of the year an advanced class was formed, to whom was given instruction in English, for the reason that we had at that time so few books in the Benga dialect. A second station was organized, and there I lived in charge of the more than twenty youths

of the advanced class and a boarding school for girls, which school has never really been suspended, and which is of untold blessing to the Benito district.

From the advanced class in 1874 came five young men, who offered themselves as candidates for the ministry, and who were accepted by the Presbytery of Corisco. A course of studies was prepared for them by the Presbytery, and naturally they continued their education under my care; one important part of their training was that several times during the year, individually or in pairs, they were to accompany our earnest native Bible reader in his gospel journeys. This experience was a benefit to these young men, which nothing else equaled; and when our Mission, in 1876, planned an extension interiorward by way of the Ogowe River and native helpers were called for, the enthusiastically offered help came only from this class at Benito. It is recorded by the pioneer missionary in that extension movement, whom these young native Christians accompanied on what was indeed a "foreign missionary" journey to them, that the first two converts on the Ogowe River were made by the teachings of one of these young volunteer workers. Death and various providences leave but three in active service, after the lapse of twenty years, of that first class of five young men. But their influence and their instructions have led many to follow them in active service for the Master.

In 1896 there were eight men desiring instruction for the gospel ministry. Again the Presbytery of Corisco placed them under my instruction, this time, however, indicating that all the instruction should be given in the native language, the Benga, in which by the labors of our missionaries nearly the entire Bible and many other valuable text-books had been translated. In 1899 four men of this class were licensed to preach the gospel, and at present all are rendering most efficient service among their own people, by whom they are most highly esteemed and respected.

From 1878 until 1890, my lot was appointed on the Ogowe River 200 miles from Cape Lopez. That field is now under the auspices of the Paris Evangelical Society. It was my privilege to be the first white woman to ascend that beautiful African river, and afterward by monthly itinerations in a pretty boat, the Evangeline, to become well acquainted with its tributary streams, its picturesque lakes and its attractive and very accessible people, who dwelt on those "highways and hedges." Sometimes, indeed, they seemed far to seek, but great was my joy and privilege, as I found village after village where a white woman's face had never been seen, and where the sweet tones of the little organ and the gospel song in their own dialect had never been heard. Bear in mind, that all which is beautiful and fascinating in tropical vegetation was on every hand, enclosing me in its beauty; that the astonished gaze of the natives was always respectful, their welcome always hos-

pitable and to a good degree comfortable; and, better than all, the willing, interested listening to the story of the Savior Friend, the Jesus Christ of mankind, was ever the most delightful part of the journey. You will agree that one privileged for such service was indeed a happy woman. All this district is now well cultivated by the Paris Evangelical missionaries assisted most efficiently and lovingly by men and women who were in the first days under our instruction. Where we had but two churches are now six flourishing centers of light, their membership constantly increasing. But our work and our names are not forgotten by those dear Ogowe people nor our word ignored by the French missionaries, who are reaping so abundantly where we were permitted to sow beside all those beautiful waters.

As you are well aware, when a knowledge of the wonderful white man, who is supposed to have come from below the sea, reaches an interior native, the instinct of a species of gravitation brings him past almost impassable obstacles down to the coast. So it was on the Ogowe a few years after our settlement there. The far-away Fang appeared one day, through the dense, almost interminable forest on the banks of the Ogowe. While not permitted by the Mpongwe-speaking people of the Ogowe river to locate in the villages, they constructed their booths on the river bank at the edge of the forest. In company with some of my Benito class, who went with me to the Ogowe, I visited one morning these new people, whom in after years I was destined to meet and influence at a seaside station, 400 miles away.

No intruder into a busy hive ever created such a buzz of excitement as did one small white woman that day, as she was lifted from the boat anchored beside the sandbank and, walking under the giant trees past the leafy huts of those new Fang, seated herself near the chief. The brown people were gathered closely around me and even above me in the branches of the trees. They were permitted to settle in that district. I learned to know them and their dialect so as to print on my little press a small catechism and a few hymns. It was permitted me to journey among their villages and gather here and there boys and a few girls, who lived with us and learned to read. Before I left several were Christians. In 1892 I did not return to the Ogowe, that district having passed from our care, but I was located at Batanga, and here again I was to meet the wild but interesting people of the interior, bearing the name of Bulu, but in their dialect near akin to Fang. They were much in Batanga as carriers in the trade between the coast and the interior. The charms of the little organ again drew them, and they were welcomed in my little mission cottage with its always open doors. It was a wonderful joy to me to find that some of them could understand enough of my little Fang catechism and hymns to repeat after me the words of John

3 : 16 and Psalm 51 : 10 and the hymns " Come to Jesus " and " Jesus Loves Me." The Fang people of the Ogowe had called us the " people of ' Come to Jesus.' "

The gospel in Africa wins by its love-compelling power. Though I have not yet traveled the 100 miles to Efulen, I am known there as the woman who " strikes the organ "; and the few dear Christian women mention my name in their prayer-meeting, sometimes from their pittance of food sending me some little thing. With all my heart I could send them as a parting gift a large colored picture of our ascending Savior with the message, that whither He has ascended is the Father's house, where they and I will meet and know each other better.

I may not pass over another service of blessed happy privilege, given me from 1892 to 1901 in addition to that of the charge of the class of candidates for the ministry. It was work among the girls of our very populous Batanga. Because of want of funds and want of a sufficient missionary force, I was unable to gather the dear bright crowd in a home or boarding school. I began, therefore, in 1892 a day school, with but two or three boarding pupils. God blessed the effort. There are now hundreds of young African women who read for themselves the Bible. A goodly proportion are professed Christians. One young mother, grateful for her school home, named her first child " Si-ku-lu," the native way of saying " school."

When eight years had passed and it became apparent that I must leave for awhile my loved work, the prayers and hopes of years were realized in that, from the number of girls whom I had taught, some were competent to carry on the work in my place. I had expected that some white lady would take the charge; but from far away America no white woman came. Then God blessed me in seeing that when the work dropped from my tired hands, it was competently and faithfully taken up by several of my pupils.

QUESTIONS

Q. In teaching the natives, are the Bible and the text-books translated into the different dialects, or are they taught in English? A. The dialect which we use is one of the great Bantu family, spoken from the Atlantic to the Indian Ocean. We missionaries do not attempt to translate into all the dialects. The Benga is spoken by a tribe whose country is really 200 miles from the Benga; but that was the dialect which was first translated, and scholars were gathered into a school where that was taught. Hence the first instruction of all the people on that coast was done through the Benga dialect; and while every tribe in its self-importance will say, " We must have the Bible in our own dialect," we know perfectly well that for all purposes of trade and

the associations of life they understand each other in the Benga. It has been reduced to writing, and we have an excellent grammar in it. Nearly the whole of the Bible has been translated, and we have a very excellent library of about twenty-five volumes, including Pilgrim's Progress, Bible Truth, etc., besides a dictionary which is not printed, because we are under the German protectorate, and it would not be good policy to have anything printed in English.

Q. What are some of the precautions adopted by which Miss Nassau managed to keep her health during all that period? A. I was never so ill that I detained any other missionary from his or her important duties, for which I am very thankful. I was sometimes laid aside for a few days, — perhaps twice. There are many things which, if all who go to Africa understood, they would keep their health better. I was a very slight looking girl when I went out, but learned from older missionaries, that as it is not the African sun which injures a foreigner so much as it is the malarial damp, and an early morning or evening dew, never to commence a journey without a sufficient protection in the way of an early cup of tea, and after the fatigue of a journey to take some quinine pills, and always to sleep under a blanket.

Q. Are the natives as a rule lovable and affectionate? A. Exceedingly so, and very accessible. The women, being the breadwinners, have to be everywhere, and therefore we meet them quite as much as we do the men. And I have found as much chivalry from my brown brothers in Africa, when I needed the help of a man on a journey, as ever in this land of culture.

HOW THE WAR HAS AFFECTED AFRICAN MISSIONS: PRESENT PROBLEMS AND OPPORTUNITIES

REV. C. N. RANSOM, ZULU-LAND

With regard to the situation on the low-lying plain, as it is affected by the war in South Africa, I might say that the war has either broken up or interrupted mission work in the Orange Free State, in the Transvaal and in Swazi-land between the Transvaal and the Indian Ocean, so that, as I understand it, there is perhaps only one missionary left of that brave band who were doing a beautiful work in that pioneer district. Then it has affected mission work in a very material degree in the northern part of Natal lying between the Free State and the Indian Ocean, northeast of Cape Colony. Then in Durban it has affected the mission work at every point, though to a large extent only indirectly.

It has driven thousands of natives back to the coast from the gold fields and from the upper districts. This has resulted in both good and evil. On the harmful side they have introduced some of the worst influences which have been brought to bear upon them in those great throbbing centers of industry. And on the beneficial side, it has sent them back to receive good, and it has brought some of the strongest and best workers, who have been at the front, back to their old fields to stir up the churches and to bring many blessed influences to bear upon their members.

But to get a true perspective of this war and of its influences on mission work, we have to go a little deeper and look a little more broadly at some of the terrible things that have been happening there in the last five years. During that period there have been diseases of the lungs and sickness in extraordinary forms. Rinderpest has attacked the cattle in Natal, in the Transvaal, in the Free State and Cape Colony. Then came the locusts for eight years in succession. We have also had droughts with something of a famine. Finally there came a period of wars, of which the present war is only the culmination. There have been great unrest and this great upheaval, which indicates that the powers of darkness are awake and conscious of the oncoming flood of light, and so have been gathering their forces to stop the light. There have been the Matabele campaign and a number of others, unrest and disturbance in Pondo-land, some campaigns in the northern part of the Transvaal, and then the Jameson raid; and all these other disturbances have culminated in the present war.

These dangers and perils, which have been coming one after another in such terrible power, almost overwhelm within the breast of the most optimistic all hope for the success of the truth. For my own part I was overwhelmed with hopelessness until I was able to climb up on the watch-tower of old Habakkuk and see its significance and its bearing upon mission work in that passage of his book which throws light upon the mission problem in all parts of the world. You will remember the darkness, the dismal outlook and the questions, until the prophet ascends his watch-tower, when the explanation of it all appears in that magnificent vision. He says that he sees God the Holy One coming down; before Him went the pestilence and fiery bolts went forth at His feet. The significance of events to-day is that God is coming, that God has put His hand upon Africa, that God is touching the vision of the world as never before.

Because of this terrible war God has riveted the eyes of the world on that land, toward which we have been so slow to send out our heart sympathy and interest. The material forces of the world have been far quicker to respond to the cry. When Livingstone said that civilization and Christianity ought to go hand in hand in Africa, civilization heard the cry, and the opportunities

along the lower line have been taken up far more quickly than we have done in the matter of Christianity. All these troubles and disturbances will be but the stepping-stones by which the Church may rise to the great privileges opening up in that great land.

The problems are as vast as the continent. And first, there is the problem of getting men and women there who will bear the brunt of pioneer service, and who will fit themselves to train those already on the ground to bring the material up from the depths; because just as the mines of Johannesburg were developed by foreign capital and training, so must these far richer materials, magnificent beyond conception, be developed in the first instance by foreign workers and capital. Men trained by the very best methods that this and other lands can furnish should be brought to bear upon the problem. The cry which I have read almost with tears time and again, the cry which has been rung out from the very beginning is for men and more money, that we may seize the opportunities that are opening wider the doors that we may enter in.

The second problem is that of taking the section of churches of our black brethren which have reached the secondary period of missionary life, and training and leading them out to become evangelists to regions beyond. That is the problem that has already come to our American Zulu Mission. Let me indicate the possibilities in that line. The American Zulu Mission was founded in 1875. Discouragement was heaped upon discouragement. I do not know of a single section in black Africa to-day that offered more or greater discouragements than did that. It was ten years before the first convert was enabled to break away and stand up for Jesus Christ and so pave the way for what has followed. Her son was the first ordained missionary of our band. Her grandson was the first qualified physician that came out in the work. That is typical of what has been done in general.

The problems were so great at first, that the churches at home were discouraged, as they have been discouraged over the Boxer troubles in China. The churches with all their splendid young men and women said: "Come back, we cannot support you. It is too difficult." Do you think that those volunteers in the field listened to the siren voice? No, a thousand times, no. One of them said that he would support himself by his knowledge of medicine. Another, Lindley, said, "I will go and teach the children of the Boers;" and although he stayed only a few years, he has left his name and his noble influence which remain to this day and have played their part in opening up the opportunities in the Transvaal. They held on, and at last they brought the dilatory Church up to their standard. Then followed days of progress and enlargement, which are beautiful in their results.

Now leap over the intervening period, and see what is done

when we are strong enough to send not only missionary leaders but also missionary volunteers from the black churches, to march shoulder to shoulder with them from the east coast into the interior 200 miles back from the highlands of the Portuguese possession, in that great district of Rhodesia. The darkness there was just as intensely black, and the difficulties were just as terrible; but instead of waiting ten years for a convert, in three years they were able to organize a church, and to-day that church is in a sound condition, both as regards numbers and spiritual power. It has that wonderful industrial arm of the service, which we believe in with all our hearts, but which we have never been able to develop to its full opportunity. The problem is there; the native Christians are ready for it. This Zulu church, which is representative of other native churches, has reached the point of self-support. They support their own pastor. Not a dollar of the money of the American Board goes into the work of that mission. We must carry it on, however, in order that we may have trained leaders for this advanced work.

Aside from the problem of leading the Church into evangelistic work beyond, there is the problem of touching the colonial life of the churches by our prayers. If we have the power to go as messengers in some capacity and touch the life of the colonial and of the soldier who is on the field, with such a spirit that they themselves will shoulder the largest part of the responsibility that rests upon South Africa, the evangelization of the great districts beyond will be hastened. The providential laws of God show the possibilities in this direction. The old organization of the native races in that part of the world was a preparation for the conquests of the future; so that before mission life touched these people they were organized into a compact body, and the Zulus had carried their conquests 500 miles to the north, to the west and to the south, and had paved the way for the supreme conquest on the border of which I trust we are just stepping.

A little broader than that is the profoundest problem of all, the cultivation of sympathy between the English, Boer and native. When the last shot in the present war is fired, the difficulties begin. How can the welding of these people together for effective work for God be accomplished? There came to my attention the experience of a white man in Ladysmith, a man with moral convictions but not trained to work. He dreamed that he stood before the Judge at the Last Day. The Judge questioned him upon what he had done, and he had to acknowledge his utter failure. The Judge then told him to stand aside, and he saw the natives coming up one after another before the throne to listen to the interrogatories of the great One sitting there. He asked them if they had kept His commands, and they replied, "No, Lord, we did not know what they were." The Judge asked them, "Did your white man not

tell you?" "No, Lord." And then He turned upon the white man with a withering look and said, "What shall I do with you?" And he answered, "O Lord, if you will give me another chance I will do my duty." He waked up, and behold, it was a dream. For a time he resisted that great spiritual light that came to him, but he did his duty at last.

He preached on Sunday to his people in the Zulu, — a language which a missionary can never thoroughly master, — and among the natives listening to him there were conversions. On the second Sunday that he preached to them, an old native got up and said: "I have known this boy ever since he was that high, and he has never told us a lie. He told us that there were wagons that went without oxen, but we did not believe him until one time we saw them with our own eyes, and then we knew that what he said had been true. He told us that there were locusts coming, and we said, 'Where are they?' We could not see them. But the locusts came and swept away our gardens. He told us that the rinderpest was coming, and it came and took the cattle from my kraall first of all. That was because when my boy and my girl wanted to be Christians, I denied them and would not allow it and shut them up and starved them to make them give up the thought of becoming Christians. My boy succumbed, but my little girl stood fast, and the judgment of God came upon me in my old age. Now he has told us about Jesus Christ, and the day of His coming, and I want to be ready for Him, and I want my children to be ready." This old man opened a room in a hut for school, and he had to knock down partitions to get room enough. At the time of the breaking out of the war there were eighty natives attending there on Sunday and Friday nights to listen to this layman tell the Word. The homestead was broken in the desolation of the war, and Coventry is passing through many an affliction; but I believe that he will yet lead many another colonial farmer and manager of estates and some of the heads of those great industrial establishments in Durban and Johannesburg to God; and when that is done, the Kingdom will come there with a power that will be superior to the material agencies that are flinging their influences like a network over Africa.

In Johannesburg there is a center of power that kings might envy. Between Delagoa Bay and Natal there are 75,000 natives from utterly heathen districts who had been in Durban but a short time to work in the mines and then had gone back to their homes. Where a few years ago you could not find such a thing as a Christian, a schoolhouse or a church, you could not now take a half day's journey without finding a little chapel or schoolhouse which had been established through the Spirit of God working upon the hearts of the natives in Johannesburg and Durban.

Oh, that the sympathies of the students of America might go

out to South Africa! In the great battle of Elands Laagte, where such havoc and desolation were wrought, it was a night of darkness and terror and rain and storm and blood. There the soldiers lay weltering in their blood, many in their dying agonies, when some of the Highlanders from the grand old hills of Scotland, with a chivalry characteristic of their race, and certainly with a chivalry which comes from hearts touched with Christian sympathy and love, took off their Highland plaids and threw them over the prostrate forms of the very enemies who had tried to take their lives, and who were now dying there in the mud with them. That is what we need to-day, not to settle who is right or who is wrong in South Africa, but to settle the question in our own hearts as to whether we are taking the robe of Christ's righteousness and are doing our utmost to fling it over those who may even now be reckoned our enemies, but many of whom are stretching out their hands and dying in the darkness of night for lack of Christian, chivalrous soldiers of Christ in America to do for them what the Highlanders did for their enemies. Thus shall Africa be filled with the full light of the glorious gospel of Jesus Christ.

THE PROVIDENTIAL PREPARATION OF THE AMERICAN NEGRO FOR MISSION WORK IN AFRICA

MR. W. A. HUNTON, ATLANTA, GEORGIA

I AM to speak about the providential preparation for missionary work in Africa of a people who are descended from Africans. It is not meant that all Africans in America are prepared, or are being prepared, for missionary work in the dark continent. Of the first generation of Israelites who were freed from Egyptian bondage, only two were permitted to enter the Promised Land; and of the first generation of freed slaves in America, we shall see that quite a number have already been honored in being permitted to return to the fatherland to preach the gospel to their kinsmen. But we must not suppose that there will be a very large number of colored people of America who will go, or who will be prepared to go, into this difficult but all important calling.

There are already working in Africa representatives of five colored churches in the United States. The Methodist Episcopal Church, North, which has a very large membership of colored people, has had a bishop in Africa for a number of years; and now Bishop Hartzell is serving there and is calling for missionaries, — not only for white young men and women, but also for young men and women of the negro race. The African Methodist Episcopal

Church, which numbers nearly half a million in membership, has undertaken missionary work and is supporting it without any assistance. One bishop of that Church very recently returned from South Africa, where he was supervising the work being carried on there by native preachers. There is another bishop now in Liberia representing that Church, who is seeking also to extend the work carried on by natives. Two branches of colored Baptists are doing missionary work, supporting missionaries themselves in different parts of the continent of Africa.

There are three other indications of God's providential leading in the direction of the colored young men and women of this country going to Africa as missionaries. The first is the fact that commercial and industrial opportunities are now being opened to the negroes of this country. From Tuskegee Institute, about fifteen months ago, there were sent four young graduates of that school, not as missionaries but as pioneers in commercial and industrial life and work. They went out under the patronage of the German Government to teach the natives how to raise cotton. I met the leader of that company a few days ago at Tuskegee, and he reports that the opportunities in industrial work for colored young men and women of American training are simply unlimited, and that they will be called upon to enter into these lines of work in order to develop the mines and other industries that African countries are establishing. This will open the way for us, as it has led the way for the white man of England and America, to do missionary work.

Another indication of God's providential leading is seen in the fact that native African students are coming over to our schools for education and training, and are thus coming into close contact with our young men and women, so that we are talking with them and learning of their spirit. I believe that we are being called by them back to Africa to help them to carry on the work for which they are preparing. Over 105 young men and women from Africa have attended schools in the United States, especially in the South, and of that number forty are still in these schools. Reports have recently been received from fifteen students who have returned to Africa and are now at work, showing that we have with us in America in our Southern schools a tie binding us to the fatherland, which we believe is going to be the means of drawing us on into that splendid work that awaits us there.

But there is another indication of God's providential leading that I would like to make plain, — not to this audience but to audiences of my own people, as I have had the pleasure of doing repeatedly; it is the call of kinship for help. As I have talked with missionaries who have returned from Africa, and more especially as I have talked with these young students themselves, I have heard the call that comes to us their brethren, as they have said: "You have been living in America; you have been enjoying the light and

the freedom of this country; you have been receiving the blessings of education and training; you have heard, best of all, the gospel of Jesus Christ. Why don't you come over and help us?" I verily believe, friends, that as soon as we awaken and hear the call of God to missionary service, the call of kinship, it will have the strongest influence of all in leading many of my people forth into the foreign field.

There are just two things that I would like to suggest, as ways in which this work may be promoted and their going forth be hastened. I would suggest, in the first place, that the Student Volunteer Movement should be introduced at once into the schools of higher learning, attended by colored young men and women. The Student Volunteer Movement has not hitherto been introduced into our schools; but I believe that the time is now ripe for the introduction of this work into the schools of the South. I trust that one of the outgrowths of this Convention will be that the Volunteer Movement will feel called upon to assist in calling for missionaries from the ranks of negro students in this country to go into Africa as missionaries for God.

Secondly, may I urge that when students are found prepared for the African field, the boards hasten to send them forth in response to the command of God. Do we wait for examples? You have heard of Rev. W. H. Sheppard, who is now on the Congo carrying forward a work under the direction of the Southern Presbyterian Church, an officer of which said to me a few days ago, "Sheppard is doing a work second to that of no other missionary in any part of God's great work." And when we know that not only Sheppard but his wife and scores of others are successfully laboring in the dark continent, it seems to lead us to conclude that God's command, as it comes to the colored people of America, should be answered by the societies of America and of England, sending forth those who offer themselves for service in that country.

I would like to speak one other word as to why I feel so strongly the force of the tie of kinship. This young man to whom I have already referred, Mr. Sheppard, when he first went out to labor among the natives on the Congo, was not acceptable to the people. They held a council, and while they were muttering among themselves as to what they should do with him, he captured the whole tribe with one tactful stroke by saying to the chief through his interpreter, "I am your lost son." They believed in the transmigration of souls, and the chief concluded that this was his lost son. The influence which Sheppard has had upon these people was illustrated very graphically only a few months ago when, hearing of the depredations that were being committed under the alleged authority of the Free State Government, when savages were going through the land cutting people to pieces because they were not able to pay

their taxes, Sheppard went to investigate. Coming upon a crowd of these armed soldiers, they saw him and had raised their guns to fire. He stepped forward hurriedly and with one cry he said, "This is Sheppard; don't shoot." Immediately the guns were lowered. I truly believe, as others have told us, that God's great Kingdom in Africa will be mightily hastened, when we awaken the nine millions of Afro-Americans to a sense of their responsibility and back up with the financial support those who are already at work in that continent.

QUESTIONS

Miss Altha Brown. — I want to say before questions are asked that about six years ago, a Secretary of the Volunteer Movement was at Fisk University, and it was through his words that I made my decision that I would go to Africa, and I became a student volunteer and have been so ever since. Since then several other secretaries of the Movement have been there, and for a time we had a band of student volunteers in Fisk. Now the Southern Presbyterian Board has appointed me to the Congo mission.

Q. We have a mission board which has no colored missionaries but only white ones in Africa, and we have been urged to withdraw. I would like to ask Miss Nassau whether in her opinion a thoroughly qualified American negro would be more acceptable and more efficient in an African mission than a white man. A. I can answer that better by saying that in our African work the men who have the greatest power over the people are our native ministers. While the white ministers have supervision, it is the colored brethren who fill up the churches and govern them. But there again I am speaking only in one line; because not having industrial work along with our evangelistic work, a great many of the young people whom we have educated to a certain degree, instead of continuing with us and going into the ministry, go out into demoralizing trade. The support of a native minister is not very great; therefore he often needs to work to help him out. For twenty years we have wanted to have industrial work. I know there is an impression abroad that a colored person from America will not be received by our native Africans as a white missionary is received. I think that is a false idea. With the education that the colored brethren get in America now they could come out with everything that a white man has, and I wish that they would come.

Mr. Jays. — The Church Missionary Society already has several West Indian negroes working in Africa, and they are willing to have as many as they can get who are fitted for the work. We have found that those we have are working well, and we want to get more. Our colored brethren here should remember that

no colored man would be accepted at first by the natives so well as a white man. For instance, take the name by which in some parts they call the white man, "Second to God." They look upon the white man as a great man, so that the white missionary makes an impression which the colored missionary would not make at first. But I believe that the reason for that is very superficial. They look upon him as one of themselves and do not care for him off-hand; but if that man is full of love for Jesus Christ, and if he is not puffed up with his own conceit, he will make his way finally better than any white man going out there could do. I believe the American negro will have to face the climate question almost as much as the white man. We have found it so with our West Indian men sent out in the past. But where they have gone as humble servants of Jesus, they have made their way. It is the question of what kind of a man is sent, not a question of whether the man's face is colored or white.

Mr. Hotchkiss. — The reason why a colored native of America would not be accepted at once by the natives of Africa is that the tribes are constantly at war with one another and are jealous of one another. A native American would be simply looked upon as a member of another tribe, and consequently looked down upon at first; but having overcome this feeling, he would become a very effective instrument in the Master's hands in winning his own people, because of those very ties of kinship.

Mr. Ferris. — In the four years that I was on the Congo, I knew very intimately Mr. Sheppard, who has been mentioned here, and Mr. and Mrs. Marsh, Miss Dr. Fleming and Mr. Hall, all of whom are colored people, most of them from the West Indies, and others from the United States. At first a negro missionary would have to labor under certain disadvantages; he would be handicapped slightly. At first the native says, "You are a black man, as I am, what do you want to come here for?" But he soon gets over that, and he opens his heart to the newcomer more readily than he would to any white man. It is a question, after all, of moral power and of spiritual living with God. Gordon, Sheppard and Hall are very successful and have done a wonderful work, especially Mr. Sheppard, because he knows how to get along with the white men with whom he works, and that requires tact.

Rev. George W. Moore. — Fisk University was the first school for negroes in the South to send missionaries to Africa. Miss Brown sails this year under the Southern Presbyterians, and there are a number of others that are anxious to go, if the boards will offer them work. We hope that they will encourage us by giving them an opportunity to carry the gospel back to the fatherland.

THE PRACTICAL EVANGELIZATION OF AFRICA IN THIS GENERATION

MR. T. JAYS, WEST AFRICA

THE subject of the evangelization of the world in this generation was one which when I first heard of it I dismissed straightway. At that time I was going back to Africa for a second term of service.

I was working in a town named Ibadan, sometimes called the London of West Africa, one of the towns of the Yoruba country, lying at the back of the Slave Coast, a huge town with its 200,000 people. I was the only white man in the place. There was an old Wesleyan missionary who had a schoolmaster under him, both colored men, our native pastor, three catechists and four schoolmasters. We were the whole staff for that huge town. Beyond that town there was not a single white man working at the time, though there had been one or two. If you had left that town and gone north about 300 miles to about the tenth degree of latitude and had travelled east you could have kept going east for about 3,000 miles, until about twenty miles past Aden you would have found the next missionary on that line. On the Niger you would have found a missionary or two. Northward there was not one for about 1,000 miles. You would not have found another missionary southward till you reached the Congo Basin. At present there are only two positions occupied that were not taken up at that time along that line; one is at Loko on the west, and the other at Khartûm. There is the whole of the Sudan practically untouched, with some 60,000,000 people. Between this and the Congo Basin there are about 40,000,000 people with not a single missionary witnessing for the Lord. Here is a huge field, to say nothing of the other places the fringe of which we are only touching. How can we evangelize this huge mass of people within the next forty or fifty years? When I thought of the facts and remembered how hard it was to get at the people, having worked among them, I said: No, it is quite useless, these young men are enthusiasts who know nothing about the matter, and when they become missionaries it will all cool down. Since then, I have studied the question and have looked at it through my missionary experience, and I am absolutely certain that the world, and therefore Africa, can be evangelized for the Lord within this generation.

We could evangelize Africa easily in the next forty years,

if the Church of Christ would arise and do His bidding. We ought to be able to expect at least one missionary a year from each college of North America and Great Britain to go out to Africa. Africa has, according to our estimate, 170,000,000 people, at least 150,000,000 of whom are unevangelized or only slightly evangelized. Surely the contribution of the Church of Christ from her student population ought to be reckoned at no less than one from each of her colleges each year, on an average. If those men were coming forward, to say nothing of the women, we should have enough missionaries to put one missionary in Africa, for every 20,000 people in a few years. When I was working in Ibadan, I was the only white man there. If on this computation I had had my fair quota of co-workers, I should have had nine others, and I can imagine the work which we would have done. In the next five years we could have made the name of Jesus a household word. There is no doubt at all about it. There was I, with only about eighteen months' experience, hammering away at that 200,000 people. Pretty nearly every morning 200 of those people would come to me, some of them to get medicine and some to see the curious things that the white man did, thus giving me a chance to talk to them. Suppose that in ten places in that town we had been doing the same thing, do you not think that there would have been more hearts turned to Him? I am sure there would. That is what we want all over Africa. Five men would have been enough in that large town, and we could have given the other five men for the villages, as it takes more to work the villages than the big towns. I am leaving out of the count what our converts would do and what the rank and file of our churches are going to do, and am only speaking of it from the student's point of view.

So far as we know God's purposes, it is His purpose that every man living to-day shall know the message of the love of Christ Jesus, and therefore we dare not say that we will not work for such an ideal as we have before us. Will it be done? I want you to make up your minds that as far as you are concerned it shall be done. That is what I have made up my mind to. I pray God that I may not be lacking in anything that may advance the accomplishment of that glorious ideal. Just think of a day when everybody will know of that glorious love that makes our hearts thrill with joy and makes this life worth living and the life to come something like a solid reality to us.

Will you make up your minds about that one simple thing? You say that you will think about it. Well, do not put it off. Think about it to-night, think about it now. Just place before you the Lord Jesus Christ; look at Him as Mr. Speer asked us to do the other day; look at Him as our Master who has the right to do anything with us. Let us put aside every secondary thing and make Him King of our lives.

BURMA, CEYLON, SIAM AND LAOS

Burma, Siam and Laos: a General View
Missions in Ceylon
Work among the Karens of Burma. Laos
Siamese Missions

BURMA, SIAM AND LAOS: A GENERAL VIEW

REV. F. P. HAGGARD, FORMERLY OF ASSAM

You will realize the importance of the Burman field when I tell you that the first missionary that ever worked there continuously was Adoniram Judson and that he landed at Rangoon in 1813. Since then missionaries have gone into Burma from other denominations, but the field is large and there is no interfering one with another.

If we want to understand the significance of missionary work there, let us remember that this country is the back-door of China. We are occupying the frontier of that country, and any entrance that is made into China from this side must be made from the quarter where all this missionary effort is being put forth. There is located one of the passes, which brings you right into the center of Burma where the British Government is building a railroad at the present time. This brings one just about to the borders of China, but the present disturbances there will likely prevent the railroad from going farther just now. Yet it is no idle dream to say, that we some day expect to see this railroad continued right on through China down the Yang-tsze valley to the Pacific Ocean. I have no doubt but that people here present will live to see it. This route will practically parallel the line of the great Siberian railway. This territory is British, and when we have said that Britain controls the back-door to China we have enunciated a great fact. Russia controls one of the doors into China, but fortunately not this one; and these regions form in many respects the most fertile spots known for the planting of the gospel seed.

Siam is one of the most intelligent of the Oriental countries. The King of Siam is a progressive, reasonable, intelligent man, with considerable knowledge of American civilization, and he has sent a personal representative to this country, perhaps to prepare the way for a visit from the King himself. As a state it is peculiarly situated. It is being crowded on the one side by Britain and on the other side by France; but whatever may be the political future of the country, if missionaries get in there and save the people, it makes very little difference after all what the government of the country may hereafter be.

There is a little country called Laos which, however, is not a separate country. Part is in Burma and part is in Siam. Burma

extends to the east over to the north of Siam. It is occupied mainly by the Presbyterians and Baptists. They have divided it among themselves and laid down a certain line, and the Presbyterians work up to it on the one side and the Baptists work up to it on the other. The Baptists have a station at Keng Tung, which is of all the stations probably the furthest removed from civilization, and the Presbyterians on the other side of the line have another station which I suppose is nearly as far.

The great mass of the people are what is variously known as Indo-Chinese or Burmese. They are not like the peoples of Western India, but their characteristics mark them as of Mongolian extraction. When we enter Ceylon we encounter the Buddhists, among whom there is no caste. In these countries we have the very headquarters of Buddhism, — the strength and center of it, — and it is not surprising that the religion of Christ has not made a great deal of progress among them.

There are also the aborigines, a wild, rude race, who dwell principally on the hill-tops and in the rough places, and are only lately coming down into the valleys, as the effects of British rule in restoring confidence are becoming more marked. Strange to say, these are the people among whom the great religious movements have taken place, not among the Buddhists. Among these wild, rough hill tribes hundreds to-day are clothed and in their right minds, worshipping God. I think the reason for this is to be found in the fact that they had no elaborate religious system of their own to be given up. They are a people who appease the false spirits; but they have no religious system, and therefore they embrace more readily the teachings of Christianity.

There are many minor tribes, but we need not stop to enumerate them. They speak different dialects, — I know of about eighty different ones, — and there is therefore a great confusion of tongues among them. You see at once how perplexing the language problem is; but I am glad to say that there is one common language running all through the country, and that is Hindustani. With this and English you can get along very well almost anywhere.

MISSIONS IN CEYLON

PROFESSOR F. K. SANDERS, PH.D., FORMERLY OF CEYLON

I WANT to speak briefly about Ceylon in order to bring it before us, as it is a very interesting field. I suppose that the program committee made the connection between Ceylon and the other countries just discussed mainly on the score of their common interest in Buddhism, and yet to me Ceylon is very closely connected with India, for my residence in the country was in the northern section, which is in every respect a part of India. It is only some thirty or forty miles from the northern tip of Ceylon to the southern part of India. It is said that many centuries ago a band of freebooters were driven to the north coast of Ceylon and that they determined to repay their hosts by coming back and capturing the country. In due course of time they did so. They organized an expedition, effected a landing, drove out the inhabitants and took possession themselves; so that the Sinhalese, who were themselves usurpers a long time before that, are to be found principally in the southern part of the island, and these people from the southern portion of India occupy the northern part of Ceylon.

The north-central portion of Ceylon was practically in the condition of a jungle a hundred years ago, absolutely dangerous and impassable in every way; and as communication has thus been to some extent prevented, you will find that a marked difference still exists between the Sinhalese in the south and these men from southern India in the north. The Buddhists therefore are principally in the south. Speaking of the available field, this may be said to be the whole island. There is no particular reason why all of it should not be evangelized, and the British Government is gradually adopting methods of reclamation, which will in course of time restore the whole island to its original fertility and value.

As to the leading difficulties which we encounter there, they may be said to be due to the dominance of the Dutch. Going back in Ceylon's history about a hundred years, we find that for nearly 150 years the country had been under the Dutch, and going further back for nearly another 150 years we find that it was under the Portuguese. The Dutch methods of conversion amounted to very little. They built huge churches which stand to-day as monuments to their industry, into which they compelled the whole population

to go at least once a week; but the effect of this was seen in the fact that immediately after the Dutch occupation was ended, the natives, one and all, abandoned their professions of Christianity, and in the short space of a year or so the country was about as thoroughly heathen as ever. Our Protestant missionaries have had that obstacle to work against, but I think that it has been pretty well overcome. It may be said that at the present time the way is perfectly open for the development of Christianity. But we have also had more than this to contend against. Colonel Olcott and Madame Blavatsky are responsible for the revival of Buddhism in Ceylon; at least their works seemed to revive interest in Buddhism in southern Ceylon and for the time being it interfered very seriously with the progress of Christian missions. This is something that Christianity in Ceylon has been fighting against for the last twenty years.

There are four leading missions in Ceylon. The Congregationalists of America went out there at a very early date and established a mission which has been in continuous operation ever since and has been extremely successful. The English Wesleyans went into various places in Ceylon, both in the north, south, east and west, and the English Church Missionary Society did an equally broad and successful work. Perhaps the two last-named may be considered to occupy the foremost place in the country. The English Society for the Propagation of the Gospel has a number of strong missions in the country.

A great deal of stress is laid upon the educational character of the work. Every one of the missionary societies supports a college, and this is leading to the most excellent results; for many young men from Ceylon go into fields round about, into India and beyond, and there find a splendid opening for their abilities as helpers and instructors.

Ceylon is a place which has been regarded as having been virtually evangelized, as it is a small country easily reached and traveled through, and there has been a tendency to draw away from it, until in many places we find only one man where previously there were two or three. The idea has been to reduce the force in the belief that supplies of money and missionaries were more needed elsewhere. It is an interesting question of missionary policy whether that is the wisest thing to do or not. Personally I have favored the idea of crowding missionaries in there for a term of years at least, until we see that natives could be left to themselves. There is no question in my mind that the heathenism of the country has been greatly lessened and that the condition of things in Ceylon is vastly different from what we see in India for instance. The people are apparently more intelligent and more useful and more easily adapt themselves to the situation, and it seems to me that the general results of the work that has been done are very marked. In this respect the general uplifting of the

people is the best fruit that can be mentioned of the missionary work of the past and the most encouraging prophecy of the future in Ceylon.

I would emphasize something that has come under my own notice within the last six months. I was on the staff of Jaffna College, situated on the northern end of the island, and while there I was deeply interested in the earnest missionary spirit that showed itself in its students. These young men of their own notion started a small mission on an island that was so small that even the native missionary boards had not thought it worth while to touch it. But the boys thought that it was just about adapted to their ability, and they started the work and maintained it themselves. I was greatly interested in it, and I went there repeatedly with them. Furthermore, Jaffna College is maintaining students and supporting mission work in India in some needy fields, such for instance as Madura, where the work would virtually be their own. Determining to send a young missionary and his wife, they selected the best man that could be got. He was not only a graduate of the college, but had had some four or five years' experience as a first-class teacher in the college itself, a man of maturity and strength and of Christian devotion. This seems to me to be an indication of what the native Christians will do. You find there well educated, spiritual, large-hearted men; and it seems to me that this spirit of Christian aggressiveness is the most interesting and encouraging indication that may be drawn from the past and present history of the work in that fair land.

QUESTIONS

Q. Does the question of caste give you any trouble? A. It is not so bitter a one with us as it is in northern India, for instance, for the somewhat curious reason that when these freebooters came down into northern Ceylon the majority were of a caste equivalent to the farmer caste, not very high, and not very low, men who could at least respect themselves to some extent; and that general composition of the population has been maintained to the present time. The situation is therefore not exactly like that in India, where the largest proportion of the people are low caste. In Ceylon probably about two per cent. of the people would be low caste. Fifty per cent. of the students of the college would probably be relatively high caste, and thirty or forty per cent. would be somewhat lower caste, and yet they would be men who were perfectly self-respecting and respected in the community about them. Though these differences existed, they were not allowed to govern missionary policy.

Q. When did this Buddhist revival, of which you spoke, occur? A. It was nearly twenty years ago.

Q. Can the majority of the people maintain their churches? A. In the American mission, which has been long established, nearly all the churches have pastors and are self-supporting. Probably out of twenty churches some three or four — not more than that — would require to be helped a little. The American mission seems to have made that feature a very prominent part of their policy, but it does not seem to be so decisively a part of the policy of our English brethren.

WORK AMONG THE KARENS OF BURMA. LAOS

REV. E. N. HARRIS, BURMA

I WOULD like to speak to you about the Karens, and though I may possibly mention some things which are familiar to you, yet I trust you will pardon me. The Karens are a people who have been marvelously kept of God for the reception of the gospel for many generations. I will read you an extract from the Karen traditions; it is an account of the creation and the fall, and you will notice the many points of resemblance between it and the account we have in the opening chapters of Genesis. My own idea is that the account of the creation was the common heritage of the whole human race and that while it has been preserved in its purity by the Jews, we find traces of its more or less exactly agreeing with ours in many other nations. Here is the Karen account:

"God created heaven and earth. The creation of the heaven and earth was finished. He created the sun, he created the moon, he created the stars. The creation of the sun, the moon and the stars was finished. He created man. And of what did he create man? He created man from the earth. The creation of man was finished. He created woman. How did he create woman? He took a rib out of the man and created a woman. The creation of the woman was finished. He created life. How did he create life? Father God said, 'I love my son and my daughter, I will give them a great life.' He took a little piece of His life, breathed into the nostrils of the two persons, and they came to life and were real human beings. The creation of man was finished. He created food and drink. He created rice, He created water, He created fire, He created cows, He created the elephants, He created the birds. The creation of the animals was finished.

"Father God said: 'My son and my daughter, your Father will make and give you a garden. In the garden are seven different kinds of trees, bearing seven different kinds of fruit. Among

the seven one tree is not good to eat. Eat not of its fruits. If you eat, you will become old, you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do so. Forget me not. Pray to me every morning and night.'

"Afterward Satan came and said, 'Why are you here?' 'Our Father God hath put us here,' they replied. 'What do you eat here?' Satan inquired. 'Our Father God created food and drink for us — food without end.' Satan said, 'Show me your food.' And they went, with Satan following behind them to show him. On arriving at the garden they showed him the fruits, saying: 'This is sweet, this is sour, this is bitter, this is astringent, this is savory, this is fiery; but this tree we know not whether it is sour or sweet. Our Father God said to us: Eat not the fruit of this tree: if you eat you will die. We eat not, and do not know whether it be sour or sweet.' 'Not so, my children,' Satan replied. 'The heart of your Father God is not with you. This is the richest and sweetest. It is richer than the others, sweeter than the others, and not merely richer and sweeter, but if you eat it you will possess miraculous powers. You will be able to ascend into heaven and to descend into the earth; you will be able to fly. The heart of your God is not with you. This desirable thing He has not given you. My heart is not like the heart of your God. He is not honest. He is envious. I am honest. I am not envious. I love you and tell you the whole. Your Father God does not love you; He did not tell you the whole. If you do not believe me, do not eat it. Let each one taste a single fruit and then you will know.' The man replied, 'Our Father God said to us, Eat not the fruit of this tree, and we will not eat of it.' Thus saying, he rose up and went away. But the woman listened to Satan and, being rather pleased with what he said, remained.

"After Satan had continued speaking deceitfully for some time, she wavered and asked him, 'If we eat shall we indeed be able to fly?' 'My daughter, I persuade you because I love you.' The woman took one of the fruits and ate, and Satan laughing said: 'My daughter listens to me very well. Now, go, give the fruit to your husband and say to him: I have eaten the fruit; it is exceedingly rich. If he does not eat, deceive him that he may eat; otherwise if you die, you will die alone, or if you become deified, you will be deified alone.' The woman, doing as Satan told her, went and coaxed her husband till she won him over to her own mind, and he took the fruit from the hand of his wife and ate. When he had eaten, she went to Satan and said: 'My husband has eaten the fruit.' On hearing that he laughed exceedingly and said: 'Now you have listened to me. Well done, my son and daughter.'

"On the morning of the day after they had eaten, God visited

them, but they did not follow him singing praises as they had been wont to do. He approached them and said, 'Why have you eaten of the fruit of the tree that I commanded you not to eat?' They did not dare to reply, and God cursed them. 'Now, you have not observed what I commanded you. The fruit that is not good to eat I told you not to eat, but you have not listened and have eaten. Therefore you shall become old, you shall be sick, and you shall die.'"

You see at once how these traditions are of the greatest possible advantage to the missionary who goes to preach to these people. In a great many languages you cannot find a name for God which would be readily understood by the people; but if you are speaking to the Karens and pronounce their word for God, they know at once of whom you speak and have a pretty accurate idea of some of His attributes at least. They recognize Him as the omnipotent and omniscient being that their traditions speak of. They have even preserved the names of Eve in their traditions.

They have another curious tradition that I will tell you of. They say that long ago one of the children was taken ill, and they went to Satan about it. Satan told them to take a pig and kill it with certain ceremonies, and they did so, going through all that Satan had told them to do and they were very much rejoiced when the child got well. But soon another child became sick, and they went to Satan again, and as before he told them to kill a pig. They did so, but this time the child did not get any better, and back they went to Satan and told him about it. This time he told them to take some fowls, and he laid down some ceremonies that they were to go through in killing the fowls. They did as he told them; but it was of no use, for the child grew steadily worse and at last died. So they went to Satan and told him how, in spite of their efforts, the child had died, and their traditions say that Satan replied to them: "Well, it does not matter. If a person is to live he will live, and if he is to die, he will die," and that is just their belief to this day. When any one gets sick, they kill a pig; and if he does not improve, they kill some fowls with just the same ceremonies as are mentioned in their traditions; and if he does not get better they resign themselves philosophically to the situation and say that if he is to live he will live, and if he is to die, he will die, and they take no further trouble about the matter.

Suppose I meet an old man on the jungle path, — for they do not have roads as we have them here, — and I say to him, "Uncle, I think there is one thing that is not so in the Karen tradition." He asks what that is, and I tell him that they say that God forsook His people. I go on and explain to him, that if we say that the mother forsook her child that it is one thing, but if

we say that the child forsook the mother, then that is quite another. In the one case we are throwing the blame on the mother for leaving the child that she ought to care for, and in the other case it is placing the blame on the child for leaving the mother; and I tell him that it is not right to throw the blame on God for leaving the people, when we ought rather to throw the blame on the people for leaving and forsaking God. I have never yet spoken to a single heathen in this way without his being led to think over these things and being much impressed by it; and I do not know but that would be a very good way to speak to people in this country also.

I have said that the Karens are a people that have been marvelously kept of God for the reception of the gospel; and in their traditions and in the history of their race we learn that there have been prophets among them. It seems to me from what has been preserved of their teaching, that there must have been something like inspiration in these men or at least in some of them. We know that the gift of inspired prophecy was not by any means confined to the Jews, for we read of Melchisedec and Jethro; and these prophets of the Karens told them of a people that should come to them from the setting sun, and that they should bring to them a book that should tell them of deliverance, and that these strange people that should come to them should be clad in garments of shining black or in shining white. It is a curious fact that the Karens do not know anything about these colors. They have no shining black nor any shining white; they have white, but it is always a dirty white. Their traditions further say that these people are to come to them wearing white hats, like snail shells; and the pith hats that we wear over there, not unlike a chopping bowl turned upside down, seem to them to be the exact fulfilment of their prophecy. So it not unfrequently happens that the missionary, when he goes to one of their villages, finds the people not only ready to believe what he has to tell them but actually praying for his coming.

It was in 1827-28 that the first effort was made to reach the Karens. Dr. Judson had been informed that there was an exceedingly uncouth race who lived for the most part in the wilds of the jungle, but that they were nevertheless an exceedingly interesting people. He was told that they never worshiped idols, and he was naturally impressed with a desire to know something more about them. He found a poor Karen who had got into debt and had been made a slave on that account. His debt was paid and he was released. Dr. Judson tried to make something of him; but this man, who was naturally somewhat dull, no doubt — as is often the case — tried to make himself appear more stupid than he really was. This man was Ko Thah-byu, and it is said that he had a most violent temper, perfectly diabolical. He had been a

robber and a bandit, and it is supposed that he had taken the lives of at least thirty or forty persons. So, though it took a long time, at last the miracle of grace was performed, and he became a thoroughly changed man. By and by he began to preach the gospel, and so it is with this man, — this stupid, abandoned criminal, — that the real story of work among the Karens begins. He began at Tavoy, and in the course of the next few years he went up and down through the province preaching the gospel of Christ. He never knew a great many things, but he knew a few things well, and his preaching has been described as like boring with an auger. He went round and round, driving the truths he knew into the minds and hearts of his hearers.

Let me tell how the mission at Shwegyin was started. In that year my father, taking his little family with him in a common native boat made out of a single log, in which there was hardly room to sit down, made the voyage up the river. He landed at the town on a Saturday evening, and on the following Sabbath day he gathered the few disciples around him and began to preach the gospel from that grand text, "Behold, the Lamb of God which taketh away the sin of the world." A man passing heard him and went to tell his family, and it was not long before he returned, bringing them with him. In seven weeks from that date the first church was organized, and within a year there were six churches and 577 converts. That rate of progress has, of course, hardly been maintained since, but there has been a steady spiritual growth, not only in the number of the converts, but in the manifestation of real spirituality and divine life.

It is sometimes said that the converts in the foreign field are to a large extent rice Christians. I charge you, you that love the Lord, to emphatically refute this base slander wherever you may hear it. For, let me tell you that this work, whether it be in Japan, or in China, or in Africa, or in the isles of the sea, is just as truly a work of the Holy Spirit as in this or in any other land.

Speaking now of the available field, it is somewhat limited both among the Karens and in Burma. There are only about 600,000 Karens in Burma, and counting the number of actual converts at about 35,000 and adding those reached by their influence, it will be seen that the field is, in comparison with other countries, fairly covered.

Then, as to the leading difficulties which the missionaries have to encounter. The increase of Buddhism among the Karens has proved, I think, the most serious obstacle that the missionaries have had to encounter. As the Karens have been coming down from the hills and getting more and more into contact with the Burmese they have, to some extent, made a show of adopting their notions; though the native preachers tell me that there is scarcely

a Karen who is a genuine convert to Buddhism. The reason for this is not far to seek. You know that Buddhism is essentially atheistic; and though the Karen may outwardly accept it, the idea of God has been so rooted in his mind that he cannot give it up. The Buddhist philosophy does not commend itself to him, for he cannot get rid of the idea of a personal infinite God in whom he still believes. But, notwithstanding this, to the extent that they adopt Buddhism they become more and more difficult to reach with the gospel.

As to the present occupancy of the missionary field, the condition of things here is very different from what it is in China; here missions cover practically all of the field. It is true that some of them are not adequately manned, but in general the field is pretty well under control. As to the lines of work that are to be pushed, the principal ones are evangelistic and educational. These afford opportunities for vigorous work.

The greatest need is the development of the principle of self-support. We have now seven missions to the Karens, and in some of them — notably Bassein and Shwegyin, and perhaps, I should add, Rangoon and Henzada — the bulk of the work in the field is carried on very successfully by native workers exclusively; but I think that this principle of self-support should be extended far more than it is. Here let me say that I believe that the extension of the principle of self-support is of the utmost importance. In my opinion that is the chief present need of the field. It is only within the last few months that I have made the discovery that the missions reach about one-third of the entire population, according to the figures of the census of 1890.

In some of our Karen missions the work may be considered as almost finished. For instance, the mission at Bassein reaches more than 11,000 people, and the entire population of the field there cannot be more than 50,000 or 60,000. If you allow three adherents for each one of these members, which I suppose would be about the correct allowance, we have 35,000 people within the influence of the work there. This is a larger proportion of the population than we reach in this country. In Rangoon the situation is about the same, but in all these places there will be need of careful supervision for some years to come. The Karens in our missions, though they have made wonderful progress, are hardly far enough on yet for their fellow-Karens to place that absolute confidence in them which is so necessary. Let me give you an instance of this. A few years ago some of the workers desired to carry on a native school of their own. They undertook the entire responsibility themselves and carried it on for a few months, but it was only five or six months before they were glad to hand it over to the missionary. The difficulty seemed to be that the Karens said, "We will trust our missionary with ourselves and

our money, but we are hardly ready to trust you just yet." So that there will be need for several years to come for active and careful supervision on the part of the missionary. This may be necessary for ten years or so, but after that time I should expect to see the work carried on with confidence and success without this supervision.

As to achievements, I have already indicated them. In our fifty-three churches there were 2,000 converts last year, and this leads me naturally to the last item, encouragements. I wish I could speak of them in detail and tell you all that there is to encourage us in this work. I could speak of encouragements that are simply marvelous. Do you know that the contributions of our people have risen from Rs. 7,550 in 1898 to Rs. 10,000 and then to Rs. 14,000 for the year that is just closed. Encouragements — there are plenty of them. Here is a sample: One of the native workers at Rangoon, who had been very ill, was invited by some one to come and visit him. He was really unfit to take the journey, but it was impressed upon him that he ought to go. He went to the village, and before he got back from that little tour he had baptized about 125 converts, and he was heard to declare afterward that he never had better health in his life.

I have also visited Laos in the northern part of Siam, and as I went through the country, I visited some of the churches, and I was much interested in the work they were doing and in the way they were doing it. I may say that some of the most beautiful trophies of Christianity which we can find in any country are to be found there. The Laos mission supported thirty or forty native evangelists, and at that time the Presbytery of northern Siam, after giving the matter a good deal of consideration, came to the conclusion that they would cut these native evangelists off entirely. What led them to that conclusion I do not know, and how they had the courage to do it I cannot conceive; but in a single year they cut off these evangelists. What has been the result? The mission among the Laos has advanced as it never did before. It is under the supervision of members of the American Presbyterian mission, and they have a great deal to do in order to visit and give instruction and oversee everything; the result of cutting off these men has been to throw a greatly increased burden upon these missionaries; but the work has gone on without intermission, and the number of yearly additions to the churches has not decreased in the least, while the contributions of the native churches have vastly increased. So the history of the Laos mission in northern Siam goes to show the value of self-support. It is a noteworthy fact that there are about seven times as many Christians here as in Siam, though the field has been occupied only a little more than half as long. This increase is accounted for largely by their being a simpler, more natural people, with more open minds.

QUESTIONS

Q. How many different kinds of Karens are there? A. There are many different races, but I mention especially the Pwo Karens and the Sgaw Karens. Now, these Pwo Karens have taken much more readily to the Burmese than the others have, and are therefore much more difficult to reach with the gospel.

Q. Why has Buddhism been so attractive to the Karens? A. For the reason that the Karens have been under the Burmese for so long; they have been a subject race, and now that the pressure has been removed there is still a sort of respect for the Burmese. They feel as if they ought to look up to them to some extent and have thus been led to appear to accept their ideas, and the fact that they have been brought more into intercourse with them has led to the same result.

Q. Is it the better educated or the less educated class that comes most easily under the influence of the Burmese religion? A. I do not think that there is much difference in this respect.

SIAMESE MISSIONS

GUY W. HAMILTON, M.D., SIAM

SIAM is probably the least known country in the world from a missionary point of view; but notwithstanding this fact Siam is, in many respects, one of the most interesting countries in Asia. It is a small state and not very strong; and yet, though under great pressure, it has maintained its autonomy. England is interested in Siam, and yet not the most largely interested. The French represent the strongest foreign power there; but notwithstanding this, the Siamese are a sturdy, independent people and owe no allegiance to any foreign power. The available territory is about 1,200 or 1,500 miles in length and probably 600 in breadth, and practically this whole territory is open for the work of the gospel.

The King is progressive and intelligent and very hospitable to foreigners who come to that country. He is not so heathenish as you might suppose he would be. He has been abroad and maintains a court and speaks the English language fluently. His kingdom is carried on in a very orthodox manner. He has a cabinet of advisory ministers almost the same as we have. Siam is by no means an uncivilized country. The King has been very kind to the missionaries. He recognizes that wherever they have gone they have promoted the best interests of his subjects.

But it is an undeveloped country. The Siamese knew practi-

cally nothing of the value of their resources until the missionaries came there, and the desire for greater knowledge and an improved condition has been stimulated by their intercourse with them. So the King not only allows the missionaries to propagate their work, but he has given them grants of land and even money, especially for schools and hospitals. At one station he voted a liberal subsidy to enable the missionaries to put up a hospital, and he also gave us a grant of land in the best part of the town.

The leading difficulties of the field are four. The first one grows indirectly out of Buddhism. It is the system of belief that prevails there and is really the greatest obstacle that the missionaries have to deal with. The people consider that, no matter how bad a man may be nor how profligate he may have been, by building a temple or by ministering to the priests he can wipe that out, and consequently they have no use for Christianity. This idea is gradually dying out; for the people are coming to see that any merit that they can earn in this way is of no use to them, and that something different from that is requisite.

The priests have a great influence over the people and they use it to prevent them, as far as they can, from accepting Christ as He is presented to them by the missionaries. The priesthood is supported entirely by the Government, but priests really derive their subsistence from the people. They go about with their rice pots and receive contributions, and they so terrorize the people that it is really at the peril of their property and of their lives that they refuse them.

Another difficulty is the grandmothers of the country. Many of the present generation of young men are being reached in Siam. They are being educated in our schools and are being gradually led away from heathenish customs and ways of thinking. They have learned that there is more in the religion of Christ for them than the priests have to offer. Then they have gone back to their homes and have encountered the autocrat of the household, the grandmother, and her influence has invariably done much to counteract the good which the missionaries have tried to do. In a great many instances they have been turned back to their heathenish ways again, and it has been stated by those in the field that this is a serious and very discouraging difficulty.

The Siamese are a lazy, unstable people and cannot be got to work without difficulty. If you want a little work done about your house or garden and you offer to pay them liberally, you will find that it is almost impossible to get them to do it.

The lines of work pursued are principally three — evangelical, educational and medical. The people, being naturally mercurial, changeable and unstable, generally readily receive the truth as it is offered to them. They are not controversalists in any sense of the word. You can scarcely get any Siamese to discuss any

matter with you, and it is almost impossible to provoke an argument with them. Therefore we find that it is absolutely necessary to ground them carefully in the knowledge of the Bible. If we simply offered them the truth without fully educating them, they would probably accept it readily, but, unless they are well-grounded, it is not likely to abide with them.

I should say that the chief need at present was for more men. We have in the extreme north of Siam one station; then for 500 miles we have none at all until you come to Bangkok; further east we have another; and half-way between Bangkok and Singapore we have still another. So you see that there are, counting two others, six foci of light in that dark country. Moreover, we have not enough men at each station, so that I should say that the present need of the country is for more workers.

I should say that the greatest prospective need is for a capable, educated, reliable native ministry. Mr. Harris has mentioned a fact with reference to Burma, and it applies equally here, and that is that the natives still need, and will require for some time to come, supervision on the part of the missionaries in order to gather them into self-sustaining churches, so that the missionaries can go on into other parts of the country. This need will become more pressing, as the number of converts increases.

We have done much to overcome Buddhism. We have planted our churches at the very temple doors, and we have been gratified and encouraged to see that the scholars have been leaving the temple schools and have been coming to our schools. They find that at our schools they not only learn the Siamese language more perfectly, but English and other things are learned as well; and they naturally prefer to send their children to us, as they realize the advantages of the education which we can give them.

I cannot state exactly the number of converts in connection with the churches, but they are very numerous. Here I would like to emphasize what Mr. Harris stated with reference to rice Christians. They are anything but that, and as an instance I would like to state an occurrence in our own field. A church had been organized, but there was no place for them to meet in. The jungle there is not like your woods here, and it is a very difficult thing to get material to build with; but notwithstanding the difficulty, a great number volunteered to go into the jungle and procure the necessary timber. As this meant a great deal to them, I think that the enthusiasm on their part for the church in the foreign field compares very favorably with that in our own land.

The encouragements are of course great. With so many fields open before them, I am very certain that the missionaries would not stay there, unless some results of their labor were manifest. I remember one young fellow who went to London to complete his education. He met the Crown Prince of Siam and some of

his noblemen friends. Great pressure was brought to bear upon him to induce him to throw off his religious principles; but in spite of all their efforts and even at the risk of losing his position if he persisted, he has maintained his steadfastness, and he is just as loyal to his Savior now as he was then.

Another encouraging feature is the establishment of institutions for young men somewhat along the lines of our Young Men's Christian Association. The young men opened this institution voluntarily for the betterment of their condition and for the bringing of the light to other young men of the same class as themselves. They have meetings every Friday night in one of their halls and it has become a great Christian influence, and young men who are going to be in the forefront of the fight by and by are coming to these meetings. The organization of this institution was not suggested to these young men; it was not organized by the missionaries or by any other foreigner. They thought that by this means they could reach other young men better than the missionaries could. If you could see this band of earnest Christians growing up to do effective service, I am sure you would agree with me that there are many encouraging features in our work there.

The medical work, with which I am directly connected, is being done in Siam in a very excellent way. It is nearly self-supporting, for in a number of cases the people are willing to pay for what they get. Our hospitals are receiving every year a great number of new patients, and in this department we have a great many opportunities for Christian work. The hospital which is being built is the only one for 600 miles. So you see we have plenty to do, and the work is unquestionably very encouraging.

CHINA

Permanent Elements of Strength in the Chinese Character and Institutions

The Boxer Uprising, the present Status and the Outlook in China

The Providence of God in the Siege of Peking

The Claims of China's Women upon Christendom

Achievements of the Past an Encouragement to Greater Efforts in the Future

PERMANENT ELEMENTS OF STRENGTH IN THE CHINESE CHARACTER AND INSTITUTIONS

REV. S. L. BALDWIN, D.D., FORMERLY OF FOOCHOW

It is unnecessary to say anything to these missionaries from China in regard to the permanent elements of strength in the Chinese character. They are well acquainted with them; and while they have found some of those elements very much in their way in times past, I think all of them will agree that they justify great hopes for the Chinese as Christian people in the future. All of us probably heard before we went out there that the Chinese were a very stubborn people and exceedingly conservative, and that they would not be ready to listen to any new teachings which we might bring them. We have found that abundantly corroborated in our experience; but we have all come to believe this to be one of the very best elements in their character. We have found that while the Chinaman is very stubborn in clinging to his old ideas and does not like to adopt new ones until he finds very good reasons for so doing, yet when he becomes a Christian, that very characteristic is an element of great strength.

No people anywhere in the world hold on with greater tenacity and fidelity to the religion which they espouse than these same Chinese, and the experiences through which we have passed during the last two years were hardly needed to assure us of that fact. Had any proof been required, this abundant testimony from the bloody fields of North China would be sufficient to show the world that there is an element of strength and abiding solidity in Chinese character, which gives us greatest hope for the people in the future. When graduates from universities receive an offer to enter government service at ten times the salary which they can hope to receive as preachers and say, "We are thankful for this kind offer of the Government, but we feel called to preach the gospel and we cannot turn aside from it for anything the Government may offer us," then we know that there is solidity and strength in that character.

One such young man, whom I saw four years ago in Peking, was among those who at the station were surrounded by Boxers. Some of them were his own friends, and wishing to make it as easy for him as they could they said: "We do not want to kill you; if you will just take a stick of incense and burn it in the

heathen temple, we will let you go free." There was a great temptation. He might burn the incense without any reference to the idol. He might argue with himself: "What does the burning of a little stick of incense mean? I have no regard for the idol." But he said, "No, I can never burn incense in a heathen temple." Then they replied: "Well, you need not; we will send somebody to do it for you." He answered: "No, I can never consent to have another do for me what I would not do for myself; and if you really intend to kill me, I must use what time I have left to exhort you to abandon your idolatry and to come to the Lord Jesus Christ and be saved." He kept on preaching in that way until they cut off his lips to stop his preaching and then proceeded to mutilate him otherwise; and in the process of his agonies his soul found glad escape and he went home to be with God, as faithful a martyr as ever laid down his life in the early Christian centuries.

A boy fourteen years of age, not very far from there, after his parents had been put to death was told: "We don't want to kill you; just burn incense in the temple and your life will be saved." "No," said he, "I can't burn incense in a heathen temple." "Well, then," said one of the rough Boxers, "you will have to die;" and with a smile he said, "Well, I can die, but I cannot burn incense in a heathen temple." They put him to death, and that is the kind of material which we have in patience and persevering toil led to the Lord Jesus Christ. There is this strong element of solidity, of tenacity, in their character which makes them one of the noblest and strongest of Christian peoples when soundly converted.

Then there is another element which we find exceedingly admirable, and that is the industry which characterizes the Chinese. If any of my brethren laboring there have ever seen a lazy Chinaman, they have had a different experience from mine. They were all at work and always at work, not whimpering over their toil, but glad to be constantly employed. Even the beggars were organized and were pursuing their calling with a great deal of energy and tenacity. The command to go into all the world and preach the gospel to every creature demands energetic, industrious people to carry it out; and we have found that this element of character comes in good play as the Chinese become Christians and industriously seek to propagate the Kingdom of God among their people.

Then that other element of reverence is a very desirable one for Christians. Sometimes I have felt as if there was a great lack of it in our churches at home. I like a reverent demeanor on the part of the people in the Church of God, and a feeling of reverence toward some higher power and toward others who are entitled to reverence. That is the reason why I found great delight

in what I saw among the Chinese people. I was in a village one day, and an old man eighty years of age came walking through the streets of the village. Instantly all dropped whatever work they were engaged in and stood reverently lined up along the streets, while this old patriarch passed between their ranks on to the village beyond. I had no reason to think that he was any one they knew, but simply because he was an old person and his age entitled him to that mark of reverent respect, they cheerfully accorded it to him. Along with this comes reverence for parents, and I think there is something significant in that promise that to those who thus obey God there shall long life be granted. It very likely has something to do with the long existence of China as a nation among the nations of the earth.

Here are these and other traits that lead us to feel that the Chinese have a strong, enduring character which, when they become Christians, is to be of the greatest utility in making them a Christian people who shall be active and efficient among the Christian nations of the earth. Sometimes I think that while other regiments have been marshalling into line and going on on their way to victory, God has been holding in reserve the most numerous one of all. No one can believe that China has been left during these thousands of years intact among all the nations of the earth to be deserted and forsaken and come to nothingness — this great people for whom God no doubt has some great thing to do.

And they are now coming rapidly into the Kingdom of God. We had begun to receive them by thousands in a single year before this trouble came on, and now that it has largely passed by, from all portions of the field we receive the cheering report that they are coming in larger numbers than ever before that. So far from being daunted by what has occurred, they are led to inquire into the truth of the Christian religion; and as they find out, they are coming in greater numbers than ever before. More young people throng our schools; larger numbers of older people are anxious to know what there is in our religion that gives power to die fearlessly to those who are its votaries.

Amidst all this trouble a leading merchant came to one of our missionaries and said: "I wish to be baptized right away; I want to unite with the Church at once." The missionary replied: "Would you not better wait a little until this storm of persecution has blown over? A public profession just now might endanger you." "No," said he, "I don't want to wait. It is this very thing that leads me to desire to be a Christian. I have seen your Christians go down into the darkness of horrible death triumphantly; and it is the fact that their religion sustains them and enables them to do this, that leads me to desire to be a Christian now." He was received at once and he has since been a faithful and efficient man. One of the leading merchants of his city assem-

bled with others of that place at a banquet where he was the guest of honor. When he noticed that the hour of eight had come, he said to the officials at the banquet: "I must ask you to excuse me now; there is a meeting in our church at this hour, and it is my duty to attend that." Excusing himself he went to take up the religious duties of that hour. Missionaries could multiply by the score instances of the devotion, the earnestness, the constancy of those people when they are once brought to God.

That China is not going to disintegrate as a nation is very apparent. Some people thought a while ago that it was going to pieces, that foreign nations would step in and each take its share, and then China as a nation would be absorbed; but you see that that process is not going on. Russia thought she was absorbing a considerable portion of it, but England and Japan gave notice the other day that that thing was not to go further. It is too large a nation to be absorbed in that way, and it would be entirely too great a job for the nations of Europe to undertake to carve out for themselves different portions of China and then rule and govern them for all the future.

China is to abide. In the providence of God some great mission is yet reserved for that nation; and the people who are to be the leaders are the missionaries of the Cross in China. She has been looking to them in the past for much in the line of education and of reform, and she looks to them to-day as the leading agents that will carry the Government on in the line of successful reform and progress through the years that are to come. Never was there a time when the Christian people of North America ought to pray more earnestly for China than now, never a time when we ought to send out our missionaries in greater numbers than now. This is the day, this is the hour of China's opportunity and of the opportunity of America and England to send the godly men and women who are ready to go and lead the millions of the land of Sinim — not only into the path of material progress and reform, but into the Church of the living God, into the victorious army of our risen Redeemer.

THE BOXER UPRISING, THE PRESENT STATUS AND THE OUTLOOK IN CHINA

REV. WILLIAM S. AMENT, D.D., PEKING

THE year 1900 will be a memorable one, not only in the history of China, but also of the world. Asia is in transition. Occidental ideas have failed to make an impression on the Orient in past centuries. It now seems as though the East was to enter upon the new century with a new impulse. The beginnings of progress are usually bathed in blood and clothed in rags. China is no exception to the general rule. Nineteen hundred will be a year long to be remembered in her annals. In the past there have been rebellions and uprisings enough, but they have failed to communicate new ideas and have left the nation where they found it. But 1900 was a year in which the pulses of life began to move. Life cannot be suppressed when its center is the heart. The Chinese realize that a new spirit is abroad and that a new order is full upon them.

The Emperor in 1898 began to issue his reform decrees with a genuine enthusiasm. But he had not the balance which came from a proper education. The re-action set in under the Empress Dowager, and in 1900 the suppressed emotions came to the surface. Heathenism in the persons of the Boxers, secretly encouraged by the Empress Dowager, rose up to try and retain its hold on the popular mind. But the charm seems to be broken. Without doubt, the Empress Dowager was converted to Boxerism and believed in its supernatural origin and support. Horrible crimes were committed under its banner which were inspired from below. In round numbers, 30,000 Christians were barbarously butchered, two-thirds or more being Catholics. Two hundred and fifty-eight missionaries gave up their lives and many rest in unknown graves. The holocaust was the work of madmen. The Boxers were literally insane, under the influence of demonism, and their works were the works of the devil. Now that the storm has blown past, some of these Boxers are wondering at their own wicked deeds and at the delusion that seized them. The mania for killing was so strong that blood must be shed; hence perhaps as many non-Christians were killed as Christians. "Kill, kill!" was the cry and those not especially enlisted in the Boxer ranks were in as great danger almost as the Christians.

The tap-root of the Boxer movement originally was the exploitation of a religious cult, a new fad; but when it began to attract the attention of the then Governor of Shan-tung and then of the Empress Dowager, it could not resist the opportunity for gain, and from being a religious propaganda it developed into a looting expedition. The great majority of Boxers knew nothing for or against Christianity and many had never seen a foreigner. Hatred of the West was infiltrated from Peking, and some foreigners have been deluded with the idea that these ruffian fanatics were an army of patriots. The cry of "Down with the foreigners!" would have been exchanged at any moment for "Down with the Manchus!" if the opportunity had been given. Without doubt, the subsidizing of this movement by the chief authorities at Peking was born of the fear that this might result.

The first crime of the year 1900 was the murder of Mr. Brooks, a young Englishman, missionary of the Society for the Propagation of the Gospel. The thirst for blood seemed to grow by what it fed on. New tactics were added to Boxer practices. Swords were now needed in vast quantities. Blacksmiths were unable to keep up with the demand. Iron was needed, so railroads were torn up and the iron beaten into spears and swords. A medicine was compounded by the priest which was supposed when smeared on the body to make it bullet-proof. The meetings were held at night in a dark room, and the members must learn self-hypnotism, which was the real cult of the Boxers. Long before the Empress Dowager had given the signal for the general uprising the Boxers began to show their hand. She infused into them her anti-foreign sentiments, and the fermentation was seen in the spring of 1900. In April, May and June the Boxers, putting on their red rags and taking their sharp swords in hand, began to look about for blood and pelf. Thoroughly convinced of the supernatural aid which they were to receive, they thought themselves invincible. So they began to move northward. Couriers had gone on ahead and Boxer bands had been organized in Chih-li, and villages which refused to organize were blacklisted and threatened with extinction; hence many villages with no Christians and that had had nothing to do with foreigners were severely punished. The reign of terror was thus inaugurated and no man dared remain an idle spectator. Foreigners little dreamed of the adverse influence which was flowing into the movement from Peking. It requires little imagination to see this red stream flowing northwards. Banners and swords were in evidence everywhere. Villages with Christians in them are visited and harmless people are dragged out and murdered, mostly in the night. Children are not spared nor widows considered. All are treated as criminals, and those who know nothing of Christianity but had associations with Christians are included in the general massacre.

The Governor of Shan-tung was removed to Shan-si and there continued his hellish work of encouraging Boxer outrages. Couriers from Shan-tung informed him of what was going on further east and he began the work of murder and destruction. By most despicable methods he persuaded the missionaries into yielding up their firearms and then had Satanic success in the destruction of 157 innocent people. He had already started for Peking to receive his reward from the Empress Dowager, when he learned of the arrival of the foreign troops.

The destruction of the missionaries at Pao-ting-fu need not be fully recorded here. Suffice it to say that on the twenty-fourth of last March, when memorial services were held there for Congregationalists and Presbyterians alike, many thousands came out in their best garb, and many tears were shed because loved and faithful friends had been cruelly murdered. These good friends were destroyed, but their lives go on in holy influence which now is working through the community with good results. The power of a holy life cannot be wholly eradicated.

Events move on rapidly. The relief forces from Tien-tsin are driven back. All the way from Pao-ting-fu to Peking there is one trail of blood and not one thing to brighten the scene unless it be the loyalty of some of the Christians to the faith. Follow the crowd to Peking; see them desecrate the little foreign cemetery; see them burn the remains of those recently buried. No imagination, however, can adequately bring up the heated nights in June when those wild demons surrounded Peking, and spent their strength in shouting, "Kill, kill!" and in burning incense to their gods. Christians were pouring into Peking. The compound at the Methodist Mission begins to be crowded. Where is food coming from for so many mouths? Some advocate shutting our doors and letting the Christians take care of themselves. This policy, partially followed, resulted in many valuable lives being lost. Food is found for all who come. Twenty-one missionaries arrive from Tung-chau. Our numbers now reach seventy-one foreigners.

On the morning of June 20, Baron von Ketteler, in trying to go to the Chinese Foreign Office, is killed. Now all missionaries, for the first time, are awake to the fact that a conspiracy is on foot for the murder of all white-faced people, and measures must be taken quickly or all will be lost. A hasty message from Minister Conger comes, giving us twenty minutes in which to start for the Legations. At once all is confusion and rush, and soon a long procession, with twenty United States Marines as rear-guard, is on its sorrowful way westward. Just at 4 P. M., the first gun is fired by a Chinese soldier and the great siege begins. Immediately the process of organization is entered upon at the Legations. Sir Claude McDonald is elected Chief, many committees are ap-

pointed, mostly with missionaries in charge. Every one has his task; all are busy.

The fourteenth of August arrives, and now our Legation is full of armed men, Sikhs, Rajputs, British and Americans who had come to our rescue. The Legation is wanted as headquarters for the British Army. The missionaries all leave with their Christians, all taking abandoned property adapted to their needs. All find food and clothing where they can, and all pay for the same when lawful owners can be found. But this resource is speedily exhausted and other means are resorted to. Clothing for the coming winter must be provided; hence the movable property of Boxer leaders is taken and sold to military officers and civilians, and the money is taken and used for the purchase of clothing and cotton. The sale is approved by foreign and native authorities as a matter of immediate necessity.

So far from the collection of indemnities proving a source of hatred and alienation, the contrary is the result. Friends in native villages greet the missionary wherever work was done by him personally or by his representatives, and the fairness and moderation of the claims excite surprise. The martyrs were also having an unexpected influence on a people supposed to be so indurate as the Chinese. Ex-Boxers asked to be forgiven. This forgiveness was fully extended. Gratitude for favors is received and oftentimes friendly personal relations are used to win these people to Christianity who had so recently sought our lives. It was a grand opportunity to exemplify the principles of Christianity, which the missionaries were not slow to improve. The contrast between the behavior of the foreign soldiery from Christian nations as compared with the brutalities of the native soldiery, visited on people of their own blood, did not fail to make a deep impression. Summarizing the whole matter and granting defective conduct at intervals and by individuals, the events of 1900 were a tremendous indictment of the religions of the Orient and an advertisement for Christianity which has had large influence for good. So, when 1901 dawned there was the cheerful sight of Christians restored to their homes and friendly relations between ex-Boxers and Christians in many places. In the little companies of Christians gathered in their village or in some large center, those formerly enemies of Christian truth could now be seen mingled with the worshipers and now following the faith which once they persecuted.

Events have followed which the most visionary would scarcely have dared to prophesy. The Court has returned to Peking. Japanese sergeants are in charge of the Peking Police. The veil seemed rent in twain and the Dowager has looked in the faces of men from the West without a screen. Just how far the Empress Dowager of China wishes to inaugurate reform and how sincere

her purpose is, none can say. Edicts are issued appointing a Minister of Education and requiring the scholars of the Empire to study Western science. Colleges are started in provincial capitals and elementary schools were opened, and are to be opened in greater abundance. Where can there be found in all history more evident signs of an intellectual awakening? The tight bands which have held confined the Chinese intellect are broken and that talent, so rich and free in ancient times, may show forth its pristine vigor. It is the day of great opportunity for the Christian Church.

The last word is that chapels are crowded with listeners. The harvest is ripe but the laborers are few. It is difficult for a proud Confucianist to acknowledge that his ancient ethics have exhausted their force, but some even are willing to take that step. An over-ruling Providence seems to have spared this Empire, unhampered by foreign contact these many centuries, to prove the inadequacy of the unaided human intellect to produce an ethical system which will carry a nation on to a progressive civilization.

THE CHAIRMAN. — You all realize that this Boxer uprising took place in the northeastern part of China, in the Imperial Province where Dr. Ament, Dr. Gamewell and others lived, in the Province of Shan-si, just west of that; in the Province of Shantung just to the south of it, and in two or three other provinces in the northeastern part of the Empire.. I wish to ask our China missionaries this question: What is the situation in your particular Province?

MISS NOYES.—The missionaries at Canton say that everything seems very favorable, and the people are very ready to hear.

DR. PARTRIDGE.—In the northeastern corner of the Swatow district the opportunities for preaching were never equal to those at the present time. There is an advance all along the line, and there are demands or requests for teachers and for chapels to be opened, such as we have never known before in the history of that mission.

MR. MINOR.—During the Boxer uprising the native presiding elder of one of the districts of the Foochow conference gathered his people together, and after prayer and consultation it was agreed that they would go on with their work, even if they never had another missionary visit them or had a dollar of mission money to support them; and they planned for their district so that every point would be cared for. I received a letter the other day which stated that a committee of some twelve men from the village came to Dr. Wilcox, the presiding elder, and asked for a minister to come there and preach to them. They say: "We want to know more about this religion. We will support the minister; we will give him a place to live and a place in which to preach." Brother May wrote me the other day saying that he had made his last plea for preachers' and students' money, and that he was opening work in older places where they were not willing to be self-supporting. I got another

letter recently, telling of the increase of self-support, and saying that if we continued to advance two years more as we have done during the last year, all of our preachers will be self-supporting. The advantages and the calls for Christian teaching and preaching never were so numerous in that Province as to-day.

Dr. Baldwin. — The prospects in Sze-chwan Province are very bright. There never was such a demand for Christian literature. The demand for teachers of science and for Christian literature is so great that the missionaries are turning their attention to that as much as possible, teaching those bright young men that come in scores to all the mission stations anxious to learn, and in many instances they are teaching them English. There is a great thirst for the English language, for the Chinese in that part of China think that all the good things come through that language. In one district the Methodist Episcopal Church has received more than a thousand probationers, and so it is all along to the North. I am speaking of events that have occurred since 1901.

A Delegate.—Every city and town in Ngan-hwei Province is open to the gospel to-day. During the Boxer movement all the missionaries had to leave, but no lives were lost. All of them have returned to their stations and even in Ho-nan, from which Province they had fled to Ngan-hwei, they are able to do their work. Now, every city and town in Ngan-hwei is open to the preaching of the gospel.

Dr. Howard Taylor.—We have had news from the Province of Ho-nan which has set our hearts singing. The most anti-foreign city in that province, as you all know, is Kai-fêng-fu, the capital. Upon that city missionaries have been directing their efforts for years. Many a visit has been paid, and again and again they have been unable to obtain any entrance into the place. A member of our Mission went there, merely stopping on a journey, two or three years ago. He arrived not very late in the afternoon, but preferred to stay in one of the suburbs instead of journeying on, as he would be too late at the next city. He had spent all his cash and sent a native Christian into the city to change some silver. As this Christian reached the city gate, he found it being closed while the sun was still quite high. He asked, "What are they doing?" "Oh," was the reply, "evidently you don't know that a foreign devil has just arrived in the east suburb of the city. The gate is to be closed now, and it will not be opened to-morrow at all unless the foreigner goes his way." The silver was changed. As the missionary had intended, he went on his journey the next day; but that city has resisted every attempt to enter it. The last news from the Province of Ho-nan, coming by cablegram from Shanghai, is that one of our missionaries is firmly established there in his own house; and from all the old stations in that Province, we get news which is reassuring.

Mrs. Jonathan Goforth.—I would like to speak for North Ho-nan. The Canadian Presbyterian Church has had the Northern part of the Province specially set apart for it, and I would just say that I have received a letter to-day from my husband in China, and he speaks of the prospects for North Ho-nan. They have never been as bright as they are at present. When we abandoned our work there in 1900, and our little Christian Church was, as it were, as sheep without a shepherd, you can understand our feelings. I think we took rather a dark view, and thought that we would return to find very little remaining. The truth is that now that our missionaries have returned they find the number of Christians increased; that instead of decreasing with the persecution while the missionaries were away, they have gathered together sometimes for ten or twelve days at a time for Bible study.

Mrs. Williams. — The outlook is rather complex in the Province of Shan-si. The common people are very eager now for the return of the missionaries, yet the gentry are still very anti-foreign. Letters received from Dr. Edwards and Dr. Atwood, who have just left the field, speak of this; but still there is great hope, and the English Baptists have returned to Tai-yuen-fu, and one of the letters received states that Timothy Richards is going there to establish a school of learning. The Government is giving that as part of the indemnity money, and as soon as he is established there, it will be necessary for him to have young men helping him in that work. It is impossible for women yet to return there, — both Dr. Atwood and Dr. Edwards say it would be unwise, — but we are hoping and praying that the day will soon come when we can also go.

THE PROVIDENCE OF GOD IN THE SIEGE OF PEKING

REV. F. D. GAMEWELL, PH.D., PEKING

I come to you this afternoon to tell you something of the story of our experiences in Peking, but not for the sake of merely entertaining you with a story. God forbid that these experiences should ever be recited with any other purpose than to emphasize the providence of God. General Grant, in writing of the siege of Vicksburg, said, as he looked back over that campaign, that it seemed then as if Providence had directed the course of the campaign while the Army of the Tennessee executed the decree. I am sure that all who passed through those experiences in Peking during the summer of 1900 will say that God directed the course of events while we but executed His decree. Phillips Brooks in one of his sermons says in effect: "Be careful how you use the deeper

experiences of life, lest using superficially that which God intends you to use profoundly you get, not good, but harm."

I have not time to dwell in detail upon the multiplied providences of those weeks, but I would call your attention to what is, to me, a very touching providence in connection with that experience, namely, God's gracious preparation of the native Church for the stress that was to come upon it. It is a remarkable fact that in the winter and spring months preceding that uprising, a widespread wave of revival passed over North China. That was true of Peking, of Tung-chau, fourteen miles east of Peking, and of various other points, as if God were getting a little band of His followers ready for the trial of the coming summer. Though it is true that there were some who recanted, it is also wonderfully true that God's grace was most manifest. In reading a report from one who went over the field last year, these words occur: "As I realize the fidelity of the native Christians, I am amazed at the manifestation of God's grace"; and I think that is the feature that we should emphasize.

After that providence in preparation there was a providence of warning. If we were to be saved at all, it was necessary that we should be warned; and the storm that broke upon us in 1900 was not without warning. Its early mutterings may be traced back to September, 1898. It is not necessary to trace those events; suffice it to say that by the close of May those of us who were within the walls of Peking were in the midst of great anxiety. Notwithstanding this, we went steadily forward in our work. There is a sense in which one who lives in China does not know when the next eruption will occur, and therefore the only thing to do is to go steadily forward with one's work. At the close of May, 1900, occurred the annual mission meeting of the Congregational Mission at Tung-chau, a few miles east of Peking. At the same time the conference of the Methodist Episcopal Church occurred in the city of Peking. What did these conferences signify? They meant that God had gathered together for their protection in Peking the trained men of those two large denominations, some of them coming a distance of three or four hundred miles, in China a ten or twelve days' journey.

Coming to the days of the siege itself, there had been this period of anxiety, and so the ministers of the various nationalities had been urging the Chinese officials to do something to check the existing trouble. Nothing had been done, the inevitable logic of which was, more trouble. The ministers hesitated to bring in foreign troops, knowing that their presence in the capital city of the Empire would act as an irritant. It was necessary that something should happen. That something happened on Monday, May 28, when railroad communication with Tien-tsin was temporarily interrupted. This temporary interruption for a period of twenty-four

hours — the railroad was re-opened the following day — gave the ministers an opportunity to send an emergency call to Tien-tsin, in response to which 450 marines of the various nationalities came to Peking, reaching there on Thursday, May 31, just four days before railway communication was finally severed. Our salvation was of God; but God uses human instrumentality, and a part of His plan for our salvation was the presence of those 450 marines who fought so nobly for the defense of the women and children within our lines.

In the Methodist mission were gathered together the missionaries of the Congregational, the Presbyterian, the London and the Methodist Episcopal missions, who were there from June 4 to 20. On the nineteenth of June I received a letter from Minister Conger stating that he had received a note from the Chinese Foreign Office, demanding that all foreigners should leave Peking within twenty-four hours. Consider our situation. The railway had been interrupted for nineteen days. We had in the Methodist Mission from sixty to seventy foreign ladies and children, and about 600 native converts, men, women, and children. The only way of making this journey of eighty miles was by native carts, requiring under the best conditions a two days' journey through a hostile people. It was not to be thought of; moreover, we recognized in this demand to leave Peking within twenty-four hours simply a subterfuge to get us outside the city walls, where we would all be massacred. Major Conger said that he and the other ministers had protested, but added, "Hold yourselves in readiness for I know not what an hour may bring forth." The night of the nineteenth of June was one of intense anxiety.

The next morning, having occasion to enter my house which had been occupied by twenty United States marines, I found Mr. Cordes, the Secretary of the German Legation. He said that that morning he had left the German Legation with Baron von Ketteler, being carried in sedan chairs on the shoulders of men. They had passed along several streets, one of which was called Everlasting Peace Street,— inappropriately named for they fired constantly up and down Everlasting Peace Street all through the summer,— until they reached a single honorary gateway across the street. The streets were densely thronged by Chinese, both the military and civilians. As they were being carried along, a military mandarin with yellow jacket and peacock feather in his hat had ridden up to the chair in which Baron von Ketteler was being carried, and fired into it, killing the Minister. The chair occupied by Mr. Cordes was also fired upon, and he was seriously wounded; but in the confusion which followed he managed to make his way through the crowded streets and finally reached the alley on which the Methodist Mission was located, and through its gateway into my hall, where he fell in an almost fainting condition from loss of blood.

This meant that we were warned before the lapse of that fateful twenty-four hours. There is a sense in which the death of Baron von Ketteler may be said to have been vicarious. It gave us warning by which we were able to reach the British Legation before four o'clock in the afternoon, at which time they promptly opened upon us with rifle fire.

I have not time to emphasize what Dr. Ament has also referred to, that the Government was back of this whole uprising. I have a document in my hand which bears testimony to that fact, but I will not take the time to speak of it. In connection with this murder of Baron von Ketteler and the statement of the German Secretary of Legation, I will, however, mention an interesting fact. I hold in my hand a well-worn copy of The New York Sun of Sunday, June 17. It was handed me at Yokohama on my return to this country by some friends who gave me a great bundle of newspapers, and who said, "As you cross the Pacific you will be interested in seeing what the papers say about the siege." In this New York Sun my eye caught the large heading, "Riot Rule In Peking! Legations Reported Destroyed and German Minister Killed!" I looked at the date — Sunday, June 17. Baron von Ketteler was killed on Wednesday morning, June 20. My first thought was, verily the enterprise of the American newspaper is great. On further meditation, however, I concluded that it was a political intrigue, which had leaked out and had been telegraphed to this country. Since I have been in the United States, I have met those in touch with Chinese parties in high authority who say that this was the fact.

An hour after that warning we left the Methodist compound. I have no time to describe that march, but simply call attention to the fact that some 800 souls, foreigners and native Christians, marched through the streets exposed to the possible rifle fire of the government troops, armed with Mauser rifles, to the Legation without the loss of a single life. How did it happen? It did not happen. I believe that God has a mission of inspiration, as we realized how He heard and answered prayer. In New York City, in Boston, in Edinburgh, in Glasgow and at Exeter Hall in London prayer meetings were held that day to beseech God to protect those who were in peril in Peking. These meetings on the twentieth of June could not explain the reason why we passed through the streets unharmed; but we know that before the great meetings had been called there had been an intense feeling in the hearts of God's children and earnest prayers had been going up from thousands of hearts.

Furthermore, our special danger perhaps was during the first forty-eight hours. I have been asked, "Why did not the Chinese rush your positions the first two days?" We put up some pretty strong fortifications later, but during those first forty-eight hours

we were practically at their mercy. Why did they not rush our positions then? Because God would not let them. We say in our creed, "I believe in God, the Father Almighty." Is anything too hard for God? The prayers of His children were ascending not only from those five meetings mentioned, but from God's children everywhere. Colonel Scott-Moncrieff, of the Royal Engineers, as he went over the fortifications, said, "Your fortifications astonish me by their extent: I am surprised at what you have accomplished; but it is not your fortifications alone that have saved you. You are saved in answer to prayer. Probably never in the history of this world has such a volume of prayer ascended to God for one people as ascended for you in Peking this summer."

There were four especial dangers threatening us, rifle fire, incendiary fire, famine and disease. In saving us from each of these dangers, had I time, I could show you most clearly that God's hand was manifest. In connection with escape from rifle fire, our salvation was due to the fact that we were surrounded by walls. Had we been in one of our American cities of open construction, or in a town of wooden construction, we would undoubtedly have been cut to pieces within twenty-four hours. But we had walls surrounding us, and they protected us, though they had exposed points, until such time as we could strengthen them. How was this strengthening done? It was done because our native Christians were true. Major Conger and Sir Claude MacDonald, in letters written afterward, acknowledged their indebtedness to our Christians. They said, "Without your wise and careful planning and the uncomplaining execution of the Chinese, I believe that our salvation would have been impossible." I see in those events in the summer of 1900, not reason for discouragement, but ground for encouragement. We should thank God and take courage. Already God has caused the wrath of man to praise Him, as prophesied in the second Psalm.

I want to add a little testimony for North China, that the prospect never was so bright. I have just received a letter from Dr. Lowry,— not a young man just girding on the harness, but one who has been in China for over thirty years, — and in this letter he says, "I have never felt that the prospect in Peking and in North China was as bright as it is now."

I said at the beginning that I felt that mine must be a twofold message, one of inspiration and one of responsibility. There is an inspiration of which we have already briefly spoken. Let me emphasize for a moment the other message. There is a message of responsibility. These changes in China have brought about a crisis, and this crisis must be met immediately. Now, there are some things which you have to deal with at the time. I think a part of our strength in Peking was due to the fact that the issue was on us; it was a struggle for life, and we had to concentrate

every energy and stretch every nerve to meet the thing at the moment. I believe that in some such sense there is a crisis in the Church of God at the present time. There are opportunities, not only in China but all over the world. Of course we who toil there are more particularly interested in China, but I feel more and more that I am not a special pleader for China but in behalf of the Kingdom of God. During the siege wherever the line was hard pressed there we rallied, regardless of what nationality held the hard pressed point, because failure at one point meant failure at every point. So in winning the world to Christ. May God by His Holy Spirit give us an acute sense of our responsibility.

How is this responsibility to be met? It comes back to the old story. It will never be met by conventions, no matter how helpful they may be. It will not be met by the Church as a mass, but it will be met by the individual consecrated to the work of bringing the world to Christ. This brings us to that great truth again, a personal consecration to the work of God, to be used as He will and where He will. Oh, may God quicken our faith in the power of the gospel to bring all men to Christ; and may He anew bring to our hearts the spirit of consecration, that these busy, crowded Convention days may speak to us constantly of His great purpose for the redemption of this world!

"Laid on Thine Altar, O my Lord divine,
Accept this gift to-day, for Jesus sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here I bring, within my trembling hand
This will of mine, — a thing that seemeth small,
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

"Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be —
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, may Thy Will be done!

"Take it, O Father, ere my courage fail,
And merge it so in Thine own Will that een
If, in some desperate hour, my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know, or feel it, as my own,
But gaining back my will, may find it Thine!"

THE CLAIMS OF CHINA'S WOMEN UPON CHRISTENDOM

MISS HARRIET NOYES, CANTON

A FEW years since a Chinese student in America wrote to me in these words: "My country-women should have the first claim on the attention, sympathy and charity of Christian people in more favored lands. That those who need help most should be helped first is a saying as true as it is trite. That they have not had the consideration they deserve in the schemes for the evangelization of China is inexplicable to me. The seed of a man's faith in the providence of God is planted in his heart by his mother, and no one else can do it half as well, and the surest way of elevating and Christianizing China is by giving her daughters the advantages of a Christian education." These are the conclusions of an intelligent educated man, fitted by years spent in China to understand the conditions and needs of his country-women, and by years in America to appreciate the difference between them and the women of Christian lands, and to realize what Christianity would do for them.

One of the claims of China's women upon Christendom is found in their exceeding need of the gospel. Those who need help most should be helped first. It may help us to realize the condition of China's women, if we think for a moment what it would be to us if all the spiritual blessings and advantages which we enjoy to-day, all our hopes for the future were swept away. However far below our privileges we may live, however weak our faith and love and trust may be, would anything induce us to give up our Christian hope, to part with it forever? Oftentimes in our beautiful churches while listening to the melodious tones of the organ and choir or the eloquent words from the pulpit, I seem to see the shadow that rests on the other side of the world, and the question comes back again and again, Why has God given so much to some of His children and so little to others? "Ye have the poor with you always, and whensoever ye will ye may do them good," but what poverty can be compared to the poverty of soul, the barrenness of a future reaching out interminably into outer darkness? What matters it if earthly life is destitute of every comfort, even if it stretches out to the full measure of the allotted three score years and ten, if at the end there is a Savior's welcome and a home in the many mansions of our Father's house?

In all heathen lands the darkest shadows, the heaviest burdens fall to the lot of the women. Often unwelcome when they come into the world, the journey through it is a weary pilgrimage. We have often read with pain the story of hopeless years of suffering, so plainly written on the sad patient faces of the old women for whom life has held so little happiness. Who can estimate the weight of sorrow which may be crowded into such a life between the cradle and the grave, without a single ray of hope to brighten the future. The daughters of Christian lands are lovingly welcomed and tenderly cared for, but in some parts of China the little girl oftentimes at the threshold of life is met by the question whether she shall be allowed to live or not. Sometimes it is an unloving father, sometimes the mother-in-law, sometimes the mother herself who decides that there is no place for her in the world, no room in the family circle, no loving affection in their hearts, and the little spark of life is extinguished by the very hands which should protect and cherish it. One of the women employed in our Seminary, now a sincere Christian, is the mother of six daughters of whom only two were allowed to live. These two are now educated, intelligent Christian women, one is doing missionary work as teacher in a boarding school, the other is the wife of a promising Chinese preacher in San Francisco. How many times the mother has said: "If I had only known about Christianity, it might all have been so different; but I did not know."

For Chinese girls who are the daughters of poor parents the years of childhood are often clouded by the fear of being sold into slavery. Some years since one bright Sabbath morning, just as we were going over to the morning service, a woman came to ask that her little daughter, one of our pupils, might be allowed to go home to see her father who was so ill that he was not expected to live. The woman's very evident distress seemed quite natural under such circumstances, and we could not understand the unwillingness of the little girl to go with her mother. Never dreaming that it was more than a feeling of reluctance to go away from the school for a few days, we told her that it seemed best for her to go and see her father and then come back again and left her thinking that the mother would soon persuade her to go with her willingly. What was our distress when we returned from church to learn that the story of the father's illness was false, and that she had really been taken away to be sold. The woman left in charge told us how frantically the little girl had cried and clung to the door in the vain effort to escape from the fate which she knew awaited her. To the mother the experience was as painful as for the little girl, but her husband had treated her most cruelly and compelled her by threats to come for her daughter. Every effort was made to redeem the child from slavery, but without success.

No class of the world's unfortunates could have a stronger claim

upon the pity and help of Christians than the blind girls of some parts of China. Sold or given away by their parents to those who value them only as a means of profits, doomed to lives of misery, hopeless and helpless, their situation is pitiable beyond the power of language to express. A few years since two women came from the country village to Canton, each bringing a little blind girl in the hope that some one might be found who would take the children and give them a home. The mothers were both widows and had been left entirely destitute. One of them had three other children with no way of securing a support for them excepting her own ill-paid labor; and, as she said, the care of the child who was so helpless was a hindrance to her in providing for the others. There was no lack of maternal affection in these cases, only the crushing weight of poverty made the blind girls burdens which the mothers could not bear. With tears streaming down their faces they told their sad story, and said that if no one would take the children, they would be obliged to drown them or see them starve. The poor little girls, who were old enough to understand all that was said, wept silently, and nothing could have been more pitiful than to see the tears falling from their sightless eyes. Their sorrow was turned into joy when they learned that Christianity had provided a refuge for them, and in the School for the Blind, opened by a missionary, they found a happy home.

For nearly all Chinese girls except those belonging to the servant class there is the lifelong suffering entailed by the cruel practice of foot binding. Their marriages are arranged without their knowledge or consent, and they often suffer with constant dread lest at any moment they may be taken away from their home and friends to a strange family circle where they may, or may not, be kindly treated, their comfort and happiness depending to a very great extent upon the character and temper of the mother-in-law whose authority is absolute, and whom they are expected and obliged to serve. Not long ago in a town a few miles from Canton nine young girls committed suicide, their only means of escaping the fate of being thus married, — and I have known of several similar instances. With so much to darken and sadden their lives is it any wonder that the burden sometimes becomes too heavy for them to bear?

But let us turn to a brighter page of China's history and read some of the living epistles which Christianity has written. We are sometimes asked, "What kind of Christians do the Chinese make?" The same kind of Christians that the people of other lands make; the work of the Holy Spirit is the same whether in the heart of a native of China or of America. I certainly never expect to find anywhere more earnest consecrated Christians than I have known in China. I have felt very humble in the presence of examples of their strong faith, implicit trust in God, and their reliance in and

prompt resort to prayer in times of need, the evident feeling that God is near and the assurance that He will hear. The bonds of Christian fellowship are not limited by any ties of church or nationality. We have often rejoiced to feel that while superior advantages of birth and education seem to place us in many respects upon a different plane from those whose environment has been so different, whose lives have run in such narrow channels, yet when we meet as Christians soul to soul, we meet on the same plane, sharing the same blessed hope, looking forward to the same glorious future.

To the women of the poorer classes whose bare, cheerless dwellings are destitute of almost everything which we consider necessary, our homes furnished according to our ideas of comfort seem palaces, and often when they come in they will look around the rooms and say, "This must be just like heaven." While our hearts are filled with pity for lives so barren and destitute as to make such comforts seem heavenly, we joy to think of the inheritance prepared, the revelation that it will be to them when they enter in through the gates and see and know what heaven really is. Although it is impossible now to find in lives which have been lived under such different conditions congeniality of thought and feeling in many lines, we look forward with glad anticipations to the time when all the differences which have existed in earthly conditions, the distinctions of rank and wealth and learning and advantages and inheritance have passed away, and Christians of all lands shall meet in our Father's house and rejoice together, and then realize as perhaps we cannot now that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

What will Christianity do for China's women? Just what it has already done for the women of Christian lands, — what it has done for us. I have a message to you to-day from a Christian sister in China. I wish that she could be here to give it to you herself, and I wish that you might hear her sing; for she has what is unusual in China, a very beautiful voice. One well qualified to judge said that with the necessary culture her voice would give her a high standing among musicians in any land. We have sometimes almost felt regret that she could not have this; and yet we know that the position she is filling so successfully as the principal of the School for Training Teachers and Bible Women is far better. She is intelligent, well educated and an earnest, consecrated Christian. It would be difficult to find in any land a teacher better fitted for her position or more solicitous for the spiritual welfare of her pupils. Not long since, when the question of calling a pastor for the Second Presbyterian Church of Canton was being discussed, one of the elders said that he would rather listen to her sermons than to those of any one else. She has been connected with our Seminary for many years, first as pupil, then as teacher.

One of my first remembrances of the writer of this message is of a little girl only nine years old standing beside her dying father and whispering to him words of comfort. I seem still to hear the very words in which she told him that he had served the Lord so faithfully, and now he was going to be with Him, and that he must not feel anxious nor troubled about those he was leaving; for the Heavenly Father would take care of them and they would surely follow on and come to him in heaven. Her mother had always seemed a very timid woman, but after her husband's death she took up the burden of life very bravely and became an active Christian worker. In less than two years she was laid to rest beside her husband, and the little daughter was left doubly orphaned and with the care of a younger brother. At first his waywardness caused her much anxiety, but after a time her constant prayers for him were answered. He became a Christian and afterward studied medicine with Dr. Kerr and became his first assistant in the Refuge for the Insane.

After she had spent several years in the Seminary she was very happily married to a young man who was preparing himself for missionary work among his people. But yet again she was bereaved and left a widow with one little daughter, a child of unusual intelligence and promise. The little girl was recently received into the church, and for a Chinese girl has the unusual inheritance of a Christian ancestry through several generations, — so far as I have been able to ascertain, the first Protestant Christian in China of the fifth generation.

The letter from which I will read some extracts was written to the missionary society of the home-land.

"Dear Christian Friends:

"I write to send you our greetings. Because of our love for the Savior, we feel that we know and love you; for we alike belong to the Kingdom of Heaven and to the family of God, and we shall soon be together in the mansions that our Savior has gone to prepare for us. The anticipation of such a glad meeting fills me with happiness. We constantly remember God's great mercy in choosing us to be His disciples. Jesus said, "Ye have not chosen me but I have chosen you, and ordained you that ye should go and bring forth fruit"; therefore it is our desire, according to the measure of our ability and opportunity, to bring forth fruit. We think of the work that you have done in China, and remember with deepest gratitude the love which for Christ's sake you have shown to us in helping us to learn the true doctrine and come to the Savior. When any inquire the purpose for which this school was established, we carefully explain to them that because of your love to Jesus you have opened this school to teach others to know and love Him, and to come to God and obtain eternal life.

"This is the time of China's distress and humiliation. It is truly pitiable, but we remember that it is written in the Bible, 'Now no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness.' So we hope that God will bless China and change the hearts of the people that soon they may turn from the false to the true and seek the Savior. I believe that God certainly will do this because He is compassionate and merciful. Dear friends, 'pray for us that the Word of the Lord may have free course and be glorified even as it is with you.' The members of the Missionary Society and the pupils in the Seminary all unite in sending greetings."

We find that the Chinese women are almost invariably ready as soon as they become Christians, to begin working for the salvation of others. A great number of young Chinese women have taken a medical course and are now practising physicians. They are able to do much in relieving the sufferings of their sisters and in helping them in every way, as all are Christians. One who has some property of her own has recently opened a free hospital for women and children. The day that it was opened a large meeting was held. The man who had been invited to make the address through some mistake was not present, and as no one else was prepared, the doctor herself came forward and explained the purpose of her work, her plans and hopes, and it was done with such ability and grace that all present felt that it could not have been done better by any one.

A few years since then prizes were offered for the best exegesis to be written on selected portions of Scripture. The competition was open to all the assistants except the ordained ministers. The first prize was won by a woman graduate from the Seminary. The union meetings for Christian women, which are held regularly in Canton, mark the progress and development of their spiritual life. The addresses given by the teachers and Bible women show their consecration, spirituality, ability and earnest desire for the salvation of others and their growth in grace.

There are those who say: "For what purpose is this waste?" so many dollars and cents spent for the conversion of a single heathen. It is not the right way to estimate such work; and yet for those who look at the question from such a view-point, is there not an answer in the fact that in a certain mission in China the amount spent during the year was equal to $125 for each convert, while in the City of New York, with Christian ancestry for generations, Christian environment and influences it was $629 for each addition to the churches. What is Christ's estimate of the value of a soul? "What shall it profit a man if he gain the whole world and lose his own soul?" And will any one dare to claim that in His sight the soul of the intelligent, cultured man who has enjoyed every advantage of birth and education in a Christian land is of more value than that of the man whose sad fate has been to miss all

this from his earthly life. Let us not forget that of him to whom much is given, much shall be required.

There is work enough to do at home. Yes, there is work enough to do at home and there are many workers and many more who might and ought to be workers. Is there any one anywhere in our Christian lands who, if he wished for assistance in the line of the development of spiritual life, could not find some Christian who would be rejoiced to aid him? Is it any reason why the crumbs which fall from the table should be refused to the needy ones outside the gates, because many of those who are invited and urged to sit down to the feast so bountifully spread within the palace will not accept the invitation?

When the lives of a few hundred from Christian lands were in jeopardy in Peking, the whole world was stirred to sympathy in their behalf and action for their relief; and it was right that it should be so. Yet, for those who won the martyr's crown it was but a sharp, swift agony, the prelude to the Master's welcome and an eternity of bliss. But what of the thousands of heathen who are daily swept into a hopeless eternity. Why should Christendom be so slow to recognize their claim upon our sympathy with their desperate need of help.

Hath not God made of one blood all nations of men? Can we not hear Him say, "These ought ye to have done, and not to leave the other undone"? Is it not a most painful comparison, that if anything is to be gained politically or financially, if it is decided that the Chinese have merited punishment, there are thousands of men and millions of money available to carry out any measures deemed desirable to mete out punishment to them, while there are so few to go and such a lack of funds to be employed for their spiritual help and benefit? Let every effort be made to keep the open door for commerce that other nations may have the opportunity of reaping a harvest in China; but do not send any more missionaries, lest they should complicate matters and interfere with the interests of commerce. Let us secure all that is possible for ourselves, but do not let us share any of our blessings with them. Is not this the spirit too often shown? The expense of firing a single volley from the two large guns of the United States war vessel stationed at Canton during the recent troubles would be sufficient to support fifty Bible women for a whole year. I remember a few years since hearing some men, who were familiar with existing conditions in China and who looked at the situation from a humanitarian rather than a Christian standpoint say, that it seemed pitiable that the one idea of Chinese officials with regard to the advantages to be derived from western civilization seemed to be that the study and adoption of Western methods of warfare would enable them better to defend their country from the encroachments of other lands, and protect it from threatened dismemberment. The one

pressing need of China is Christianity; her need of railroads, telegraphs, electric lights, the development of mines, the advantages to be derived from commerce with western nations, however desirable these may seem, is not vital. As past centuries have proven, she contains within herself all that is necessary for a good degree of comfort for the earthly life. But for the life beyond she has nothing.

Her wisest sage has written, "Not yet fully understanding the present, how can we speak of the future?" The future is to them a sealed book, but to us is given the power to open the seals, the key which can unlock for them the door of hope. We cannot wonder that those who will not accept the best blessings of Christianity fail to recognize the need and claims of heathen lands. But what of the many Christians who know and realize what Christianity means for themselves, and yet close their hearts against these claims? We do not need to go back many centuries to find our ancestors living on a far lower plane of civilization than the Chinese were then and are to-day. Surely the command, "Freely ye have received, freely give," is binding on us all. Nearly nineteen hundred years ago the Apostle Peter said to the multitude assembled in Jerusalem, "The promise is to you and to your children and to all that are afar off." Century after century has passed away and to-day how many of those that are afar off have never even heard of the promise. For the generations of the past we have no responsibility, for those of the future only indirectly, but for the present generation our responsibilities are limited only by our opportunities, and they are very great. In this age no part of the world seems far away and the prayer of faith can reach to the remotest corner.

Is there no message for Christendom from the unknown graves of the Christian Chinese women who have sealed their testimony with their lives? They have joined the great cloud of witnesses by whom we are compassed about. Surely they have not ceased to care for their countrywomen. Are they not rather looking down with clearer vision, a keener interest and deeper solicitude for their welfare? Let us be faithful to our trust; let us heed the claims of China's women, and as far as is in our power, give to them the gospel both for their own sakes, and to enable them to be to others the power for good, which is their right and may be their privilege. And the future years will surely show that in China as in other lands the elevation and Christianization of woman is at once the measure and the means of the advancement of mankind.

Many years ago I attended a large missionary meeting in Chicago. As we were passing up the broad stone steps leading to the hall in which the meeting was held, a woman who was standing on the upper one turned and looking down said to one near her: "Oh, if this movement had only come twenty years ago. See the silver hairs; for so many of us it means such a short time to work."

The time to work is short, even for these who do not yet find the silver threads among the gold. In this age when life is so intense the years pass very rapidly, bearing away the opportunities which never return. Some of us know that the time of service must be short; no one can know that the time will be long. Let the years, whether many or few, be so filled with loving service, that when they are in the past the joy of having faithfully served our generation will be ours forever.

QUESTIONS

Q. If you learn one dialect, can you be understood all over the Empire? A. No. I know one preacher who preaches in six different dialects.

Q. Is the Bible printed in the classical language for that whole people? A. Yes.

Q. Can all the people read it? A. In the South five men in one hundred can read it, and five women in a thousand.

Q. What proportion in the North? A. Five women in ten thousand and five men in two hundred.

DR. GAMEWELL. — I find that there is a very widespread misapprehension regarding Chinese. John Wesley remarked that the Devil invented the Chinese language to keep the gospel out of China. If he did, he is failing in that as he has in everything else, as the Mandarin spoken language is usable in fifteen of the eighteen provinces. I was transferred from one province to another two thousand miles away, and I could speak the language. The small dialects are mainly confined to the three south-eastern provinces.

Q. What is the feeling of the higher classes toward Christianity? Has the Boxer uprising made any difference in their attitude? A. In the northern part of Canton Province I visited a few months ago a German Mission where there were sixteen graduates of what we call the bachelor's degree, and the missionaries told me that a large number of the better classes of Christians and educated men were interested since the trouble.

ANOTHER MISSIONARY. — I received a letter from a missionary, the other day and he said that officials there were very friendly and were anxious to learn, and that just as soon as he could get the buildings erected he would have a number of the high officials' boys attending the school.

Q. Is the attitude of officials and of the scholarly class in general more favorable now than before the outbreak? A. A large majority of the missionaries voted that it was more favorable.

ACHIEVEMENTS OF THE PAST AN ENCOURAGEMENT TO GREATER EFFORTS IN THE FUTURE

F. HOWARD TAYLOR, M.D., HO-NAN PROVINCE

SINCE our time is so limited, if I speak only of the bright side of the situation in China every one will excuse me. I have been asked to speak on what has been accomplished in that country, as an encouragement and an incentive to go forward in fresh endeavor.

Take a single instance of what has been going on in all parts of the country. A scholar with a university degree came to see one of our missionaries some years ago, to inquire more fully about certain scientific matters that he had been studying from Christian tracts. His questions were answered, and then the missionary seizing the opportunity said, "Have you among your books one called the New Testament?" The man said that he had but could make nothing of it. The missionary's reply was, "Do you know, if you could understand that book, it would not be worth the paper it is printed on?" That was rather a hard blow for the proud Confucianist, but he very graciously asked for further explanation. Mr. Stevenson said: "This book is written by the direct inspiration of the living God, and it is impossible for any one, in any country, however great his learning or his intelligence, to understand its truths, without the enlightenment of the Spirit of God through whom it was written. If you go home this evening and take down that Book and before you read it, ask God to grant you His Holy Spirit, you will find that it is a new book and an open book to you." Mr. Ning smiled and said: "Really, sir, things of that kind should be told to the uncultivated masses and not to men of scholarship and education. Why, if I were to go to the Governor of the Province and ask to see him I should not be able to obtain an audience, still less from the Emperor of our country; and would you have me believe that I, or anybody else, can go at will and obtain an audience from the Supreme Ruler of the universe? Why, sir, it stands to reason, that the thing is absurd." Mr. Stevenson replied: "My friend, I see that you are a good hand at arguing, but you know arguing does not alter facts. For instance, you might say to me, 'Mr. Stevenson, why do you put that kettle on the fire? Water and fire are opposing elements, and in trying to combine them you are attempting the impossible.' But while your argument is progressing, do you notice that the lid of the kettle begins to bob

up and down, and that puffs of steam are coming out of the spout, and — before your argument is concluded I am ready to make you a cup of tea?" The Chinaman smiled in his turn and said, "Sir, I see that you also are a good hand at arguing." "Yes?" said Mr. Stevenson, "One can argue from two sides of a question, but after all the facts remain the same. And if you go home this evening and take down that Book and simply ask God to enlighten you by His Holy Spirit, that Book will be a new and an open Book to you." Mr. Ning was courteous still — the Chinese are always courteous, or almost always — there are occasions when they are not, but very rarely — and he said, "I hope I shall see you again"; and after evidencing that he did not at all believe what Mr. Stevenson said, he bowed himself away.

Meanwhile Mr. Stevenson was praying for him as he told him that he would be; and Mr. Ning went home saying to himself: "Well, that was the strangest thing that ever came to my hearing. That foreigner positively believes that he can pray there in his house for me, and that I, away in another part of the city reading in a book, will read it in a different attitude and with a different result. Most extraordinary! How can an intelligent gentleman, as he evidently is, believe such an absurd story?" He went home; and as he was taking his supper, once and again his eye fell on the books on the bookshelf. He said to himself: "Well, that was a most extraordinary idea of the missionary, certainly. I won't look at the book, it is not worth while, but certainly it was a very strange thing." But when he had finished his supper a strange influence that he could not account for prompted him to take the book down. He opened it, and before he began to read he said: "O God, if there is a God, grant me Thy Spirit, that I may understand the meaning of this book." He began at the first Chapter of St. Matthew, that long genealogy; he read about the birth of our Lord; about the ministry of John the Baptist and about our Lord's commencing His work in Galilee; he read that long and beautiful Sermon on the Mount and about the healing of the leper and so on right through the Gospel. He then began the Gospel of Mark, and went on reading with riveted attention. His wife came to him at ten o'clock and said, "Isn't it time that we should retire?" He said: "Yes, you would better retire, but I have something important in hand just now; I will come later." He went on reading till midnight, but he could not close the book. He read right through the gospels of Luke and John. When he had finished John he thought, "Why, it is the fourth watch of the night, I had better retire on account of to-morrow's duties"; and reluctantly he closed the book with a sigh. Next evening he began reading again, and in a few days that man was a profound believer in the Lord Jesus Christ as his Savior.

I wish that I could tell you the rest of his deeply interesting

story,— of how he was the means of the conversion of his wife, of whom he was so frightened that he did not think he ever would be able to screw up courage enough to speak to her. And then the neighbors heard of the case, and later the mayor and last of all the big portly chancellor of the university heard from his lips the glorious gospel of the Lord Jesus Christ, and a little church is now to be found in that city, raised up as the result of the work of that one Christian.

Is that an isolated instance? How many such instances could be told by the company of fellow-workers who are here before us! Ah, the gospel of the Lord Jesus Christ is still the power of God unto salvation for every soul that believeth.

What has been accomplished, though, on a broader scale? If time permitted I would like to take you through one or two provinces in some detail: but I must not do it. When my father went to China, less than half a century ago, there were 300 Chinese Christians in the world, all told. At the close of the first two-thirds of this century, in 1866, there were but 3,000. Foundations had been laid low and deep and strong, but there was not very much yet to show of superstructure. The blessing of God has so rested on that little company of Christian workers, — at that time there were but ninety-seven missionaries in China,— that as the result of their work and that of the native Christians, that when the first general missionary conference was held in Shanghai in 1877 and the statistics were brought together, it was found that the 3,000 had increased by 10,000, and there were more than 13,000 adult Christians in full fellowship with the various churches in that country. Passing rapidly on until the second general missionary convention in 1890, when again the statistics were collated, it was found that the 13,000 had increased by 27,000, and there were 40,000 adult Protestant Christians in China. Eight years later the 40,000 had increased to 80,000; and when the Boxer troubles broke out in 1900 the Church of Christ numbered in China 112,808 adult Protestant Christians, full members in good standing of the various churches.

But, thank God, though that is much, that is not all. Besides these there are numbers of secret believers who could not join the churches; who on account of social conditions in China through no fault of their own, were absolutely prevented from actively connecting themselves with the churches: for instance, young wives of Christian husbands, so young that their people considered that they could not decently appear in public; and young men who, by aged parents were forbidden to be baptized. Then there is still another large class of inquirers about whose conversion there is no reason to doubt, but who are kept on probation that they may learn more perfectly the truths which they have believed, so that when they do join the Church they may be a credit to it, instead of a

possible discredit. Then there is a still larger number of children of Christian families, who from their early infancy are being trained up in the nurture and admonition of the Lord. If these classes are included, there are probably at the present day not fewer than 250,000 Protestant Christians in the length and breadth of China — a pretty encouraging growth for little more than a third of a century — a single generation — within the memory of the speaker!

But even that is not all. As the result of extended missionary itineration and colportage there has been a widespread leavening throughout the length and breadth of the country. Take a single instance of the way in which that is being brought about. At the great examinations when the scholars of the Province meet at the provincial capital and are practically incarcerated for a period of eight or ten days in the immense examination halls, there are from ten to twenty thousand students present. When the examinations are over with high hopes the students step out again into the open air. Outside the main entrance to the examination hall they not infrequently find on either side, and perhaps in the middle as well, great tables piled high with Christian literature done up in red parcels containing gospels and tracts that make clear, in elegant Chinese, the leading truths of the gospel. In the form of these neatly packed books wrapped in red paper — red paper itself being an expression of good-will and congratulation — they receive the message of salvation. They go back to all parts of the province, and in the quiet of their own homes in the restful re-action after hard duties of study and examination, those tracts and gospels are read in very many instances. There are large numbers of people in that country who have never met the missionaries except at examination time, and who are pondering those truths that have thus had access to their minds.

Not only is this so in the case of the young scholars, but through all classes, to the very Imperial Palace itself the truth is slowly spreading. You remember that a few years ago the Christian Chinese women put their cash together and purchased a most magnificent New Testament and presented it, on her sixtieth birthday, to the Dowager Empress. That was before she had exhibited those traits in which she appeared two years ago. Among those who saw this precious book in the Imperial Palace was the Emperor himself, and as a result he determined to possess not only the New Testament but the Old also. He wrote on a slip of paper, "New Testament, one volume; Old Testament, one volume," handed it to a eunuch and sent him to an agent of the American Bible Society to obtain the books. The agent wanted to keep the slip, but he was told that it was written by the sacred hand of the Ten-thousand years Emperor himself and must be returned on the penalty of the life of the messenger. The eunuch

took back the slip and the books as well. And as it is not customary that the Chinese Emperor should read printed matter, he commanded that a chapter of the Gospels should be copied out for him every day, and two native Christians were invited into the Palace to explain the meaning of that chapter as he read it from the transcribed copy.

It may be that one of the results of that study was that series of astonishing edicts that were promulgated more than three years ago. I remember how, when we were still up country, the news came with a thrill all over the Empire. Christians came to me and asked, "Could it be true?" It proved to be true, that the Emperor had issued an edict under his own seal, that multitudes of idol temples throughout the Empire were to be swept of idolatry and were to be re-opened as schools and colleges of Western learning. I suppose that never in the history of the world has idolatry received such a blow. When we found that it was true, we could but thank God and take courage. Well might the enemy call together his forces at such a time, with results that we know. Those edicts were rescinded, and the progressive Emperor himself was nearly killed, and he has remained under the thumb of the Dowager Empress from that day to this. She was trying to stem the incoming tide, but neither Dowager Empress nor Boxer soldiers can stop the progress of the work of God.

When these troubles began in 1900, the first to suffer in person were not the foreign missionaries but the native Christians, and so far as I know in the Province of Shan-si the very first person was one of the members of the family of the late Pastor Hsi, so well known throughout the whole of North China and increasingly known throughout the Christian world. He himself had already gone to his reward. His noble widow, whom we know and value as a personal friend, was still carrying on that grand work, and she was away on a missionary tour when the Boxers came to her home with their gleaming swords held aloft. Her mother, an old lady of seventy odd years, timid and retiring, was alone in charge of the home. At the front door she met the noisy rabble of the Boxer soldiers and asked, "What do you want?" They said, "We have come here to tell you that you must give up this foreign devil's religion, and come back to the faith of your ancestors." The old lady was terribly frightened, as would be anyone with the upbringing she had had. She asked, "What do you mean?" They said: "We have come to tell you that you must give up this foreign religion and must worship the gods; and as we knew that we would not find any gods here we have brought one along with us. We have brought you incense and you must burn the incense and worship that god." The old lady replied, "If you come here to ask me to deny my faith in the Lord Jesus Christ, I cannot do it." Then they said, "Well, if you do not renounce this foreign devil's re-

ligion, we will chop your hands off." The old lady replied, "You can chop my hands off, or you can chop my head off, but you cannot make me deny the Lord Jesus Christ who died for me!" And they did chop her hands off. We have heard no word of her since. I suppose the shock sent her home to her reward, but she did not stand alone.

There were some that face to face with the terrible tortures and persecutions of martyrdom went back for a time, and no wonder; but multitudes preferred death rather than surrender, and with their lives sealed their witness to their love for the Lord Jesus Christ. Some of them were literally wound up in cotton wool and coal oil was poured over them, and then with a flaming torch held in their faces they were called upon to recant, and refusing went in a chariot of fire to be with the Lord. Dear friends, these are the kind of Christians that the Chinese make. Do not we do well to thank God and take courage?

And now in a closing word, what about the future? During the last quarter of the old century the Church in China doubled every eight years. Work that out, and see where that will land you in 1950, if the Lord Jesus Christ delays His coming so long. By that time there would be at the present rate of progress in China as many believers in China as there are out and out Christians now in the United States. I mean real, decided Protestants. By a simple calculation you will see that there will be 16,000,000 Christians by 1950 if the present rate of progress is continued. I believe that there is every reason to think that things will go forward faster now than they ever have in the past. In the history of the Christian centuries it has always been so, that after times of persecution or martyrdom, the Church, the truth and the faith have spread like wildfire among the nations. And now it remains to be seen what we will do to bring in this good time that ought to be coming for China in the very near future. It is a glorious work in a grand field. I thank God for having given me a little share in it, and I rejoice this afternoon and shall rejoice again this evening, as I look over the great assembly and see gathered together thousands of students, many hundreds of whom are looking up into the face of Him we love and serve — the Lord Jesus Christ and saying, "If Thou wilt, 'here am I, send me.'"

INDIA

India as a Mission Field

The Claims of India upon the Best Young Men of Our Seminaries and Colleges

India's Women and Their Appeal

Work among Lepers

Of What Use is It for Me Personally to try to Help Save India?

The Bright Side

A Word from North India

INDIA AS A MISSION FIELD

REV. JOHN N. FORMAN, FATEHGARH

THE Apostle Paul in describing the situation in Ephesus in writing to the Corinthians said, "A great door and effectual is opened unto me, and there are many adversaries." I believe these words describe the situation in India to-day; a great door is opened to the gospel. You can reach India in one month, traveling comfortably. In the days that our own fathers went to India it was a six months' voyage. When you reach that country you can go to any part of the land. We find that the Government has given us a splendid system of railroads, something like 25,000 miles, and about 35,000 miles of excellent macadamized roads besides other roads, making it easy for us to reach every part of the country with the gospel.

A great door is opened to the gospel also because of our having a firm and just Government. Again, a great door is opened to the gospel because of the marvelous accessibility of the people. Wherever you go you will get an audience, both for public preaching and private work and work in the schools. There is no difficulty on that score.

Not only is a great door opened to the gospel in India but also an effectual door. We can point to large bodies of Christians throughout the country, to a large force of native workers. There has been in regard to the old religions a process of disintegration. We do not believe that the religions of India begin to have the hold upon the popular mind that they had fifty years ago. Again we find that an effectual door is opened to the gospel in India because recently there has been a great deal accomplished in connection with the famine work. We might speak of such work as is done in one of our Western India missions, where the number of Christians was doubled during the famine year 1900; but what I believe is a still more significant fact is that during the year 1900 there were 25,000 children gathered into our orphanages, and these boys and girls are going to go out of these orphanages in almost every case nominal Christians. We believe that most of them are going to be real Christians and that a very large number will make some of the finest workers India has ever known. We know what has been the result of the gathering in of these children in the earlier times, and we expect much more from the famine in 1900.

We say further, that an effectual door has been opened in India because of the movement in different parts of India among the low castes. We probably have not much less than 20,000 castes, and below all these caste strata we have the outcaste and the low caste community. Probably there are no less than 50,000,000 belonging to the outcaste and very low caste communities. If you look back to the early days when there was that wonderful movement in connection with the Baptist work among the Telugus, if you regard the large numbers gathered in in connection with the Methodist Episcopal work in the Northwest Provinces, if you look at the work going on in the extreme north and then go down to the extreme south and see the work done there by the Church of England Mission, you find that in different places there has been a movement toward Christianity. This is largely a social movement; but we believe that it can be so utilized that it is going to be of the very greatest importance to the Christianization of India.

But we must add these words, "And there are many adversaries." I wish to speak very briefly indeed of these. In the first place, we have to face great religious systems. We are not dealing with people who do not know what their religion is. We have to face Mohammedanism. It is an adversary, first, because of its unitarian teachings; second, because the Mohammedans are fatalists, and it is exceedingly difficult to appeal to them on the ground of personal responsibility; third, because there is something in that religion which makes the Mohammedans bigoted, self-satisfied and intensely hostile to Christianity and to Christians. I was very much entertained a short time ago by reading an article by Max O'Rell — who will be recognized as an eminent authorty on comparative religions! — in which he stated that Mohammedans did not object to Christianity, but that they hated Christians. I wish Max O'Rell could take a Bible and stand up in a bazaar in the Northwest Provinces and read the first chapter of St. John. It would call out a volume of blasphemous utterances from these men. The fact that the Gospel of John teaches that Jesus is the Son of God causes Mohammedanism to stand up to fight Christianity. Sometimes a man comes down from the northern frontier and drives a knife into the heart of some Englishman. Why does he do that? Because he feels that he is doing his religion a service thereby. The animus of Mohammedanism is shown by that act, and we have 50,000,000 Mohammedans in India.

Let me speak of the Hindu religion and show what makes it difficult to win people of that religion to Christ. It might seem that the Hindus, being polytheists, are more easily won. They are more easily won; but there is the difficulty that below all their polytheism they have the pantheistic basis, and if you try to corner a Hindu in argument, if you try to show him the absurdity of bowing down and worshiping a snake or a contemptible idol,

what is his answer? Is not God everywhere? Is not God all pervasive? And if He is, is He not in that stone? If He is, I am not worshiping that object but God. Pantheism is the city of refuge for the Hindu.

There is another point in Hinduism, namely, the great obstacle presented by its caste system. Another point is their teaching in regard to the transmigration of souls. I remember hearing a missionary say that it was because of that doctrine that so few of our Hindus became Christians. I would hardly go as far as that, but it is one of the great obstacles in India. There are people in Christian lands who think that there is a second probation, but what would you say of a religion that believed that there were 8,400,000 probations! How would you preach to a congregation like that, "Now is the accepted time, now is the day of salvation"? The Hindu believes that he dies to be born again, and he must go through 8,400,000 of these births. How are you to convince a man of the extreme urgency of being saved now?

We have not only these religions but also great reforms and many sects. We have the great Arya-Somaj. They are strong in the Northwest Provinces and also in the Punjab. The teaching of the Arya-Somaj is that there is only one revelation of God's will, namely the four eternal Vedas, and their modern books base their teaching upon the Vedas. The beauty of the Vedas is known to very few. They get ideas from the missionary teaching, and then they say that they are found in the ancient Vedas, and they hold them up and show the excellencies of the Vedic religion. The difficulty with reforms like the Arya-Somaj is that they put away, in theory at least, idol worship and caste and hence satisfy many. A young man who is almost convinced that he ought to be a Christian and would come up and be baptized, is met by one of the leaders of the Arya-Somaj, and they say, "It is not necessary to become a Christian; join us." He joins the Arya-Somaj, and he is satisfied with that and never becomes a Christian. Then there is the Brahmo-Somaj. The choicest, most intellectual and most cultured, the very finest specimens of young men join it; and if it were not for that society, many of them would confess Christ in baptism.

I might refer to another adversary, namely, materialism. The people of India are living for this world; they are not thinking of the next world, and what wonder is it? In our part of the country we pay a man four cents for a day's work, and he boards himself. When people are earning only four, six and ten cents a day and have to keep a family alive, how natural it is that the supreme questions with them are, What shall we eat and drink, and wherewithal shall we be clothed? and that they should say "first food and then prayer." We can hardly blame them. Those poor people hardly know what it is to have their hunger satisfied. We appeal to them

along spiritual lines, while with them the vital problem is, How can we live?

The great question coming to us in regard to that Empire is, What does India mean for us? The opportunities are splendid and the adversaries are great. What this is going to mean to us is that we will determine in the language of the Apostle Paul, when he summed up the situation in Ephesus, "I will tarry until Pentecost." I believe that we ought to say, because of the great and effectual door opened to us in India, that we are going to tarry there until there is a veritable Pentecost. Oh, let us take hold of that work as we have never taken hold of it before!

QUESTIONS

Q. Does the caste system pervade Mohammedanism? A. They have four castes, but they do not make any distinction between those castes in the matter of eating and drinking. As a matter of fact they have not been able to resist the Hindu caste feeling. A Mohammedan according to his religion has no right to eat with idol worshippers, but in fact he will eat with them and will not eat with Christians. They tell us that the reason why they do not eat with us is because we drink liquor and eat swine's flesh. The real reason is that they are influenced by the Hindu caste people.

Q. Do you not think that the drinking habits of the European population are a very great adversary? A. I believe that this objection of the Mohammedans really has its foundation in that fact. It is not at all rare to find drunken English soldiers, but it is very uncommon to see a drunken native.

Q. Is there much of a propaganda against Christianity coming from America? A. The only form in which I have seen it is in the translations of western books. "Self-Contradictions of the Bible" is one of the books which they use considerably, and some of their other caricatures of the Bible are practically Western.

Q. What is the attitude of the educated young people of India toward Christianity? A. I have not lived in Calcutta, or in Bombay; but speaking for my own section, we find that the boys in our mission schools have largely given up their faith in the Hinduism which still exists in their own families. They have not the courage to come out and testify to Christianity, however. It is a hard thing for a high caste man or Mohammedan to be a Christian. There was a man who came to a missionary and wished to study Greek, but he did not return again until after some ten years had passed. When he re-appeared the missionary said to him, "That is a strange way to study Greek." He replied: "I have been a prisoner ever since. My people learned that I was here, and they locked me up in the house, and I have only got out now because the house caught fire."

Q. What in your opinion is the greatest obstacle to mission work in India? A. The greatest reason is, that the people do not care whether they are lost or saved. The other difficulties lie in the religions which are peculiar to India.

Q. Do you think that the people are indifferent toward religion? A. My experience is that the people are indifferent. If you want to find the most utterly indifferent, hopeless class, get hold of the most religious class. The leaders of this class are about the hardest men you can find.

Q. What is the position of a native Christian in the estimation of the people about him who are not Christians? A. In one way he is looked upon as an outcaste, so far as caste goes. By his friends he is looked upon as an outcaste, though not like the regular outcaste, because he is in the same position as the English. In a way the English are all outcastes. He partakes of the respect which belongs to the English Government, but his father, brother, or sister would not eat a meal with him.

Q. Is the condition of the common people declining or improving? A. I do not see any improvement. That is one reason why some of our missions are advocating industrial work. A young man went out from Oberlin a short time ago to open an agricultural college. Only about one-third of India's area is under cultivation, and we have a population of nearly 300,000,000 people to live on the produce of that land. I think we have to look to Christianity for improvement.

Q. Is that all that is being done? A. A great deal has been done by the Government in connection with education, and of course a tremendous work is being done by it in connection with the irrigation systems. Thirteen and a half million of acres are irrigated by these canals.

Q. Do those who become Christians show any aggressive spirit? A. If you asked a man in India that, he would say, "the five fingers of the hand are not equal." They are very different. Some of them are full of enthusiasm and power; and on the other hand, some are so weak that we cannot understand why they became Christians.

Q. Is there any part of India which the gospel has not reached? A. There is a part of the State of Gwalior, presided over by a native prince and having a population of probably four or five millions, whose inhabitants thus far have not had the gospel preached to them. They may have heard of it in some way.

Q. Has the introduction of railways done anything to break down caste barriers? A. Yes. With people huddled together in third-class apartments and rubbing up against each other, there is no doubt but that has aided somewhat. The introduction of Western medicine is another helpful factor, but it is interesting to see how the people get around that in our part of the country. They are very anxious for the medicine, yet if you give it to them in

a spoon or cup it breaks their caste; if they get it from a bottle their caste is unbroken.

Q. Do you have any trouble in inducing their children to attend our schools? A. In our section we have no trouble.

Q. What is being done for the education of the children? A. The Government has a very large educational work for the boys and a little is done for the girls.

Q. Do you think that the character of the people promises a great future for the Indian nation ? A. I do. We have there an exceedingly intellectual class of people. There is a great difference between a Bengalee and a Punjabee. The Bengalese are exceedingly intellectual; the Punjabee are warriors and fine men in that way. They have the qualities of leaders. Judging from their ancient civilization we may expect a great deal from them.

Q. What prospect is there for self-supporting churches? A. That is what we are looking toward, and the prospects are bright. We are not quick in realizing them, but great work is being done in that line in different missions.

THE CLAIMS OF INDIA UPON THE BEST YOUNG MEN OF OUR SEMINARIES AND COLLEGES

REV. JOHN P. JONES, D.D., PASUMALAI

YOUNG men and women, I come from the great land of the Vedas, a land where I have spent twenty-three years, the best, as they have been the happiest, years of my life. I press upon you, to-day, the claims of that wonderful country of 300,000,000 souls. I appeal to you, my young friends, in the name of all that you hold most precious as Christian disciples and students to go forth and bear to that historic people the best that you have in thought and in life.

1. I appeal to your laudable ambition to be eminently useful. You seek a great field; you are right in desiring to make your life count for the most. Well, come and consecrate yourself to the young manhood and womanhood of India. There you will find more young men to-day than there are people, all told, in this great country of ours. Place them side by side and shoulder to shoulder and they will make a solid phalanx which will more than reach around this whole earth. And every one of them has bright and eternal possibilities centered in his young heart and life, — possibilities which it may be your opportunity to transmute into a glorious reality. There are a thousand barriers which stand between every one of those youth and the realization of his mission in the world;

and there is an ancient and mighty superstition which rests like a pall upon him and his and keeps them in the bondage of a dreary, Egyptian darkness. It is yours to remove those barriers and to dispel that darkness and to bring to them the light and the life of joy and hope which you yourself enjoy. In this land of ours Christian workers are jostling each other so that the sacred office seems crowded and many are discouraged. Among the teeming millions of India you will find none to encroach upon your parish of nearly a quarter of million souls. A sense of the vastness of your work, the greatness of your opportunities and the urgency of the call for help will only increase with the multiplying years of your labor in that land. And the burden of your prayer will be that God may send more laborers into His harvest. There are millions of our brothers and sisters in India to-day to whom the message of the cross of Christ was never preached; 30,000 of those who know not Christ in that land daily pass through the portals of death into the unknown future. The helplessness and spiritual paralysis of the living and the dying is the Macedonian cry to all of us at this moment.

2. I appeal to your highest sense of duty. Have you ever thought how strangely God has bound the destiny of that great land of the Orient with that of the Anglo-Saxon race? Though these two races are in many respects antipodal, during the last century and a half there has been a wonderful Providence which has been drawing them into an ever closer relationship, so that to-day India is in a peculiar sense our ward. In matters social, political, intellectual and religious our responsibility for the future of that people is becoming increasingly manifest, and the day is at hand when India will appear to all of us as the paramount duty and opportunity of Anglo-Saxon Christendom. The progress and the new achievements of that land to-day are largely, if not exclusively, thrust upon it by the Anglo-Saxon. They partake of our material blessings; they are inspired by our thought and intellectual processes; they are increasingly enamored of our social and political institutions; they are held within the meshes of our highest moral and religious principles; they are giving a growing welcome to our message of life; and, mark it, they are adopting some of the most accursed habits and damning customs of life and thought which are connected with the Western civilization of the present time. We could not, if we would, shake off this God-imposed responsibility which we owe India to-day. May you, young people, help us to take up this glorious task and show to those brothers and sisters in the East that we deem this responsibility a God-given one and that we propose to fulfil it in the Spirit of our divine Lord, to the glory of His Name and to the redemption of all that people.

3. In behalf of India I again appeal to your deepest Christian compassion. Remember that with all their desire for something better those young people are strongly anchored to the past. Custom

is the god which they have been taught to worship. Caste tyranny is the bondage in which they were born and in which they live. An all-pervasive ceremonialism and a debasing idolatry are the accursed heritage which is fastened upon them. And above all there is a universal pessimism in thought and life which paralyzes all activity and which casts a deep gloom over them from the cradle to the grave. Is life worth living? In this land we discuss this question. In India there is no thought of it. It is their universal conviction that human life is an absolute evil; and the highest ambition of the best in that land is to be done with this earthly existence and its myriad incarnations — to be rid of all that are beautiful and inspiring and ennobling in human life and ideals, as well as all that are debasing, and to be lost in an unconscious impersonal and eternal nothingness. Oh, the unrelieved gloom and the hopeless outlook of both the philosophy and the religion of India! To all it is depressing; to the young it is an ever present nightmare which converts youth itself into a perpetual sadness.

Young friends, we call upon you to go forth in the light of the Lord to flood that land of darkness with His optimism and with the bright cheer of His faith and His life. India needs pre-eminently the brightness of an immortal hope and the joy of an ever expanding life which are the gift of Christ to this ruined and doomed human race. Poor despairing India needs you. Go and take to that downcast people the upward look of life and of hope in Christ which is the highest and best message which we have to give to the Christless world.

4. Again I appeal to your eager desire for the highest opportunity. The masses of India are ignorant, superstitious and degraded. But there have always been in that land men of thought and intellectual prowess. In ancient times, when our ancestors were in the lowest depths of barbarism, there was in India a unique civilization, embracing philosophic thought and culture. Of their religious speculations of ancient times even a Schopenhauer could say: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death." Dr. Matheson gives the following estimate of ancient Hindu thought: "The mind of the West has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. Whenever the European mind has risen to the heights of philosophy, it has done so because the Brahman has been the pioneer."

And let me here assure you that India has not forgotten her intellectual cunning. The descendants of the rishis, who of old reached higher than any other people in their self-propelled flight after God and divine things, to-day do a great deal of religious thinking. And the thinkers of that land are possessed of minds among the keenest upon earth. Moreover, the contact of the West

with the East has resulted in a great revival of thought in that land. The 140 colleges there established with their more than 18,000 students and their annual output of 5,000 graduates mean a new influx of intellectual energy. Western philosophy and processes of thought are stirring to their depths the million minds of India's men of culture; so that the thinking of to-day in that land is the most rational and profound that they have ever known, and it comes much more closely to the motive powers of life and action than it ever did before.

Thus the greatest need of the Christian cause in India at the present time is for men of large intelligence and deep culture combined with a broad training in Christian truth and philosophy. We need men who can grapple with the subtleties of Hindu thought, men who can meet the best Hindu thinkers and convince them of their errors and give a satisfying reason to such men of the Christian faith which they hold and teach. We need men who can guide and feed the mind of young India — men who can not only stand firmly by their own conviction, but who also can inspire confidence in all those young people as to their own highest sanity and the sanity and eternal truth of their religion.

We ask not for men of cold, disturbing doubts and frigid uncertainties. India can furnish enough destructive doubts and negations. Give us men who know something, who have convictions, who, while teachable, have something positive to impart to an ignorant, thirsty soul. Does a man feel called to teach? Our multiplying institutions of learning invite him and will give him an excellent field of work among the young. Is he an administrator? The rapidly developing Christian community with its multiplying departments of activity will give ample scope for his best powers. Does he aspire to become a writer? India needs nothing more at the present time than men who have special gift in this line; men who can enrich the Christian literature of that land, both in the vernaculars and in English, who by pen can strengthen the faith and inspire the heart of the Christian and enlighten, convince and lead into life the awakened, thoughtful non-Christian. Infidel literature abounds in that land; we must meet literature with literature and thus bring the people to Christ and His truth.

There are great Reform movements in India — movements which draw around them multitudes of the unsatisfied, the restless, the young, all of whom are seeking something better than the old faith. These movements have their faces towards the light; some have brought their followers to the very threshold of our faith. We need missionary statesmen who can say the right word and say it wisely to these reformers and help them into the Kingdom. They must wisely direct this tide so as to bring all or many of these unsettled, inquiring ones unto Christ and into His Faith.

The thinking men of the East to-day, while looking to the West for wisdom, care not for it when presented in too Western a form.

They love to see our best things clothed in an Eastern garb. Twice blessed the man who can go to that land, imbibe the spirit of the people and bring to them, in an Oriental form, the teaching and life of our Lord and the ritual of His faith. We must learn more and more to reach the East through Eastern methods and by the highways of Oriental thought and processes. It must be remembered that there is no special virtue in being too obstinately attached to our Western forms and in thinking that the "mild Hindu" must give up his own preferences in everything in favor of our prejudices and customs.

5. I appeal to your love and loyalty to Christ our Lord. India pre-eminently needs Christ. And, thank God, with an increasing eagerness, she is seeking Him and trying to catch His spirit. A great change has come over that land in this respect. It is not long ago when they slighted and despised Him and claimed to have among their own gods better than He. That day has passed by. Hindus all over the land would to-day unanimously vote to give Him a place in their pantheon. He is becoming increasingly enthroned in their imagination, if not in their heart. And the educated men of that land exalt and praise Him as they never did before. They acknowledge Him as the ideal of our race and the exemplar of mankind. They speak of Him as an Oriental and love Him accordingly. They are yielding more and more to the spell of His influence upon their lives. The famous Chunder Sen truly exclaimed, "None but Jesus is worthy to wear this diadem, India, and He shall have it." An orthodox Hindu judge recently lectured before his fellow-religionists and uttered these words: "We cannot be blind to the greatness, the unrivaled splendor of Jesus Christ. He lives in Europe and America, in Asia and Africa as king and guide and teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism to Christianity."

Yes, his Spirit is abroad in that land as never before. They are thirsting after an increasing knowledge of Him and seek Him for their devotions. A Brahman gentleman of culture and large influence asked me to purchase for him a small copy of Thomas à Kempis's "Imitation of Christ." He had a large copy for home use and wished the pocket copy for travel. I sold to him and his eager fellow-Brahmans all the copies I could find for sale in South India and Bombay. At his request I also bought for him a copy of Dr. Sheldon's "In His Steps." Indeed I sold to Brahmans and Christians alike forty-eight copies of that excellent little book. This eagerness after Christ is a growing feature of the life of the educated men of India and we thank God for this. In like manner the spirit of our Lord is transforming all the institutions of that land, creating a revolution such as the world has hardly ever witnessed.

We need in that land to-day an increasing number of Christian

workers who are absolutely loyal to the Spirit of our Lord, who are thoroughly possessed by Him and who rejoice to give themselves, soul and body, to the supreme work of bringing the millions of awakened India into the life, the joy, the fellowship and the image of our blessed Savior. Young men, that great land is open to you to-day and invites with earnestness every one of you to come and give it the best that you have and are. The Lord Himself invites you and, pointing to India, says: "Behold I have set before thee an open door; and no man can shut it." It is the great door of His opening. Will you not enter in and find your life-work and joy?

QUESTIONS

Q. What characteristic of our faith is particularly offensive to the Hindus? A. Its Occidental type. I think that they would accept our faith much more largely, if we could present it in a more Oriental form. We have much to learn in this. We can never do it perfectly until the Indian Christian Church not only becomes self-thinking but self-directing, and then they will present Christ to these people in an attractive form as we of the West are not fully able to do. The doctrine of the atonement they cannot easily accept, because there is no conception of the atonement in Hinduism.

Q. Are we to understand that Hinduism is borrowing from Christianity? A. Hinduism is borrowing from it very largely. In these reform movements of which we have spoken, — for instance, the eclecticism of the Brahmo-Somaj, — you will find some Hinduism, some Buddhism, some Mohammedanism and a great deal of Christianity. Hindus to-day are looking to our faith in many ways. If a vote were taken in India to-day, the Hindus would vote almost unanimously to place Christ among the gods in their Pantheon.

Q. Are those students, who are somewhat educated, influenced by the destructive criticism of the Western world, and would you recommend us to send students who are of the opinion that the first part of the Bible is mythical and not historical? A. I have met in India Ingersoll's "Mistakes of Moses," scattered broadcast in the vernacular in our villages. I have seen an edition published by Hindus scattered before the people in my presence. That is the Western form of criticism which largely prevails. The lower classes take principally Ingersoll, but also Mr. Bradlaugh. Their works are found not only in English but in the vernacular. As for the educated men, they study rationalism and Spencer's views, those forms which are undermining our faith; they are types of agnosticism.

Q. Who sends them there? A. They come largely from the West. Mr. Bradlaugh was held very highly in esteem in India until his death because of his friendship toward the people of India, and that helped the circulation of such literature very much. Ingersoll's

writings were connected with Bradlaugh's. A movement was started in India which carried a great deal of that there; and after the Hindus found that it was the easiest method of attacking Christianity, they adopted it, and they are using it largely for that purpose.

Q. If a man were not strong intellectually, should he be sent to some other field than India? A. Not necessarily. We need all kinds of men there. My appeal now is for men of large intellectual power, because there is a very distinct intellectual movement in India; but there is an opportunity for men who have not such large intellectual power. We need men who can go into the practical part of the work; we need administrators to develop the Christian activities of many departments.

Q. Did the Parliament of Religions in Chicago have any effect in India? A. Yes, for a time. I would not say that it will be permanent, for I think it will lead to a re-action. At the time, however, it led to a great deal of bumptiousness on the part of Hindus. They said to us: "Well, what can you say? Our faith has been exalted and has been placed on an equality with yours." It was rumored that America was coming over in millions to the Hindu faith. That has now largely passed away.

Q. How does the medical missionary succeed in comparison with his non-medical brother? A. So long as he keeps to his medical work exclusively, his success is not as large in India as in some other countries, because the Government is doing a very large work in that line; but nearly all of our medical missionaries engage in the spiritual work as well. When you combine both lines a great deal of good is done. Exclusively medical work is not needed now so much; and yet in our own mission our doctor is doing a splendid work of that sort, and there stands on the streets of Madura to-day a hospital for our mission, which cost 42,000 rupees given by his Hindu patients. It is a monument of their appreciation of his work for them.

Q. Are the students of India attracted to Christ as a man or as a God? A. They begin with Christ as an ideal of moral character, but many of them are passing to-day through that into a real spirit of devotion to Christ. I know of many who are going much beyond that conception of Him as a man. It is not difficult to believe in the Incarnation. There are millions of them in India, and for us to bring Christ before them as the Incarnate of God is not a difficult thing; present Him as the Ideal Man and the Hindu will at once accept Him as the manifestation of God.

Q. What do you understand to be their objection to the Occidentalism of Christianity? Is it genuine or not? A. I think that it is. It is a spirit of nationalism which has sprung up, and I have felt ever since I have been there that we can and ought to adapt our faith in many ways to Oriental conceptions. You know the Orient and the Occident view almost everything from opposite sides.

Character itself has two aspects: we have the aggressive, the positive element of character, and the Hindu has the passive, the quiescent; we are always ready to fight for what we believe; the Hindu is always willing to suffer for what he believes. There is a very marked difference in their intellectual character too. It is difficult to explain, and yet it is a real thing. We carry to them our Western form of ritual, and we say to these men, "Take this or nothing"; and they are saying to us, "Give us something that is more Oriental in type." They speak of Christ as an Oriental, one of their own kind; and you may know that a book was written many years ago by one of these men on "The Oriental Christ." It is worth studying to show just what their idea is from the Oriental side.

Q. Can you give us an example of how you could change the Occidental Idea into the Oriental without interfering with the teaching of Christianity? A. Take the conception of Christ. We in the West have always emphasized the transcendentalism of God. Though we have recently taken to the immanence of God, we have done so only because we have brought it from the East. The Hindu has always emphasized God's immanence, but has carried it to the extreme of pantheism. If we are going to reach the East which has emphasized the immanence of God, we must cease emphasizing the transcendental character of God and face this problem of His immanence and give that a new emphasis. I can illustrate it in another way. When our Bible was translated into the Tamil language 200 years ago, the missionaries declined to use any popular Hindu terms in their translation; for instance, when they came to the word God, there were splendid popular words for God but they said, "That is Hindu and we cannot accept it." We have a beautiful native word for faith, and they rejected that and used a word which the people knew nothing about as a translation of the word faith. We did not adapt the translation of our Bible to the comprehension and to the tastes and life of the people; it is something remote. Of course we have had it now for 200 years, and the Christian community has developed in the line we have indicated to them, but it is not a natural line. Just so with our music. We would not accept their music or their hymns. We have brought the translation of our music and hymns both of which are foreign to them. Recently we adopted the Hindu tunes and now our music goes well.

INDIA'S WOMEN AND THEIR APPEAL

MISS ADELAIDE G. FROST, MAHOBA

EVEN in the midst of the culture of this land of homes and in times like this of great spiritual uplifting for which we grow so hungry in other countries, my mind is full of India pictures. I seem to see beneath some tamarind or banyan tree another audience — a huddled group of village women, sitting on the brown, dusty earth. The houses about them are mud-colored, their faces are brown, the general impression is one of the earth earthy. These women are not kept in purdah or "behind the curtain"; they are women who may even toil in the fields, and go to the village well with face uncovered to God's sweet light and sunshine. They have lived starved lives whose pitiful narrowness we can scarcely understand.

The days leave cruel marks on some of India's women, and it is upon the faces of the aged that we see what life has been. I think no sight in the homeland is more sweet to me than the peaceful faces of aged Christians. There is a glow on such faces that India's bright sunshine cannot give. I feel that I should never leave a village without giving some message for those whose lives have been passed in India's silence and famine for God's Word. I have had old women led up close to my feet, as I sat on a stone or camp-chair, and have been asked to repeat what I had said. "They are good words, good words," they would murmur; but who can tell how much light had pierced those long dark souls?

Again I see the women who live behind the wall in the headman's house. In the midst of the jars and hand mills, cots and cooking utensils in the court, the women are sitting. They look well-fed in this house; their ornaments are many and varied, and there is a pleasant jingle and tinkle as they go about. The young women with pretty brown babies are very attractive here. We try to bring in our story naturally, and this is not difficult since our Master came first to the East and lived amid the symbols of the East. Only this week I had a letter from one of India's women, a dear, happy-faced woman with a crown of silver hair. She tells of her work, and I should like our dear sister to give her message to you just as it came to me, seemingly for this Convention. "My dear sister in Jesus:

"The Lord desired that I should carry the good message

of free salvation to zenana women who are shut up. As the Lord desired it, so he opened for me a way and blessed it, so I may succeed in getting into zenana houses one after another. I have got into twenty-five zenana houses and a few poor people's cottages. The latter requested me to visit them also, while I was passing their cottages. These poor feeble women listen to the story of Jesus gladly and say to me, that they feel a sort of comfort in their broken heart, while listening to the story of Jesus and His love for sinners.

"Dr. Oxer introduced me to a rich Brahman widow, to whose house she used to go to treat a sick patient. She has great faith in Christian doctor's treatment. The patient was the only brother of the above-mentioned rich widow and the medicine used proved useful. Sometimes the zenana women complain of their illnesses; these I recommended to Dr. Oxer. I am glad to say, by the blessing of God, the remedies given to them prove useful. In the chief man's house, I teach twenty or twenty-two women. In the pensioned Inspector of Police's house there are about eighteen women whom I teach. The zenana women to whom I go every day are of different castes.

"Almost all zenana women receive me kindly into their homes, listen very attentively to what I say and admit all to be facts. They do not wish me to go away when I have finished my work with them. They urge me to sing Christian *bhajans* (hymns) about Jesus, which gives them great joy and peace in their fainting hearts.

"Some of the rich zenana women have Brahman widows as servants. These always expect me eagerly; their mistresses wish all their servants to be present when I go to them. Two of the Brahman widows always shed tears when I sing the one hundred and twenty-sixth *bhajan* (the funeral song), and that other one touching on the sufferings of our Lord. Once I was explaining the funeral hymn when one of the widows asked me, 'How can Jesus raise all the dead burnt into ashes?' Then I reminded her what is said in her own religious books, that those who sin would go to hell and those who have done *puny* (given alms) would go to heaven. After reminding her of this belief I asked: 'How can the dead go to heaven or hell if they rise not?' She could not answer. One widow said that she believed Jesus was her Sat Guru (True Teacher); but, oh, caste is a great obstacle to the public acknowledgment of Jesus! The mistress of the house asked the widow, what she was going to do with her only son if she became a Christian, to which she gave no answer. Always I pray for this widow that she may be courageous.

"As I go about I endeavor to do the will of my Heavenly Master. With much love "Your sister in Jesus,

"REBECCA BENJAMIN."

An old Brahman pilgrim, a widow, comes to see us frequently. Her name is Ramabai, but she is not our famous Ramabai of Mukti. She has been all over India seeking by some penance to mitigate the punishment for the sin which caused her widowhood. She knows not what the sin is; perhaps it was committed after a previous birth. In the early days of our Orphanage, when the famine was desolating our district, she first visited us and heard of the Savior who can save from sin. How well I remember her keen eyes, shaven head, dingy, scant white widow's drapery and the single iron band on her arm! When she returned she found, not the wretched famine waifs, but more than a hundred happy girls in the schoolroom. As they crowded about her she exclaimed, "Light in the darkness, light in the darkness!" Eagerly our girls told her who had wrought the change and sang to her of Jesus' love. It is a picture that I shall never forget — young India of the shining face and old India hopelessly shaking her widowed head. At that time she told me the story of her early widowhood and that there was no one to pity. "I went and poured out my grief to the fields," were her words. We pray that she may become truly the Master's. She has groped in darkness through a long life.

We are training in our station, Mahoba in the Northwest Provinces, 175 girls orphaned by the famine of 1896 and 1897. The missionaries of our Christian Woman's Board of Missions care for 400 such girls. We trust and believe that they are to take the message to the women "behind the wall." Into the Hindu word for "house" we trust that they will breathe the spirit of our "sweet home." There can be no greater work for Christian women, we believe, than to strive to make "the world circle the home circle." There is a Voice speaking of sweetness, tenderness and hope; and it rises above the jangling cries of widows, abused wives and little crying child-wives, — above the wail of weak, undisciplined womanhood. It is the invitation of the Savior from sin, calling to the life that now is and the life that is to come.

And yet there are not enough messengers to publish the tidings. Earth's "little while" is so little and India's women do not wait for us. They cry, they know not to whom; they go, they know not where; and we play with little things and our time of silence comes. Is it not our privilege to reach out a hand to our dying sisters now? India needs our help now and we may not tarry.

QUESTIONS

Q. Is practical training a help to women missionaries among the women of India? A. Yes. All our zenana workers have found that the training which they have had in their own homes has helped them greatly. A knowledge of simple remedies for children and of different kinds of hand-work is very useful.

Q. What has been the effect of the famine on the work? A. We find in many places that out of the deep grief and sorrow of the famine blessing has come to India, and in our section we were able to save 600 children from famine, and they are now in different orphanages.

Q. Are there opportunities for trained nurses there? A. Very great opportunities. We have in our mission several trained nurses, and they have taught other women.

Q. Are there opportunities for lady physicians? A. We have a number of lady physicians, and their work is very necessary for the carrying on of our enterprise.

Q. How many Hindu women did you find who could read in your five and a half year's work among them? A. Several of our teachers have been trained, but of the women found in our villages and towns, I have heard of only one Mohammedan woman that could read. When we went to our district, in looking over the district statistics we found that there were twenty-six women out of 250,000 who could read, and that included all the English women in the district as well as the natives.

Q. Have you any difficulties of dialect such as are found in China? A. We have many dialects where we are.

Dr. Jones. — The Government in its last census says that there are seventy languages and distinct dialects.

Q. Are the languages inflected? A. Bishop Thoburn. — Many a painful headache on my part responds, Yes.

Q. Does woman have an influence in India? A. Yes, and the influence of the mothers in the homes affects the husbands too.

Q. Have the women part and lot with the men there? A. There are many things which they are not allowed to do. They do have a part in the religion, however, and there are some women who go about who are considered holy women.

A. What is the youngest age for girls to be married? A. As some one has said, just as soon as a girl is born she may be married and may become a widow too, a widow for life.

Q. Do the women use opium? A. Yes. Little opium boxes sold in our bazaars for the children are very common.

Bishop Thoburn. — In some parts of the Empire they do not use it.

Q. Do the women of India consider themselves very unhappy, and are they very discontented? A. I found very many who were happy with their surroundings. They love their children and their homes, and there is happiness there; but there is much that makes them unhappy, and their happiness is founded on such a very slight foundation.

A Delegate. — Dr. Butler in his "Land of the Vedas" says that he never saw a woman smile in India.

Miss Frost. — There are very many of them that are happy.

Q. What chance is there for a college man to go into business in India or into the professions? Can he do anything in a Christian way? A. Dr. Jones. — The chance is very good in some respects in the great centers. A college man may have fine opportunities as a teacher in government schools, private institutions, or Hindu schools; and there is very little opposition to a man's exercising the largest Christian influence that he desires in that country, whether he be a business or a professional man.

WORK AMONG LEPERS

MISS LILA WATT, GUELPH, ONTARIO

You hear of many classes of people in India. I want to speak to you in behalf of one, — the lowest, "the least of these," the lepers.

There are lepers in India now, as there were in the East in Bible times. Do you remember the command given to Moses? "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip and shall cry, unclean, unclean! All the days wherein the plague shall be in him, he is defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be."

That is true still. Here is the cry of one of them, "Have pity upon me, have pity upon me, O ye, my friends, for the hand of God hath touched me." Friends, can you understand at all what it means when "the hand of God" means leprosy? The lepers are still outcastes. They wander about and beg and live, or die, as it happens. In some countries they are buried alive or burned alive. In India there are half a million of them. Leprosy is still incurable, just as in the Bible; and it is the worst of all diseases.

There is a mission to these poor people — to them only. It is not an experiment. It has been in operation for twenty-eight years. It is not a mission working by itself; it works with all other missions, and is the hand-maid of them all. Its one object is to provide the missionaries of other missions with money to work among lepers. We send out no missionaries of our own. We house the lepers, feed them, cloth them, and the missionaries preach to them. Bishop Thoburn and Mr. Fox, of England, who spoke this morning, can tell you how our mission works.

One of its most interesting features is the saving of the children of lepers from becoming lepers themselves. No one knew that this could be done. Doctors said it could not be done; that the disease was hereditary; that there was danger in having anything to do

with the children of lepers. But one woman in India could not endure the sight under her very eyes of children as bright and brown and bonny as any in the East, becoming lepers one after another, as they grew up. She determined to try — to take the children from their parents and see if there was any chance for them. She did so and succeeded. Those children have grown up, and they have not become lepers; they have married, and their children are not lepers. This experiment has shown the world that the disease is not hereditary, that the children can be saved. There is only one case in this Home that I know of where the experiment has failed, and the reason why it failed here was that the boy was too old; he had been left too long with his mother before being taken away.

Do you remember the leper's cry? Oh! can we not "have pity"? Cannot all the West "have pity"?

OF WHAT USE IS IT FOR ME PERSONALLY TO TRY TO HELP SAVE INDIA?

REV. J. W. CONKLIN, M.A., FORMERLY OF INDIA

Why is it worth my while to help to save India by going, or if not by going, by doing just as much as if I went? India is a poverty-stricken country. You have heard to-day of its poverty. You would know it, if you had not heard anything about its famine. No country that is not poverty-stricken could have such a famine; it would be impossible. You would know it if you saw the way in which they work; if you saw the men and women go into the harvest field with a sickle; if you saw a man sawing a big log into boards. Those people have not gone forward in mechanical arts one inch. I think, of all nations whose labor statistics are published, that their annual wage is the lowest. Is it worth while for a man or woman to go and help raise those people out of that economic distress? If a man or a woman can go and teach them to work to more advantage so that a quarter of them need not be hungry for half the year, it would be worth while just for that.

India is a country stricken with filth. "Oh," but you say, "they are always bathing." Yes, but what is the use of always bathing when you always bathe in dirty water? They go to their tanks and ponds and step down into them and wash their clothes and brush their teeth, and then they dip the water out in pots and take it home to drink and cook with. How would you know that it is dirt-stricken? Because of the bubonic plague and cholera and smallpox, which are filth diseases. The people of India know

nothing about hygiene; they hardly know what disinfectant means. Their common disinfectant is cow-dung and water, and that is a great improvement over the other smells which you get from the houses. This is plain talk, but it is a plain subject, and we must face it. Is it worth while to go and teach those people how to live cleanly, how to get rid in a measure of these diseases, how to be clean and sweet and pure physically? Is it worth while to bind up some of their wounds and heal some of their diseases? Yes, it is worth a man's while or a woman's while to go just for that.

India is an ignorant country. You have heard this afternoon from these missionaries who have been in the field that the women cannot read. Only seven per cent. of the whole population can read. We in this country cannot imagine what real ignorance is. We of the States talk about our negroes, half of whom can read. We talk about our Indians; half of them can read, and in the Dominion more of them than that can read. Last year 300,000 people came to the United States in steerage, and there was a great cry in our papers because twenty-five per cent. of them could not read. India, according to that, with seven per cent. who can read, is ten times worse off than that steerage immigration. I went into a village once, the head-man of which could make figures and add them up and sign his name. He could not possibly read a book. What are you going to do with your magazines and newspapers and Bibles in such a community as that? If a person went out there as a teacher and simply taught those people to read, and brought these great sources of knowledge within their reach, that is worth a life.

India is cursed with a girlhood and motherhood and wifehood that is utterly dwarfed. I need not go into particulars; you have heard much about that this afternoon. Kipling says: "What need of the men talking about political advance or social agitation, when the most important moral half of their people are behind zenana walls, are doomed to child marriage and perpetual widowhood?" He says that the condition of that part of the community is rotten, utterly rotten, beastly rotten. Those men talk about political and social advance. I have seen the mothers that bore those men and say, God forgive the men. Would you go out to India to relieve the women, to take care of the little girls, to seek to change the customs as to child marriage or perpetual widowhood? Would that be worth your life?

India is a nation that has utterly distorted ideas of its heavenly Father. The word God to us means good. What does your drunkard, or harlot, or criminal behind the bars, think of when he says God? If he says it soberly, he thinks always of two characteristics, — they are ingrained and inrooted, — that God is pure, and that God is merciful, the two most precious thoughts in all the world. The New Testament places God upon the white throne

and upon the throne of grace. India does not know that. Their histories of gods are such that I would not dare read them to you here; they are too filthy. They do not know that God is merciful. When you find a man putting a hook through his back, walking on spikes and people sometimes offering their children in order to get peace with God, what kind of an idea of God's mercy do they possess?

Idolatry is the darkest, deepest and blackest, the most tragic thing in this world to-day. The idea of millions of these people created in the image of God, bowing down to the serpent and to the monkey, things that are lower than themselves! You know what it means when we read in our Bibles "the Most High God"; and they have in monkeys their most low god! Some people laugh at idolatry, some people say that it is perfectly absurd. St. Paul gave the most vivid definition of it that I have ever seen. He said that men have "changed the glory of the uncorruptible God into an image made like to corruptible man," — there is your Krishna, a man who was deified because he had 40,000 concubines, — into the image of "birds, and four-footed beasts and creeping things." I have no bird image; but I have seen the Hindus by hundreds worshiping the vultures and birds and four-footed beasts and a combination of the elephant and the man and creeping things, especially the cobra, one of the great gods of India. You have here a perfectly literal interpretation of Paul's description. Would you think it worth while to spend your life to go to these people and teach them of our "Father which art in heaven," of Him who sent His Son — embodying Himself — to the Cross? Is it worth while to teach these people how to worship their Father?

I have suggested that it is worth while to go to India to do any one of these things, to remove poverty, dirt and filth, ignorance, the dwarfing and disability of woman, and most of all the distortion of thought concerning Him who is the Father of us all. Now I come to you and I place these things together as a holy trust, and I say to you, Go, and carry this gospel of Jesus Christ that removes them all like magic. Christianity removes poverty, gradually it is true; but when you realize that Christ was the most enterprising Being that ever lived, and that the Christian nations are the most enterprising nations in the world, you will see that he who follows Christ grafts enterprise upon his physical life and it leads to the removing of dirt. Compare the Christian congregations with heathen assemblies, if you do not believe it. There are more schools on the mission fields to-day than there are churches. The gospel removes this awful disability of woman like magic. There is no thought of child marriage in our Christian congregations, no thought of perpetual widowhood, no thought of the zenana. Without Christ it is difficult to effect all these reforms taking one at a time; but if you take Christ with you, you will sweep them all out of the earth.

This Christian gospel brings the Father of lights within the reach of these people. Is it worth your life to go there and remove these obstacles, to spend your life in planting a church, a school and a hospital?

I want to add that we have to awake as Christians to the realization of the parable of the Good Samaritan. It has not been applied much to missions, but we shall be driven to it. If we do not minister to these nations of India and China as the Samaritan did, we shall be like the priest and the Levite and shall get the Levite's curse. We have to take that wounded man and put him on the beast and walk ourselves; and the missionary practically gets off the beast and walks. Why does he leave his home here? To make homes there. He leaves social life here to make a new social life there; he leaves his church here and goes there to found a church and establish the Lord's table and perform the ordinance of baptism and give them what he in a sense has lost himself. He has gotten down off the beast and he has put the wounded man on it and is walking himself; and the Church at home must do likewise. You say, "But that is fanatical"; then Christianity is fanatical. Mr. Forman spoke about "many adversaries," but he did not mention most of the adversaries of the work in the foreign field. A bishop said the other day that the chief adversaries to missions were the tesselated pavements in the churches and the stained glass windows and the handsome organs. The question is, Shall we get down off the beast and put the poor neglected heathen on that beast and let him ride?

Listen to the voice of our glorious Christ sounding louder than ever before; it is a voice like the sound of the trumpet and like the sound of many waters, and He is calling, "Follow Me." But where? Back to Christ? Never say "Back to Christ!" He has always been ahead of you. He went to India before Carey, he went to China before Morrison, and He is saying, "Follow me." You cannot get back to Him; He wants you to get up to Him.

THE BRIGHT SIDE

REV. J. L. HUMPHREY, M.D., FORMERLY OF INDIA

I HAPPEN to have been in India forty-five years, two years longer than Bishop Thoburn. I had the privilege of receiving him when he arrived there. I want to say that all that has been said in regard to the misery of India is emphatically true. It is a dark picture that presents itself; but I want to tell this audience before it disperses that there are two sides to these questions. Dark as it is, in the forty-five years that I have known India I can see a very great improvement in many respects; it is rising. It is a poor country; but there are many bright and glorious things about India, and it has a glorious future when the people shall turn to the Lord Jesus.

Last year the census of India was taken, and I have been very much interested to know just what progress has been made during the last decade. As I was leaving my home on Tuesday, a paper came from there which contained a little item that interested me. It will show you that very great progress is being made. You will understand that no system of figures can give a just view of what is actually being done, but here are the figures that have been obtained from the census just taken in India. Sir Charles Elliott, formerly Lieutenant-Governor of Bengal, has been giving special attention to this subject and has collected the figures in part with regard to the progress of Christianity during the decade. A few weeks ago nine provinces were reported, and the progress during that period had been something like seventy per cent. On Tuesday I secured additional information. The figures have now been tabulated for the whole of India with the exception of Bombay and Burma, where there are a great many Christians. In 1891, when the previous census was taken, there were 1,952,704 native Christians in India. The present census, leaving out Bombay and Burma, gives the number of native Christians as 2,501,808. The number of native Christians has been more than four times the natural increase of the population during that period. In the portions of the Empire where the figures have been tabulated, the increase is 549,104. When we get the data from Bombay and Burma, we will probably find that the number of native Christians amounts very nearly to three millions. That means a mighty power, nearly doubled in ten years. So the work is moving

on, God is doing wonders in India, and when India is redeemed it will be a glorious land, and a great power will go out from India to all the Eastern world.

A WORD FROM NORTH INDIA

BISHOP JAMES M. THOBURN, D.D., NORTH INDIA

Mr. Conklin gave us such a very graphic statement concerning things out there that it reminded me that at times you may make a pillar so exceedingly straight that it appears to lean over a little. I am afraid that you will get a depressing idea of the condition of the people. What he said about their cleanliness applies to South India as it does not to a large portion of the more civilized parts of the Empire. The majority of the people in Northern India are cleanly, bathe daily and are very particular about the water they use, — more so than people in this country. Their cooking, too, is at times very tempting. We have to look at these things which Mr. Conklin has brought out in the face, but do not let us look at them so long as to begin to assume that they are permanent; they are fading away in some places.

One point that has not been touched yet, has to do with what has been done for the great mass of the low caste people in the last ten or fifteen years. They have received a new inspiration. When I first began to call attention to them in Northern India and elsewhere I was often chided by people who thought I was too sanguine. There are fifty millions of Indians who live below the line of social respectability. Among these people there is a general idea, which is rapidly spreading, that there is a better future for them, and that that good time will be associated in some way with Christianity. There are at the present time hundreds of thousands of those people who wish to become Christians. We have in our missions more than 100,000 adults who say, apparently in earnest, that they wish to be Christians, and we cannot do anything for them.

From what has been said with regard to the women of India, I am afraid that some of you will think that their condition is almost hopeless. The women are developing in a marvelous way. Within the past few days I have received three letters written in English by native Christian women, two of them in India and one in Burma. They had been formerly connected with my sister's work in Lucknow. There are few ladies in this audience that would write more creditable letters. That school is in a mission field of seventeen millions of people. Dr. Humphrey was there

when I went out forty-three years ago, and among the seventeen millions there were not seventeen women that could read a line. Now we have three or four high schools for women and one college. One of these schools, where in the beginning we had five girls, is now a high school of 150 girls, their parents paying for their tuition and board; and while it is true that they eat only two meals a day, the girls are in splendid condition, for that is the custom in their parents' houses. That school has sent out 1,000 married women who are living all over the Province, and I could tell you if I had time some most interesting facts about the influence of those educated women upon the communities where they live.

One instance I will cite. The head-man in a village, who had a perfect contempt for Christians, knew that there was in his village a Christian family, and that among them there was a woman that could read and write. He received a letter from the post-man one day, and he was extremely anxious to know what was in it. Unfortunately he could not read a line, and the man that usually did his reading happened not to be at home. The head-man was so eager to know what that letter contained, that he humbled his pride enough to go over to where this woman was living, a great point in the eyes of the people. He began by saying that he would like to see the husband of this woman. The husband came out, and he said, "I am told that your wife can read." "Yes." "Can she read a letter for me?" "Yes." "Would you please bring her here?" The husband went back and brought the young wife out. He handed the letter to her and she stood and read it to him modestly, never looking in his face, and having read the letter she handed it back and made her salaam and returned home. The other men in that village instinctively felt that the Christian woman was superior to their own wives, and that the whole village had been taught a lesson in the person of the head-man. When the incident was related to me, it was said to be one of the providential events that were opening the way for the education of all the women in those plains. There are 1,000 such women living among about 800,000 people, and they are practically unpaid missionaries, and the same school is turning out thirty or forty such women every year. There are such schools all over India. Do not be discouraged; there is a good time coming; the dawn has been on now for some years, and the sun will soon be up.

JAPAN AND KOREA

General Account of the Political and Religious Situation in Japan

The Political and Religious Situation in Korea

The Results of Missionary Work in Japan

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GENERAL ACCOUNT OF THE POLITICAL AND RELIGIOUS SITUATION IN JAPAN

REV. J. P. MOORE, JAPAN

THE form of government and political principles by which a nation is governed, the kind of laws and the way in which they are executed, the administration of justice, together with the religion that holds sway over the hearts of any people, are the data by which we arrive at a conclusion as to their social condition. The intimate relation of the politics of a country and their religion to the life of the people, and their close relation to each other and to the work of missions, show that we may with propriety and profit consider the political and the religious condition of a country in a general way on such an occasion as the present.

During a little more than the life of one generation Japan has emerged from the condition of a feudal despotism and has taken on the form of a constitutional monarchy, adopting representative government and institutions. This change from the condition of feudalism to that of a representative form of government with an elective Parliament, and with a fine school and banking system, railroads, telegraphs, etc., was so great a change and has taken place so rapidly and yet so quietly and silently, that the whole world has looked on and wondered at the gracious results. The question arises, Has representative government in Japan been a success? In the year 1881, the reigning sovereign promised the people a share in the government after a lapse of a certain time, when the people would be prepared to take such a part in legislation. In the year 1889, the new Constitution was promulgated amid the rejoicings of the people, and the following year the first Parliament convened. During that time and subsequently there were many people who looked on and feared that the Japanese had undertaken too much, that the nation was not prepared for the step which it had taken, and that in the end confusion and failure might result. But the years that have intervened have shown that the experiment has succeeded, and the present and the future of Japan, politically speaking, is assured, and the nation will go on in its upward career beyond a doubt.

I do not mean to say that there has been no friction developed under this new régime. From the very beginning there was friction and opposition between the Diet and the Cabinets. Many

Cabinets came in and went out, Parliaments were elected, convened and from time to time prorogued. But when we ask the question to-day, "Has this new form of government succeeded?" we can answer the question affirmatively.

There were two great questions that have been before the Japanese public and the Government concerning which there was a great deal of agitation and discussion. One was that of finance, and the other was that of the international relations of Japan. When the Government announced a new program after the Chinese-Japanese War, a program of expansion, involving the outlay of millions of dollars, there was no unanimity of opinion in the Government as to the way in which the money should be raised, as to how it should be spent, and the manner of raising the revenue, and hence there was a great deal of conflict. The governmental wheels were often clogged, and it seemed for a while as if representative institutions in Japan might prove a failure. But at the time of the Chinese-Japanese War, all these differences, for the time being at least, disappeared, and the nation was a unit in maintaining the honor and prestige of the Government and of the nation. Since that time there has been more or less of friction and it continues to the present time, but it is not of a serious character.

The other was the question of treaty revision. I remember how we missionaries rejoiced when that was consummated. It was only in 1899 that the revision of the treaties went into effect. And that was the beginning of the era of good feeling in Japan. The Japanese are a proud and sensitive nation and chafed under the injustice, as they thought it, that was being heaped upon them by treaty revision so late in being consummated. There was crimination and recrimination; the foreigners thought the Japanese presumptuous, and the Japanese, on the other hand, thought the foreigners haughty and tyrannical; but the treaties have been revised and the revision has gone into effect. This is the era of good feeling in Japan and has very materially improved the missionary situation there.

At the present time, the great problem is the Far Eastern question; but we also believe that the Anglo-Japanese alliance, which has been announced to the world so recently, has brought much joy to the hearts of the people, and will relieve the situation. Under this alliance we may believe that Japan will be able to carry out her Far Eastern policy, and so this too will very materially improve the missionary situation.

Is the present political situation in Japan, I ask again, such a one as to encourage us? Yes, we need to have no fear or anxiety. Law and order obtain there. Justice and peace prevail throughout the length and breadth of that land. Human life and property are secured, and that being so, there need be no anxiety whatever.

Japan's religious condition, too, is favorable. It was formerly more or less true, that the educated classes of Japan had very little interest in religion. Now they are beginning to think favorably upon religion, and there is a change of sentiment and of faith. I believe that if this had not been the case, the great religious awakening that we have had in that country during the last year would not have been possible. Had it not been for a change of sentiment and feeling, the wonderful work which the Chairman of the Student Volunteer Movement, Mr. John R. Mott, was able to do in that country, would not have been possible.

How is it as regards the missionary or Christian situation in that country? That, too, is favorable. At the present time more than at any other period for many years, the door of opportunity has opened wide, and there is a rich harvest to be gathered there. This is not the time then for reducing the missionary force in Japan; this is not the time for our foreign boards to decrease their appropriations for the work in that country. It is a time for the increase of force, and for the increase of contributions for the evangelization and Christianization of Japan. I adopt the words of another who has written on this subject, when I say that we should pray God that the missionary force in Japan may be doubled in the near future and that those who are already on the field may experience an outpouring of the Holy Spirit upon their hearts that they may become still more consecrated to the work that God has given them to do in that country at this particular juncture. We should also pray that many other consecrated men and women, filled with the Spirit of God may be led to give themselves, and that our boards may be moved to send them forth to take part in the evangelization of Japan; and that this force, thus augmented and reconsecrated to that all-important service, may in the near future gather a grand and glorious harvest for the Master in the "Sunrise Kingdom."

THE POLITICAL AND RELIGIOUS SITUATION IN KOREA

REV. C. F. REID, D.D., KOREA

The changes are so rapid and so far reaching in Eastern Asia, that an absence of one or two years compels one to change all his ideas and revise his theories and his policies with reference to them. It was about three years ago that I left that country, and a few months since I again passed through Korea, and the changes are very remarkable. I remember, speaking of the ma-

terial condition of Korea, that in 1895 when Bishop Hendrix and myself first went to Korea, we could only approach Seoul, the capital, by a very tedious donkey ride of a day in length, or by quite as tedious a journey on a tug that used to run up the river. On my last journey I stepped from the wharf at Chemulpo into a very handsome American railway car and very quickly was at the gate of the capital. When we went there in 1895, the streets of Seoul were mere ditches, and we had to jump from one stone to another to keep dry. Now we see broad, beautiful, macadamized roads everywhere, and when I got out at the Seoul station at the south gate, I stepped across the street and took my seat in an American trolley car that took me to my door and with equal ease to any other part of the city. These are some of the material changes. And I heard, when I was in the city, that an American company had made a contract with the Korean Government for installing in Seoul a magnificent water system costing something like three and a half million dollars, which provides for a hydrant every 500 feet throughout the city.

The Government of Korea is a despotic monarchy. The ruler of the country is called Emperor. He has all power in his hand; but, as in other countries similarly governed, it ordinarily resides in a Cabinet or in some favorite. When I was there it was in the hands of a man quite notorious or infamous, who has peculiar ability and genius for squeezing, and hence is kept in power. A personal friend of mine who is the Governor of one of the provinces, said to me: "I don't think the Korean Government could possibly be any worse than it is. It is just as bad as it can be." If that is the case, why do they have this Government? Simply because Korea is in about the position that Turkey has been in for many years. The Ottoman Empire would long ago have been swept off the face of the globe, if it had not been for the jealousy of the other nations, which has kept it alive.

Korea is a small nation. Its territory covers considerably less than 90,000 square miles, something like the states of Pennsylvania and New York combined, and it has about 12,000,000 inhabitants; and yet this little nation is bound to be at no distant date the great thoroughfare of the world. At the present time it is little known. Very few travelers have managed to get to Korea, though Japan and China have plenty of them. This is because the steamer accommodations are not great. Do you remember that there is a great Trans-Siberian Railroad just being finished, and that a branch is coming down into Manchuria and another branch around to Port Arthur? That will be the southern terminus of the Trans-Siberian road. The other terminus will be at Vladivostok in southeastern Siberia. Now the lines of great ocean steamers crossing the Pacific all come to Yokohama, then they go from Yokohama to Kobe, and from Kobe down the Inland Sea to Naga-

saki and then down the Yellow Sea. It now leaves Korea out, but when that great trunk line across the continent comes into operation, there will be a marked change. These steamers will connect somewhere with the railroad. They will simply pass through the straits and touch at the southeastern port of Korea, and at Fusan they will connect with that Trans-Siberian line and with the Trans-Pacific line of steamers.

There have been a great many enterprises started in Korea, most of which have failed. But there is one enterprise that from its very inception has gone magnificently on until this present moment, and it is still going on. And that is the Protestant Christian mission. Dr. Underwood, who was there at the very beginning of it, and who has been in very intimate touch with it all the way through, will tell you about the work. The Lord intends to have Korea, and very soon, and we must bestir ourselves and pre-empt the ground before those other forces, that are going to make a great fight for that country, get in and block our way. The Lord help Korea and give to us such an interest in that country as will enable us to send out the men that will evangelize it. I tell you without hesitation that if we had the men, Korea could be won to Christ in five years. I am confident of that fact.

THE RESULTS OF MISSIONARY WORK IN JAPAN

REV. J. O. SPENCER, FORMERLY OF JAPAN

A TRAVELER once came into my study in Japan, pulled out his note-book and said, "Now tell me all about our mission work in five minutes." He had been four weeks in Japan seeing the sights and had failed to present up to that time his letter of introduction. He was to sail the next day. I declined the task and advised him to sail without the information. I could not furnish it him in the required time.

The results of Japanese missions may be broadly classified under two heads, direct and indirect. The direct results are found in the very valuable collection of statistics recently made public by the Tokyo Missionary Conference and in other ways. There are at present 723 missionaries at work in Japan, including the wives of missionaries but excluding children. Up to last year the church membership numbered slightly less than 45,000 Protestant Christians in a population of about 45,000,000. This is only one Christian per thousand of the population, "What are these among so many?" is asked as of old by the timid disciples; but as of old the multitude may be fed by these few if they have the blessing of the Master.

I should say that these figures do not include the large accession of inquirers, the result of the recent awakening. This accession alone is estimated at 20,000.

The following figures in addition to those given above will furnish a pretty clear idea of the numerical results of mission work in Japan:

Wholly self-supporting churches		71
Partly self-supporting churches		316
Congregations or preaching places		967
Church buildings		289
Value of church buildings	yen	376,000
Number of Sunday-schools		864
Sunday-school scholars		33,039
There are fifteen boys' schools with pupils		1,898
There are forty-four girls' schools with pupils		2,962
Day schools (boys and girls)		74
Pupils in same		5,111
Theological schools		14
Students		98
Total number of schools		157
Total number of pupils and students		10,069
Value of school property	yen	751,140
There are fifteen orphanages with inmates		140
The total mission property is valued at	yen	1,710,256
Tracts published per year	titles	83
Number of copies per year	over	1,000,000

It should be remarked that the property valuations given are much too low, since property has greatly advanced. The value of a yen is about one half a dollar.

The above figures represent in the barest outline the visible direct results of mission work, but what shall be said of the indirect results, which no man can tabulate? Christianity has literally leavened the whole lump of Japanese life. While there is but one Christian for every thousand of the population, the number of Christians in Parliament since its organization in 1890 has been fifteen each session on the average and it is the universal verdict that these Christian members have been the molders of parliamentary thought. Out of the seven who have held the exalted post of President of the House, four or five have been pronounced Christians. These Christian members have been particularly active in educational, social and administrative reform measures. They have stood for a sturdy type of legal integrity. Indeed it is not too much to say that it is the influence of Christianity which placed the immortal article in the Constitution of Japan, guaranteeing religious liberty to every Japanese subject. The freedom of speech and of the press has been secured. The old ordeal in criminal law has been abolished. Honesty and economy in public expenditure have been secured. Life and property are as safe there as in the homes and on the streets of Toronto.

In international affairs Japan has come as near to recognizing the application of the Golden Rule as any nation of ancient or modern times. Some of my colleagues sitting here will remember the long and painful fight for treaty revision, which should guarantee to the Japanese equal representation at the council table of the nations. It is not too much to say that the missionaries' influence was not slight in determining that result. When equal treaties became a fact a great load was lifted, and the missionary was in Japan not by courtesy and forbearance, but by right. A direct consequence of this has been the placing of Christianity in an open and unobstructed field of work for the Japanese.

I would fail in presenting even the more important results if I did not mention the effect of Christianity in the suppression of vice. Is there a mother here who can look unmoved upon the spectacle of a Japanese mother selling her daughter without a tear to a life of shame more hateful and infamous than ever disgraced the galley slave, and that too for a few paltry dollars? But, please God, licensed vice has already received its death blow. Out of the heart of Japanese life, owing to the influence of Christianity, there arises a mighty protest which even those who sit on thrones of power must heed and hear.

Christianity has given Japan a new literature and even a new literary style; a new poetry with a new poetic meter; a new music set to the old song of Redemption, that is ever new. But highest and best of all is the spiritual influence on the lives of redeemed men and women which leads them to establish Christian homes where the name of God is known and revered. A letter just at hand will illustrate this point. Several years ago when in Japan a father brought me his little son saying: "Take this boy and care for him. You may do what you please with him." He was given a place in the school where he remained nine years. Before he had been there long he showed intellectual and spiritual qualities of a high order. At last he graduated. Later he entered the Imperial University where he graduated with high honors. Previous to his graduating he was Mr. John R. Mott's interpreter on the occasion of his first visit to Japan. Recently our young friend passed a higher Civil Service examination, being one among the forty-three successful candidates of the 471 who were examined. But of this achievement we were not so proud as of something which follows. He writes: "You may congratulate me on my marriage. My home I know will be very humble, but I pray that from it there may go a ceaseless influence for Christ and for the redemption of my people. This is what I live for. Pray for me that such may be my home."

To-day I can truly say that if nothing remained of my small influence in Japan save the Christian life of this young man, the fifteen years spent there would not be in vain. Christianity has lifted up the fallen, healed the sick, ministered to those in prison,

given courage to the downtrodden and hope to the hopeless. Its ministrations have touched every class and condition of men and women. Its results cannot be known till we know as even also we are known, till the book of the ages shall have been written by the recording angel.

THE RECENT REVIVAL IN JAPAN

REV. B. C. HAWORTH, TOKYO

It is exceedingly encouraging to note that this wonderful awakening in Christian interest in Japan began with the Japanese Christians themselves. The movement had its origin at the triennial meeting of the Japan Evangelical Alliance, an organization of Japanese Christian churches. A whole year was given to preparation. This Alliance meeting, to which I refer, occurred in the spring of 1900. In the following October we had a grand missionary conference in the city of Tokyo. Forty-five missionaries from Japan and China were there for eight days, and the Japanese Committee came to that meeting with the delightful request that the missionary preachers should co-operate in a great Twentieth Century Union Evangelical Movement, with the object of bringing the gospel to all the millions of that Empire during the first year of the twentieth century. Of course we gladly made them happy. The Conference appointed a committee of ten men to co-operate in the plan of carrying forward this great movement in conjunction with the Japanese central committee who were in charge. But the main part of the work, both in plan and execution, was done by the Japanese Christians. Can anyone doubt what foreign missions will one day be, when within less than fifty years there has been planted in that Empire, a Christian community capable of such a mighty, aggressive, self-conducted movement?

Again, it is exceedingly interesting to note that the movement was co-operative. In the official report at the close of last December, the secretary said that there had been twenty different denominations co-operating in the movement during the year. Almost all the evangelical churches and missions in Japan took part in this great work for the one purpose of evangelizing the land. May it not be that here lies in large part the secret of the wonderful success attained, "that they also may be one in us, that the world may believe that thou hast sent me." Oh, that Christians in America and Europe might realize the paramount importance of co-operation in soul-winning! Presbyterians, Congregationalists, Methodists, Episcopalians, Baptists, and a score of other bodies, — oh, that they might forget their denominational names and join this great union campaign

for the regeneration of Japan! It is not wonderful that the whole Empire was shaken from center to circumference.

But, in the third place, it is well to take note of the fact that this great awakening followed after a period of great spiritual depression in the Japanese churches and a period of difficulty and discouragement in the prosecution of the missionary work. I cannot go now into the details of the anti-foreign reaction in Japan and its causes, — the rise of the mercenary spirit, the spirit of money worship among the Japanese, — on the introduction of a spirit of materialism and atheism among the educated classes and the ranks of the native clergy, nor the immediate influence of the war with China in 1894-95, with all the new schemes which followed that war, — railroad extension and manufacturing and other similar absorbing and exciting topics. These and many other causes had brought religion in Japan to a state of great apparent weakness and especially was this true among the churches in the capital itself. How surprising it was, then, that in May or June of last year Tokyo should become the scene of such a wonderful manifestation of the power of God's Spirit. Surprise filled the hearts even of those who were the promoters of the movement.

But, again, this great movement followed after a period of heart-searching and prayer, and there is a lesson for you and me. From the time when this movement was first planned in April, 1900, to May 12, 1901, when the first public meetings for the purpose of reaching the unconverted began, was a period of more than one year, during which time prayers were going up to God from earnest hearts in very many places throughout the land. Union meetings for prayer were called in the churches. The central committee in charge of the movement in Tokyo met every week for prayer and conference and the transaction of the necessary business connected with the movement, and on the eleventh day of February, that great national holiday, a grand union prayer-meeting in the churches throughout the Empire was called to implore God's blessing on the coming campaign. When Christians of so many denominations come together with one accord agreed as touching one thing, why should we not expect God to fulfil His promises. We could have a revival at any time and anywhere under similar conditions.

But, in the fifth place, the Japanese Christians did not stop with prayer. The prayer that brings blessing from God is that which is offered by him who suffers himself to become the instrument of its fulfilling. Systematic, organized methods of work were adopted with wonderful success. I cannot stop to detail these methods here, interesting as they are, but will mention only a few. In the first place, I must refer to the wonderful part taken by laymen and women, among them many young men and women students. There was a great dearth of trained evangelists and workers, but God raised up a little army of consecrated lay workers, whose hearts had been

stirred by the appalling spiritual needs of their countrymen and by the sense of their own individual responsibility for souls; and these lay workers, who responded to the appeal for volunteers and labored under the wise direction of native pastors and missionaries, enabled us to reach thousands of souls. And then, again, work done by evangelistic bands through street-preaching and house-to-house visitation was wonderfully blessed in the advertising of the meetings, in the distribution of tracts and Christian literature, in preaching Christ by the wayside and in filling the houses of worship with eager listeners to the gospel.

Another very effective method was the free use of the printing press, the distribution of large and small posters and leaflets, etc. These did wonderful service as they hung at street corners and in public baths, in railroad and steamboat stations and everywhere around the city, calling attention to the cross of Christ, through a few salient questions about sin and salvation. Exactly 2,731,900 copies of tracts, leaflets, Christian poems, song leaves, etc., were distributed during that remarkable campaign. Wonderful were the results secured by the wise distribution of this Christian literature.

Again, if I may speak of it as a method, the Christians in Japan have learned to give for the Lord as never before, and many touching incidents occurred where finger rings, hair ornaments, etc., were cast into the contribution boxes by those who wanted to help the movement. Many of the missionaries, — all of them, I think, — gave very liberally of their own limited incomes to help in this movement; but the larger part of the money used in the great campaign, amounting to $10,000 and more, came from the native Christians themselves. They believe in giving as well as in praying.

One feature much blessed in the campaign was the mutual aid plan, whereby weak, struggling churches were helped by volunteers from other churches, thus enabling them to get on their feet, to fill their churches with worshipers and to enlarge their ranks with converts. Some of the pastors came to the committee and said: "We have enough; don't help us any more. Our houses won't hold the people."

Then the work done for and by children, oh, how touching it was! We had not planned in the central committee to do any work for children, but the very first day revealed that there was a deep interest among the little ones, hundreds of whom came out in the meetings and made intelligent choice of the Christian life and became zealous workers. There are many touching stories of parents and relatives and friends brought to God by the resistless ministry of these little children. I wish you could read some of the incidents that have been published. Daily united prayer was another central feature. The different denominations, ten or twelve uniting together, met at three o'clock to pray and report and plan for the carrying on of the work.

A word or two about results. Look at the numbers of unconverted people reached. In the official report of the secretary last December, he gave the number reached in exact figures, 17,939. But a great many were not reported officially. Twenty thousand would not be a high estimate; and a missionary later arrived from Japan than I says that 25,000 would not be too large a number for the converts and seekers who were secured in this great movement. Think of it! We were told a while ago that the Christian Protestant forces in Japan were only about 45,000. For the last ten or fifteen years they have been barely 40,000. What a gain it was to add 25,000 within twelve months. They have not all been baptized; some may never be. But the fact that so many new recruits have been added to the church going people in Japan, so many new ones added to the Bible classes, so many men and women willing to come out boldly and declare their sympathy with the Christian religion, is an inspiring thing to think of. And the fact that so many of these are young men is exceedingly encouraging. The future of the Empire is in the hands of these young men.

A word by way of forecast. I lift my eyes to that old Empire, — so lately reckoned in our geographies as a semi-civilized nation, now a part of Christendom, admitted on terms of equality because of her own unparalleled achievements, — and I see there, in place of old heathen Japan a new Japan, a Christian nation. I see there the great Christian Church of the future, — a great Christian Church addressing itself more and more, first to the evangelization of the native land, and then to the paramount duty of filling Eastern Asia with Christian truth and Christian civilization. In other words, Japan will be a Christian nation and the Christian Church of Japan will be a great missionary Church. God will make of this Sunrise Kingdom the gate of Asia through which shall flow into China and Korea and other lands the life-giving influences which shall solve that old Eastern problem and deliver the world from the terrors of the so-called "Yellow Peril." Do foreign missions pay? Is there a Christian in North America that still dares to ask that question? Let him candidly look upon Japan of to-day compared with the Japan of forty years ago and take full account of the real causes of that marvelous change, and he will never ask it again.

MISSIONARY METHODS IN KOREA

REV. GRAHAM LEE, PHYENG YANG

THERE are three great departments of missionary work, the medical, the evangelistic and the educational. These are not named in the order of their importance, for the first one and the last are simply the handmaids of the middle one, evangelistic work. In any missionary scheme, whenever the time comes that either medical or educational work grows out of its due proportion, then by just so much it becomes an end instead of a means, by just so much it loses in power and fails to do its proper work. But to-day I want to speak to you for a few moments about some of the principles upon which we have been working along evangelistic lines in Korea.

The first principle is this: We determined in our work in that country that we would lay it down as a fundamental principle that we would give the Holy Spirit His proper place in the work. And I want to tell you that that is no easy thing, for missionaries are always men of strong convictions. But for a man with strong convictions, it is the hardest thing in the world to give up to some one else. Yet we have made it a rule that in the very beginning we would give the Holy Spirit His proper place, and let Him have rule, just as He did in New Testament times when He said, Separate me Barnabas and Saul, and send this man there and the other man here. In Korea that principle has taught the people two things, how to work and how to give.

We have tried to teach them from the very inception of the enterprise that if a man believed in Jesus Christ, he was in duty bound, not to put a muzzle on his mouth, but to go and tell some one else. Do you know how it works? A man does not have to be paid a salary to get him to preach Jesus Christ. From the very beginning it has been so. When a man became a Christian, he would go and tell some one else. He might be walking along the road and would meet a man and get into conversation with him and introduce himself according to the Korean method, and by and by he would ask, "Do you believe in Jesus?" "Jesus? Who's Jesus?" "And you have never heard of Jesus?" And then he would begin to tell him all he knew about Jesus, and perhaps he would go to the inn at night and there as he sat in the little room, when the opportunity came, the question would ring out again, "Do you believe in Jesus?" And again would come the answering

response: "Jesus? Who's Jesus?" "And haven't you heard who Jesus is?" and the old, old story would be repeated.

And the people have been taught how to give. We do not need a surgical operation to get five cents out of a man for Christian work. They give because they believe in Jesus Christ. We have never had anything like a strawberry festival or an oyster supper, and, please God, we never will. When we want money for Korea, we simply present the work to the Koreans and ask them to give. I wish you could have been there a year ago last Christmas and could have seen the audience all contribute for the purpose of giving to others. We had two big boxes for the collection, one on each side of the pulpit, and we expected large things. I must tell you that the money we have is that round copper cash with a square hole in the center, and a hundred pieces of this makes one yen; but in purchasing power for the Korean the yen is the same there as one dollar is here. When the Koreans came up and deposited their collection in the box, we had 600 yen, equivalent to $600 with you. The reason why they gave it is because they love Jesus Christ. I received a letter the other day from my co-laborer, Mr. Moffat, in which he speaks of the Korean Home Missionary Board that took up a subscription in the city church for this work. He thought that he would be satisfied if they gave 200 yen, but his faith was too small; they gave 400. It was the first offering which had been made for the Home Missionary Board.

There is another principle which we have been trying to work upon, namely this: We would preach the gospel as we found it in the New Testament, and when we preached it, we would not fail to believe that it had power in itself to win its way. Wherever you take it and believe in it, and in its inherent power, there it proves that it has the power. We preach the old gospel of repentance for sin and forgiveness through the crucified Lord. We would be called 500 years behind the times in America, but we have found in Korea that it is exactly what they want, exactly what is wanted by one who has been sunk in that slough of degradation and sin.

Another principle. After we secured a constituency, we began the development of the church. We would be sure that we had firmness and faithfulness and discipline. In all my experience in the United States in the Presbyterian Church I never came in contact with a case of discipline. We determined in the building up of our church in Korea that we would make these the great foundation principles, firmness and faithfulness and discipline. Let me tell you how that works. I went to a town where I have a little group of believers. When I arrived, I took the list of the catechumens and the baptized members, and went through the list name by name, asking what the spiritual condition of each one was. When we came to one of the most prominent men in the group, my informant said:

"I want to tell you something about him; he has been gambling. He went into the lottery the other day." I asked him about it, and he confessed it all. I told him that he must be publicly suspended from the church for six months, and that he could not come to the Lord's table; and that evening, as we sat about the elements of His broken body and shed blood, before I passed them to the people I told them that one of their number had been suspended. I asked them if there was any one else who had anything to confess. One by one they stood up. The first said that he had just come into town and a friend of his had asked him if he would not go into a saloon and take a drink, and he could not resist. One after another they arose and confessed their faults, and then the leader said that he had not gone into the lottery, but that he knew the lottery was going to need a lot of paper, and so he laid in a supply. And there we were until ten o'clock that night. Do you wonder that when the confessions were all made and we sat around the table we had a most delightful communion service?

And there is one more principle, that of self-support. We determined from the very inception of our work in Korea that we would put it on that basis, and that the Korean Church, not some foreign thing which we were trying to foist on them, was their own, and because it was their own, it was their duty to support it. Hence when we had any chapels to build, they were to build and pay for them themselves. Do you want to know how it succeeded? I have told you about that church in the city of Phyeng-yang. It was packed every Sunday to the doors. It would only hold 1,200, but it was packed even to the wood boxes. They were packed in so closely in that church that it is an actual fact — you know they all sit on the floor, we have no chairs — that one day when a man got up to stretch himself, he could not sit down again, and it was in that church that they gave 400 yen for home mission work. That, too, was the church that gave at Christmas 600 yen for an offering for others. It pays its own pastor, who is not ordained, and who gets $80 a month. That same church pays half the salary of another man, $30 a month, and it pays the salary of a woman to go about among the women at $25 a month. Besides this, it pays all its own running expenses and is continually giving to the weak churches in the country to help them. All our other churches are founded upon the same principle.

WOMAN'S WORK IN JAPAN

MISS ANNA B. WEST, TOKYO

WOMAN'S work for women, for young people and for the children, is the work for the souls of those women and children. In Japan there are two factors which enter into this work, the efforts of women who have gone from this and other Christian lands to help in the evangelization of Japan, and the work of those Japanese women who have become Christians in Japan.

That element which comes from Christian lands to work with the women of Japan must know the language of the people and come into that close sympathetic friendship and co-operation that is possible only when the language of the country is known. That is the first task in any foreign land, because the work for women is more individual in character than the work of men; it goes from heart to heart, and one cannot accomplish this through an interpreter. Hence it is that in this work for women, — individual, personal, close effort demanding a knowledge of the people and of their conditions, — one is greatly helped by thinking of Christ's intercourse with people. If we look at Him and what He did for woman, it was marked by unique sympathy, patience and tenderness. And it seems to me that that must be the secret of all women's work for women.

Women's work begins with the kindergarten, and it runs up into the higher education of women. In Japan there are kindergartens where our little children are reached, and whence those little children carry the message to their mothers, to their grandmothers, to the women of the household; and not only to the women, but to the men, because every father here knows how his heart is touched by the message given him by his little child. Woman's educational activities extend also into the girls' schools which now have their higher departments; and there is one part of the women's education which Dr. Spencer did not mention, viz., the Bible woman's work. When you consider that there is scarcely a Christian of thirty-five years of age that was born in a Christian household, you will know that Christian women are not quite ready to do what they are ready to undertake in our own country. One of the things that we try to do in Japan, therefore, is to train Christian women who have come into the Church to teach Christ and bring Him into the lives and homes of their own peo-

ple. One of the marked features of last year's evangelistic work was that instead of teaching and preaching Christianity, it was Christ that was preached and taught.

For this work we have a training school for Bible women. They come into it with no more knowledge of Christ than that He is their Savior and that they look to Him. They have been taught in their preparation for baptism all the Gospels, and the teaching that is in them; but they are as yet unprepared to go out and systematically teach their own people. In this training school we teach just as much as we can, not only of the Gospels, but of the Holy Scriptures, giving them instruction in the Old Testament as well as in the New. Three or four weeks ago a graduate of Columbia University said, "Do you mean to tell me that you teach the Japanese the Old Testament?" I replied, "Yes, what would you teach them?" "I should teach them," he responded, "the Sermon on the Mount." And I replied: "What will you do when you teach that Christ came to fulfil the law and the prophets? What is 'the law and the prophets'?" That is what we try to teach the Japanese women in this Bible school, — the prophets who came to teach of that Messiah who was to be the Light of the World and its Savior.

It is a wonderful experience when you come to teach a man or a woman, who has lived without our religion, all that is in the Old Testament, — God the Creator and God the Redeemer, leading out His chosen people, and following that line through to the time when the Messiah came. It is a revelation to watch the mind of that woman grow as she sees that God is the Creator. She goes out and looks upon the skies at night with a different idea. Her mind is awakened and as one of our Bible women has said, "It is such a delight; we have something to think about even when we go to bed." Those women we are trying to train just as carefully as we can in the Old and New Testaments, giving them a reason which they can pass on to others for the faith that is within them and preparing them to teach those who are living in more or less seclusion in their homes. Women of the upper and better classes may come to the churches some times; but when you consider that women will ask for your visiting card to prove that they are not going to church without invitation, you naturally think they have some regard for proprieties. Unless there are women who will carry the gospel to these people in their homes, they must live and perhaps pass out of this world without it. These women pass through a course of three years, and after this they develop in a wonderful way. They are not all young women. Some are even fifty years old. They have not had the advantages of a modern education in Japan such as may be gained in our own schools, in government schools and in the school for girls of the nobility. Their mothers did not

have them, and these women have not been living intellectual lives.

The chief point, however, is to keep those women in the spirit of Christ, and for that there is nothing like personal contact. A few years ago I was left alone in our work for these Bible women and the weight seemed to be too heavy for me. From the household every day went out four women who graduated from the Bible school. They were to meet all classes of people and I could not give them in one lesson enough to reproduce. Some went to visit those who knew more or less of Christianity and of the Bible. Others went where they were meeting people who were not Christians, and if we tried to give them only one lesson to teach, what could they do? So morning after morning, before those four women went out, I called them together and we had prayer together and talked about the possibilities of the day. Then they went out with the thought that wherever they went, Christ must be with them, Christ must be the One who should teach them just how to give the message with all tenderness and with all sympathy. That thought has helped those women more than anything else; because in the case of women that have suddenly come into an intellectual and spiritual life, there arises the strongest temptation to bring self to the front. Unless they can keep before their minds constantly that it is not they but Christ, their message may be one which will entertain, one which will be welcomed by the people to whom they come; but it will not be a message which will bring them to the Lord Jesus Christ, because it has so much of self in it.

Some one may ask, "And for what class is this work done?" It is for any class with which we may come in contact. I once heard a Japanese say: "I lived for so many years, in such and such a city. I was the vice-Governor there and knew a great many people who were Christians, but not one of them ever spoke to me about Christ or Christianity." What a rebuke that is! I constantly pray that we all may not for so many years know people, and never bring to them the message of the Lord Jesus Christ.

If there are any young women here who are thinking of going to Japan, let me say to them, whether they are to work in a girls' school, in a kindergarten, in a Bible school, or in direct personal work in the homes of the people, when you come to Japan, bring with you all that you have that is best and strongest, and come prepared to learn the Japanese language, ready to come into sympathy with the people whose lives have been different from yours, ready to give your heart and your life and your soul to that work for Japan, and for her needy women.

HOW PREPARE FOR JAPANESE WORK?

REV. S. H. WAINRIGHT, M.D., KOBE

In speaking of the difficulties met with in Japan it will be convenient to divide the people roughly into two classes, the military class and the common people.

We have peculiar difficulties in preaching to the common people in Japan. Christianity has won its most glorious triumphs among the common people of many lands, but not in Japan. There its greatest progress has been among the more intellectual classes, and the reason why this is so, is because, first, of the ignorance of the low-class men, which you cannot realize until you approach such persons. You cannot realize how difficult it is to make spiritual ideas clear to their minds, how spiritually dull they are, how lacking in those elementary religious ideas which every one possesses who has come under the influence of Christ. And so their dense ignorance is an obstacle in the way of reaching them. But there is another reason. They are under the tyranny of priests whom they have allowed to do their thinking for them without troubling themselves about religious ideas. They have paid the penalty by coming into bondage to the priests. So to-day, if a missionary goes to a certain section or village to preach to the common people, the priests become aroused and get the people to sign a vow that they will not attend Christian service, nor hear Christianity preached, nor send their children to the Christian Sunday-school.

How are we to meet this difficulty? One of the ways is to reach the children. Fortunately the Japanese government school system embraces people of all classes. The children from the poorest homes go to school and are becoming enlightened, and therefore the priests are losing power over the children. Hence to-day one of the greatest opportunities of the Christian Church in Japan is found among these 5,000,000 children in the elementary institutions of learning. The department of work that is fuller of promise than any other in Japan to-day is Sunday-school work. We have Sunday-schools there not only on Sunday but on every day of the week, and these schools are very fruitful in results, because the children of the common people are open to our instruction. I would like to have power given me by the Spirit to lay the 5,000,000 children of Japan on your hearts and con-

sciences that you might contribute in some way to bring the gospel to their knowledge. From our institutions of learning we gladly send out young men to organize Sunday-schools, reaching large companies of children every Sabbath, teaching them the Commandments, etc.

The difficulty which we have to meet among the intellectual classes is rationalism. They have never been accustomed to the authority of God. "Thus saith the Lord" does not enter into Confucianism, and so we find them naturally rationalistic. Their minds are void of all those ideas which cluster around the personality of God. God's authority, His providence, His miracles, His work in human history, — all these things are difficult for them to understand. Confucius told them to reverence the gods but to keep far from them, and the people have obeyed his command. When Confucius was asked about the future life, he answered, "I do not understand about the things of this life, and how can I understand the things of the future life?" Their minds are naturally secular; they do not take in the idea of a personal God easily; they do not concern themselves about the future life. I do not see any way of overcoming this obstacle except through the supernatural operation of the Holy Spirit. It has been overcome in the minds of a large number of the brightest men of Japan, who believe in a personal Savior and in the operation of the Holy Spirit and in the Father in Heaven who has a providential care over the world which He has created.

The minds of the Japanese are occupied with earthly things, with the acquisition of wealth and knowledge and position. They are indifferent to spiritual blessings. The ordinary Japanese will agree to almost everything you say with regard to the gospel of Jesus Christ. He will agree that it is good and that his country ought to have it, but he has no desire to make a personal application of it to his own heart and life. There is indifference everywhere. With regard to the difficulties which we have met in obtaining from them a consideration of Christ and the building up of Christian character, I may say that the social order in Japan is against the Christian life, and hence when a man becomes a Christian it means conflict in his home, in business life, conflict on every hand. I have sent forth young men from our institution of learning, as have others, with God's blessing upon them and with every word of encouragement to stand up against the corruption in society and to be true business men; but they have had such odds against them that they have yielded to corrupt practices and have not been able to stand for Christian principles. Not long ago I was talking with a young business man about this very matter and said to him, that if he were true and honest under all circumstances, he would surely be promoted. He said: "You think so, teacher, but that is not true. Unless I

fall in line with the practices of the business house with which I am connected, unless I use bribery under certain circumstances and do things in accord with the policy of the house, I never can be promoted; there is no hope for me." These are some of the real difficulties that we have to contend with in Japan, and the only way to overcome them is to keep continually before the Christians a sense of duty and obligation to the Christian God in heaven and strengthen them in their principles, that they may mold and shape sentiment and transform the social order in Japan.

Another difficulty that I shall speak of is the relation between missionaries and the Japanese leaders. You would not think of a difficulty there, perhaps, but the Japanese preachers are a growing body of men. They study, they grapple with those great questions of modern thought and with theological and religious questions; and so they take part actively in all Christian work. A missionary goes out expecting to be a leader, to take an important place in the Christian Church out there and to be looked up to; but perhaps he will find among the Japanese preachers men who can instruct him, who can lead him, and it is very difficult for him to yield to these men. So the missionaries and the Japanese preachers work side by side, and often there are strained relationships; but on the whole, they are cordial, and we have been working together amicably, especially in these forward movements.

But how are we to meet this difficulty? My purpose in mentioning it here to-day is a practical one. We can only meet it by sending to Japan young men of ability and thorough equipment, men who are capable of leadership; such persons will have no difficulty. The Japanese preachers will recognize them and give them opportunity to exercise their gifts; but I think it is useless to send men to Japan not capable of leadership and not thoroughly educated. Men that can take their places as leaders in the Church and help the Japanese ministry as well as the Japanese Christians and preach to those who are yet unsaved, are very greatly needed.

THE NEED FOR WORKERS IN KOREA

REV. H. G. UNDERWOOD, D.D., SEOUL

BEFORE I attempt to urge the absolute need of workers, we should know the outstanding results of the work there. In the last sixteen or seventeen years of labor in the little Hermit Nation we are able to report to the Church at home six or seven thousand baptized communicants, a class of catechumens of between three and four thousand, to which should be added that large class of men, women and young people, about 20,000 in number, who call themselves by the name of Christians, who have given up their heathen practices, but whom the missionary has not deemed ready to be received as catechumens. This is God's work, and as we acknowledge that fact, we should realize that it is God's call to His Church to fully man the field which He has blessed so abundantly.

The first reason for desiring new workers is that the missionaries are absolutely unable to keep up with the growth of the Church there. That is what every Korean missionary will tell you, no matter where he is. One little village in the northern part of one of the provinces had heard something about Christ, and some one took down a few copies of the Acts of the Apostles. The people read them, and as it does wherever it enters into men's hearts, the truth compelled one of those men to believe, and when he believed there was but one thing to do, namely, to tell his neighbors, after which he appealed to us to send some one to teach the gospel. As there was no one to send, he appealed two years in succession, and there was still no one to go. Then what do you suppose those people did? They had read the Bible, and they saw there that the command was, Go ye into all the world and baptize them into the name of the Father, and of the Son, and of the Holy Ghost. They had believed, but they had not received baptism, and they seriously considered what this washing rite was. One day, after prayer and conference among themselves, they went off, each one to his own home, and in the name of the Father and of the Son and of the Holy Ghost, they bathed themselves. Perhaps according to our ideas it was not a very proper baptism; perhaps it is heresy to call it such; but I believe that in the eyes of Almighty God it was as true a baptism as was ever administered by ordained hands.

The missionaries are unable, I say, to keep up with the work. Here is a letter in which the writer says in effect: "We are in the midst of the class with about 400 workers in attendance. There are so many that as usual the buildings are too small. Every morning prayers are held in the big room at the academy, and we meet for conference in the church. Last Sunday the church was crowded, people sitting on the platform and everywhere. There were multitudes that could not get in at all. An actual count showed 867 men and over 137 boys, and with the women there were at least 1,500 people. During the Week of Prayer one thousand people came out, wading through snow drifts up to their waists. The situation has become alarming in this respect, that we are all of us overworked and under such a strain that there is serious danger of a breakdown. I am hoping and praying that I may get through the class without being sick. The reports from all sections are such that we could just about duplicate our work if we only had the force with which to do it."

This is what you hear of everywhere. The work could be doubled. We are appealing to the boards and they say, "Where are the men and the women and the means?" Much as they rejoice over the situation there, they do not appreciate the present opportunity, nor do we missionaries ourselves, although I confess that we are nearly killing ourselves in trying to grapple with it. If we had the time to devote to practically new work and the developing new territory, during the last three years I could have established thirty new groups inside of a year. But how can we establish them when we have no time to examine the catechumens who are waiting to be examined, and to baptize them?

The work which I have been speaking about is up in the north, just in one section. Take your reports of Korean work and look at the map, and you will find the reported results in Korea almost entirely north of the city of Seoul. Why has there been so little fruitage in the southern part? You might as well expect to reap a crop where you had not sown, as to reap a large harvest in the south of Korea; we have not had the women or the men to work it. Oh, to think of it, that the only thing that is holding back and hindering the Spirit of Christ in the little Hermit Land to-day is the Church of God! The members of the body of Christ, though they hear the calls to go forward, falter and hesitate and do not go.

The question is also asked, "For what are the new workers needed?" They are needed to train the people. We tell you of the large numbers coming; let me describe more fully one place. Down on the river there is a little village whose people came and told me that there were over a hundred converts there. I went down and on Sunday we held a service. A large number

turned out. The little chapel which they had made ready before any missionary had ever gone there was too small to hold them all. I said to an old woman, "Do you believe in the Lord Jesus Christ?" "Yes, I do," was the reply. "Who is Jesus?" was my next question. "I don't know," she answered. "Why," I said, "you just told me that you believed in Him, and you don't know who He is? How can that be?" She replied: "I am nothing but a poor old ignorant woman. They told me that these things that we have been worshiping are all false, and that there is only one true God and that we were sinners, which we knew, and they told me that if we would believe in that One, Jesus, our sins would be forgiven, and I am just believing that, and I am so happy." I do not believe that woman was ready to be received into the Church of Christ, but I do believe that in God's sight she was a true Christian. We need men to train those people.

One of the great difficulties in that land is that we have no leaders. We need men to guide and direct the people, and hence missionaries to take these people who are willing to come out on the Lord's side and guide and direct them in their studies and in their work. If we do not do it, we are leaving the door wide open for him, who goes about as a roaring lion seeking whom he may devour to bring in Romanism and its errors and other heresies, to feed these people whom God has brought to the point where they are hungering and thirsting for bread.

This question also is asked, When do you need re-enforcements? At this moment. Mr. Moffat's letter says, "Right now." Every Korean missionary will tell you that we need them immediately. Why? Study the history of missions, and you will find that there has been a time when the populace has been in favor of Christianity, and then a reaction has come. It must come in Korea. Thus far no officialdom has been opposing us, but the change must come. Look away north and see how Russia joins Korea. Where Russia directs her eye, she always goes. God is pointing out to His people that there is an open door, that the time for the closing of that door is imminent, and He is saying to His Church in tones that cannot be misunderstood, "Son, daughter, go work to-day in my vineyard."

The next question that I have been asked to discuss is, How many missionaries are needed? I cannot say how many are needed, but surely as many as we already have on the field, and that is twenty-five. Secretary Brown in his report about affairs in Korea, not yet published, says that to keep up with the work in hand, you ought to quadruple the force now on the field. We are not asking for a hundred, but for twenty-five men and women. Missionaries of the Methodist Church, South, say that they want thirty-five, but when they say this to the board, the board turns and says,

"Where are the men and women?" There is a question that confronts the Church and this Convention.

The next question has to do with the possibility of the evangelization of Korea in this generation. I have been an optimist, and we have the good Lord on our side. In this generation? Yes, it is possible; I know that it is. Korea is wide open to-day, and the question for the Church to answer is whether she will enter. The Koreans are ready to hear and listen. The only hindrance is God's own Church and people. I verily believe that our Church, as she looks forward in her prophetic vision, takes in too small a horizon, and I really feel that with this whole world wide open to-day and God calling upon His people, if the Church of God would rise as one man in this work now, it might be done. I pray God that the power of His Holy Spirit may so roll the burden for souls upon every man and woman here and that they may so carry that burden into every part of the continent that God's Church may rise with all her God-given power and go forward to evangelize this world in our generation. It is possible; but O, how weak our faith! God grant us such a strong faith that we will realize its possibility, that we will undertake great things for God, expect great things from God, and then see them realized.

THE NEED IN SOUTHERN KOREA

REV. EUGENE BELL, SOUTHERN KOREA

You have heard of the conditions prevailing in the north of Korea, and you will remember that Dr. Underwood said that it would be just as reasonable to expect a harvest in southern Korea as to expect a harvest where we had not sown the seed. The conditions prevailing are very different in southern Korea from those in the north, from the fact that the north was occupied first; but the seed is being sown in southern Korea, and I wish to assure you all that we are following the same methods there that our brethren in the north have followed. We have good evidence of the fact that the work will develop along the same lines and that at no very distant day we are going to rejoice by seeing the same glorious results.

We were assigned by a council of missionaries some eight years ago to two southern provinces in Korea. We have been doing the work with such a small force of missionaries, that we could only attempt to occupy one of those provinces, and even in that one we have only three stations and reach only about one-fourth of the province. To this day there is, so far as I know,

no regularly established resident missionary station in the other province of something like two million souls. At each one of our stations our seating capacity in the church has had to be enlarged, and the work is growing more rapidly than we can take care of it. To illustrate the need of more workers in that section of the country to-day and repeating something that has already been hinted at, down at one of the principal towns in the extreme southwest of Korea we gathered in a group of believers and baptized seven or eight, one of whom lived sixty miles away in the interior. He used to walk once or twice a month the sixty miles to attend church, coming in on Saturday evening and leaving on Monday morning. He lived in one of the most populous districts of that southern province, near its capital. I visited his home a few times, and gathered in the neighbors of that village and tried to teach them the gospel. In a very short time, in that little village, under the leadership of that Christian man there was gathered a group ready to put themselves under the instruction of some missionary. A few weeks ago I had a letter urging me to return on the ground that up at the capital there had been gathered in more than 150, under the influence and leadership of this man, who wanted some one to go and instruct them, and we had no missionary or native who had been properly qualified as a leader. What will be the result in that instance, and in other instances? Simply this, that the devil, going about as a roaring lion, will enter in. They are ignorant and wish to be instructed; and unless they are instructed and properly guided and directed, they will run into heresies, and form some club or society for the betterment of their physical condition. Such instances might be multiplied. The need is great in the south of Korea also.

QUESTIONS

Q. What is the climate of Korea? Does one have to be very strong physically? A. It is practically the same as New York State. It is pretty cold in the winter and warm in the summer, but any one who can live in New York State can live in Korea without having to be extra strong.

Q. Is Korea a good field for the medical missionary? A. Medical work is no longer needed in Korea as an entering wedge; it is simply used now as an illustration of the blessings of the gospel. The need there is not so great as it is in other countries.

A MISSIONARY. — I want to add a word to what Dr. Lee has said. In the south we can get a hearing without it, but it would be more helpful and there is more need for it in the south than you would infer from what he has said.

Q. The issues of denominational papers lead one to believe that Japan is overstocked with missionaries. Is this true? A. It is not true. The demand now is greater than the supply.

Q. Is there need for more workers? In answer I will give the sense of the resolution passed by the great conference of workers in Tokyo, We need to have the force of workers in Japan vigorously maintained.

Q. Has the revival in Japan materially lessened the opposition which materialism presents to Christianity? A. It has not lessened the opposition of pronounced materialistic teachers; but it has greatly narrowed the scope of their influence and has at the same time given the Christian Church greater power of resistance. The revival and similar meetings have transferred from the ranks of materialism 1,000 or 1,500 students in the high-schools of Japan to the ranks of the Christian Church. Christian workers and leaders have had their thoughts clarified. They are not so much afraid of supernaturalism in religion. Public opinion has been largely changed by these revivals to an attitude favorable to Christianity; so that on the whole the influence of rationalism is very greatly diminished.

Q. How does the climate of Yokohama compare with that of the United States? A. Compared with Pennsylvania or Philadelphia, I would say that the extremes of heat and cold are not so great; but in Yokohama there is a great deal of moisture in the atmosphere, and that is trying to many of us, especially to those who have nerves.

Q. What is the work of the missionary in Japan during the first two or three years of his residence? A. It is mainly to study the language. He may be able to do some practical work in the meantime, but he ought to study the language during two or three years; and then, in answer to the question, How long will he need to study the language? I would say, As long as he remains in Japan.

Q. Could one whose means would permit him to live among the well-to-do as well as among the poorer classes of Japan, make any appeal greater than to the middle and lower classes? A. Any one who wishes to make Japan a home and has the means to live among the well-to-do people and has a heart devoted to Christ, will be able to find entrance into homes and will be able to do a very good work.

Q. Are the Japanese characteristically commercial as the Hindus are characteristically philosophical? A. Not as a nation. The samurai, or knights, scorn commerce, and turn it over to the fellows who can cheat the most, and that is the reason why commerce is having such difficulty nowadays.

Q. What effect does an American education have upon the Christian character of the Japanese? What is their attitude toward the work in their own country? A. We have had some very unfortunate cases in this respect, and there is a general sentiment against sending young Japanese students to America. But every student

ought to be welcomed and duly recommended who comes to America, and a great advantage to the Christian Church and to the Christian cause in Japan can be obtained by the education of a large number of Japanese young men in America. The Japanese Government sees that it is necessary to send a large number of their choice young men to America and Europe in order to keep in touch with civilization; and there is something to be gained by having a number of young men come to this country and receive an education. I think, however, that it ought to be largely post-graduate work, and that they ought to be duly recommended when they come.

Q. Why will the situation in Korea be so changed? A. Up to the present time the large majority of foreigners who come to Korea have been missionaries. In the course of a short time, following the lines of commerce, trade there will be flooding Korea, a class of men and women who are not missionaries and who have brought such changes into other countries everywhere will come in, and we would like to pre-empt the country before that class comes.

Q. Is the need really for men or money? A. It is both. As Dr. Ellinwood says, the trouble is that the boards are lame in both feet. They turn to the churches and say, "We need money," and the young men hearing that turn away and say, "Why, the boards have men enough." And then the boards turn to the seminaries and say to them, "We want men," and the churches turn and say, "The boards have money enough." As a matter of fact the boards want more money and more men, and it is not right at any time to say that their supreme need is one or the other. No one who has a life to give has any right to withhold it because he thinks that the board has not money enough, and no one who has money to give, has any right to withhold it because he thinks that the board does not have men enough to send.

JEWISH MISSIONS

Present Condition of the Jews throughout the World and their Religious Needs

The Jew in North America

The Obligation of Christians to the Jews

PRESENT CONDITION OF THE JEWS THROUGHOUT THE WORLD AND THEIR RELIGIOUS NEEDS

PROFESSOR ISMAR J. PERITZ, PH.D., SYRACUSE, N. Y.

THE subject naturally falls into two main parts, the first dealing with the present condition of the Jews throughout the world. It will be best to consider this phase of the subject from the point of view of one of the most remarkable movements of the present day, the Zionist movement, of which you have all undoubtedly heard. That movement stands for furnishing a country to a people that have no country and a people to a country that has no people.

Our first question is, What is the origin of Zionism? It is the revival of the persecution of the Jews, an old terror under the new name of anti-Semitism. The so-called modern emancipation of the Jewish people dates back to the French Revolution. It was the outgrowth of the cry of equality and fraternity that led the French first to realize that it must include the Jews also, and naturally enough it belongs to Napoleon to have taken the first step to secure for them equal legal rights in France. With his conquests throughout the continent the same principle found its way to other parts of Europe; and yet it was a slow, and it seems with the present light that we have on the subject, a very doubtful emancipation. The last legal disabilities of the Jews were removed in the year 1870 in Prussia, and very soon after that the persecution began. Though at the present time there is no disability directed against the Jew on the statute book, yet none of us dares to say that they are really treated as are other peoples in Europe.

Take Russia, for instance. Some place the world's total Jewish population at about 11,000,000, nearly one-half of whom live in Russia under about the worst possible conditions that civilized people can endure. Persecution began very soon after the assassination of Alexander II. He had been liberal toward the Russians as well as toward the Jews. The advisors of his successor insisted that the policy should be reversed, and of course tyranny took the place of liberalism and the Jews had to bear their share. In 1881, in three different parts of the Empire, open violence was used against the Jews. In 1884, in other places, as a result of the persecution that reached down to 1895 over $1,000,000 worth of property was destroyed belonging to the Jews, and scores of lives were

taken. They were partially driven out of Russia or else enclosed in what is called "the pale of settlement," composed of about twenty-six provinces, sixteen in Russia and ten in Poland. They must live, not in villages, but in already overcrowded towns where they do not have the freedom to earn a living in any way they may choose. Circumscribed by poverty, by squalor and by misery, they are huddled together there. It is stated that the Russians are of all European nations the most prolific, but the Jewish people outnumber them four to one. You can imagine then the outlook that there is for them, with one-half of the race crushed within these narrow limits of the pale, deprived of the possibility of living as other people live and under special laws that permit any cruel Russian officer to do almost anything he pleases with them.

Next to Russia most of the Jews, some two and a half millions, have settled in Austria-Hungary, Roumania and Galicia, and these together with those in Russia make about three-quarters of the race. In those last mentioned countries they are treated exactly as the Russians treat them. Even in Germany that old accusation has been revived, that the Talmud requires for certain ritualistic purposes the blood of Christians — the most false, wicked charge ever brought against any people. A child disappears and the first thing that is said is that the Jews have killed it for ritualistic purposes. The Jews are guiltless, but the populace has heard the cry, "The Jews have done it!" and they persecute, burn their property, and slay them. In Germany, Austria and France, the same anti-Semitic feeling prevails, though it does not show itself openly. Even in England, which has the best Jews because of the English treatment of them, statements are heard that the English have to be protected against the aliens who come in and are a danger to the life of the people. But leaving all that aside and taking the broad view, you will see that the origin of Zionism lies in the revival of the persecution of the Jews, nearly three-fourths of the race. They are still treated as foreigners and aliens, and they realize it and feel it.

The question may be asked, What is the reason for this anti-Semitic feeling? It is to be remembered that the anti-Semitic agitators most definitely declare that it is not on account of their religion that the Jewish people are being persecuted, and I suppose from the point of view of modern religious liberalism that is very plausible. The real reason as assigned is that it is a racial, a social, or an economic question. The Jewish people are charged with these three things, aloofness, cosmopolitanism and materialism. By aloofness is meant that somehow the Jewish people do not know how to assimilate. Almost everywhere they are a community within a community. They will not intermarry, they will not eat with Christians, they constantly speak of themselves as a chosen people with a special mission. Consequently they insist

on being separate from the rest of the world. They say that is an irritant; it causes prejudice. It is stated it is to their failure to become a part of the people with whom they live that anti-Semitic feelings are due.

It is even said that they are so cosmopolitan that they cannot be real patriots. Sometimes the figure of the Gulf Stream is used; though it is part of the ocean, it always keeps separate. Another figure is used, when it is said the Jew is like the chameleon; it can sit on a rock and partake of its color, but on another rock it will take the color of that one.

But the greatest charge is what is called materialism. It is claimed most definitely that the Jew still worships the Golden Calf, that somehow he has tremendous ability to make a sharp bargain. They say, also, that he can cheat more successfully than anybody else; that he knows how to float vast concerns of inflated value; and they say that Jews cannot perform any physical work, but are parasites and have to live as middle men. For these reasons, and also because they are the alleged originators of modern socialism and have spread discontent through Europe, everything that is evil is charged to the materialistic spirit of the Jewish people.

In answering these charges there is a danger of going to extremes, and I think we might well admit it. If we examine these accusations we shall on the one hand find that they are not altogether without foundation, and on the other, that in the way they are presented they are not true. That the Jew is capable of patriotism, that he is capable of self-sacrifice even unto death, you only have to read the Bible to find proven. He who stands before the world as the one great example of the highest love and patriotism and self-sacrifice was a Jew. There is in the race the capability of all that is noblest and highest, because Jesus was a Jew. On the other hand, it is true that under present conditions they have not reached that high ideal; if they had there would be no Jewish question at all. That they really need bettering, that something is required to bring them up to that which they ought to be, I need not take time to discuss.

All this is said simply to indicate the origin of Zionism. Whether these accusations are true or false they are held, and the Jews are persecuted. They are being made to feel that nobody wants them. Even in Germany and in England they say: "We have to be careful not to let in too many Jews, because we must protect the poor English of London. Jews will take away their labor, the same as the Chinese, who are consequently excluded from the United States." Nobody wants them. They all wish them well, but they wish them somewhere else.

There is yet within that people a spirit which says: "Though nobody wants us, we have the power within us to take care of our-

selves. Give us a chance: let us go back to our own country; provide for us a place where we can show all the various activities of national life, agricultural life, manufacturing and mercantile life, the life of letters and art. Give us a chance to get back upon our own soil where we can be free, untrammeled, and we will show the world that we can take care of ourselves and win their respect." That is Zionism. The movement really started in 1897 when the first Congress was held in Switzerland. It was originated from an earlier attempt at colonization. These are two distinct matters. One was an attempt on the part of certain rich Jews to carry colonies to Palestine, but Zionism is a national movement. The whole Jewish nation, as a nation, is to be interested, to be restored, — either by purchase or by renting property there, — to its own Holy Land. There is to be a Jewish government. The Jewish language is to be spoken and written. It is to be national rather than colonial. Though all Jews may not go, a national government is to be established in Zion.

What should be the attitude of the Christian toward this movement? I would say that as a means of alleviating a suffering people it is to be most heartily commended and helped. And I would enter a protest against the statement which I read recently in one of the most prominent missionary journals in America. The statement was: "Zionism does not help Christian missions very much; it hardens the Jew against the approaches of missionaries." What a shame to say anything like that! It is not the Spirit of Jesus. In the parable of the Good Samaritan, Jesus does not teach that the Samaritan had to ask the man what his views are. He simply showed this Samaritan in need, and we ought to help any man in need. From the point of view of trying to help a race that is helping itself, and that wants to win self-respect, by all means let us help by our money, by our enthusiasm, or in any other way, that the Jews may win that which it is noble to seek, their own self-preservation and their own self-respect.

But we must consider the second part, namely, the Jews' religious needs. Here also it is better to consider these needs from the point of view of their attitude towards Zionism. There is, in the first place, the Jew who is well taken care of where he lives, and he says: "The mission of the Jews is spiritual, and there is no need of a national government. Let them fulfil their mission by living among the people." That is the attitude of a large class of Jews. The second class has no religious motive, and the principal leaders of the Zionist movement, Herzl and Nordau, are absolute agnostics, who do not regard this question from any religious point of view whatever. They do not care whether the Jew goes to Zion or to the North Pole. They would be willing, if they could find a place outside of Palestine that would hold them and where

they could do as they wished to do, to have them go there. Then there is a third class, which I will call the religious Zionists. That includes the large majority of the Jews. They believe that the Jewish religion is to be upheld, and that when the Jews go back, they will establish a national life upon the basis of the law of Moses and of the Talmud. So you have these three classes representing agnosticism, Reformed Judaism, and real national Judaism.

What is their need? In one word it is Jesus. But I do not mean simply by that that they are to learn the prophecies, see how they are fulfilled and then say that Jesus is the Messiah. It is possible for a man to be very orthodox and yet not be a Christian at all. There is something more and stronger than this in its influence on life, and that is the life of Jesus. The Old Testament has three ideals of religion, one of which is represented by Christianity. One of these is the priestly idea, the second is the prophetic idea and the third is the Christian. The priestly idea is narrow in spirit; that is Talmudic Judaism. The prophetic idea is freer; it is cosmopolitan, in the sense that to the Gentiles also is to come the light of God. There is a third kind, however, not represented by Judaism except in Jesus Christ, and that is found in the fifty-third chapter of Isaiah and in the Book of Job. It is that part of the prophetic religion which teaches that it is right and the highest thing attainable by man to lay down one's life for the good of others — that noble altruism of which Jesus is the highest type and which the world has not yet begun to learn. When I say that the Jews need Jesus, I mean just that. The charge of materialism would be removed from them if they would catch the spirit of Christ and suffer for the good of others, even, as it were, be willing to die as a nation.

I conceive that this is the greatest thing that the Jews can do, and in that lies their mission. I do not believe that their restoration to Palestine is to be regarded as an end; probably it is a means. But the Jews' power does not lie in the fact of their strength as a nation. They can do a great deal better away from their own land than on their soil; but the highest mission of the Jew is a religious mission, and that reached its climax when God sent forth Jesus. For the Jews to accept Jesus and become His missionaries in the world and bring it to the feet of Christ, — that is the mission of the Jew.

You can help in this in two ways. One way is to become more like Jesus yourself. It is strange but true, that somehow we expect of our enemies much more than we demand of ourselves. The Jews are charged with materialism as though they were the only people inclined to be materialistic. But churches are full of materialism and worldliness, and the first step is to become more like Jesus ourselves. The second is to have that spirit of personal interest in the best that is in the individual for the best of the individual

life. You should know that a Jew hates to be worked for by a missionary as such, while he yields to the power of love. If we go to him in a Christian spirit that seeks to win him simply for his own sake and for his highest good, if we go in the Spirit of Jesus, we shall aid him to fulfil this great mission, and he will become one of the disciples of Christ.

THE JEW IN NORTH AMERICA

REV. J. MC P. SCOTT, M.A., TORONTO

For many of us the Jewish people have a peculiar fascination. Their history is absolutely unique, and their present position and condition challenge the attention of the Christian Church and of thinking people everywhere. What I now say has to do only with the representatives of this race who have found their home on this continent.

After somewhat diligent investigation, I venture with some misgiving as to accuracy the statement that the number of Jews resident in the United States and Canada is 1,060,000. My faith in the accuracy of missionary statistics has been somewhat shaken by the discovery that the Jewish population of the world as reported in missionary literature varies between 7,000,000 and 12,000,000, while the Jewish population of the United States is placed as low as 600,000, when by government returns, the Jewish emigrants entered at American ports of entry from 1881 till June 30, 1901, were 644,966.

The number resident in Canada has been over-stated, but may be computed with some approach to accuracy as not exceeding 20,000. The last issue of the American Jewish Year Book gives the Jewish population of the world as 10,766,749; and of this number, 1,060,000 find their home in the United States and Canada, that is, about one-tenth of the whole. The annual increase in the number of our Jewish population may be roughly approached by noting that 49,421 foreigners of this race landed in the United States through three ports of entry in the year ending June 30, 1901. Of the total Jews in those two countries, fully thirty-seven per cent. are in New York State and most of these in New York City. Reporting by States, Illinois furnishes a home to fully 100,000; then come Masschusetts with 60,000 and Missouri and Ohio with 50,000 each. Of the comparatively few Jews in Canada, the greater number are in Montreal, with a somewhat slowly increasing number in Toronto, Winnipeg and Vancouver. Jews of Russian and Polish origin preponderate with an increasing number in recent years from

Austria. I have no information as to the approximate numbers of this race belonging to the different nationalities. We note, however, from the returns, that of those who landed in the United States in 1901, fifty per cent. were of Russian birth, twenty-nine per cent. were Austrian, twelve per cent. were Roumanian and seven per cent. were Germans.

Great differences in the social condition, and the material advancement of the Jews, obtain on this continent. Very many of foreign birth but now of English tongue have attained to positions of wealth and honor through their industry. In the course of time many extricate themselves from the thraldom of Old World conditions in which they were encased and by which they were handicapped and become creditable citizens. The children and grandchildren of these, becoming emancipated from the conditions in which their fathers lived, have possessed and displayed the characteristics of highest citizenship and patriotism. As in the Old World, so in this, Jews have taken a foremost place in finance, in literature and in the councils of the State. When all this has been said, there remain problems in regard to these people as they congregate in the large cities of these two countries, which perplex the most sanguine optimist. Coming to this country from Eastern Europe — and the larger number are from Russia and Austria — they land on our shores dulled and dispirited and denationalized.

These Jewish newcomers are great unorganized masses, usually penniless, ignorant of the manners and customs of the country and unfamiliar with the industrial conditions which prevail here. The result is that they congregate in the already over-crowded Jewish centers, and are forced to accept employment — chiefly in the sewing trades — where they serve long hours for little wages; and they not infrequently find that in the New World their life is but little improved over the unbearable Old World conditions from which they had fled. They crowd into unwholesome and ill-smelling quarters and in many cases suffer from a poverty that is as terrible and persistent as they ever knew in Russia, and thus they become the dismay of Jewish charity leaders. Whether disposed to admit it or not, the Jew to many in our land is an unlovely personage and not a hopeful candidate for citizenship.

We forget that he is unlovely because we have made him so. When we hear the Israelitish junk-dealer crying through the streets, we hear a voice from the Middle Ages; and that cry was forced from Jewish lips by the cruelty of our Christian forefathers. Looking back to the Middle Ages, it is impossible to conceive the attitude of mind that led the Christian Church to the awful barbarities which at that time were visited upon the Jews. Yet through it all, God has preserved them — the miracle of history — and saved for them their national individuality and racial characteristics. They have inherited the heirloom of racial immortality. They are seem-

ingly incapable of extinction or amalgamation. But we must not judge the Jew by the condition in which he comes, but by his power to rise superior to this adverse condition. Christian judgment should be tempered by the memory that the stress of life into which they have been driven, and the unspeakable hardships imposed upon them, have determined their present characteristics. This remembrance forbids impatience at their apparent unreadiness to adapt themselves to the spirit of the New World, and enter into full citizenship. We complain sometimes that, in the heart of our great cities, we find them entrenched in tribal exclusiveness, refusing intermarriage and treating the rest of the community as Gentiles. Slow as it may appear, there comes in time to those born in this country a gradual emancipation from Old World exclusiveness. Their industry, frugality and business instincts have given many of them a distinct place in the business life of these two countries. Many have attained to great wealth, and are factors now to be reckoned with in the industrial and commercial life of the country.

The Jewish Chautauqua Society for the study of Jewish History and Literature; The Council of Jewish Women, an organization with a similar object, with a membership of more than 5,000; The Jewish Publication Society, with an enormous membership; and the Federation of American Zionists; together with their strong educational institutions, charitable societies, social agencies — all these indicate the existence of a strong and growing communal life.

All the world to-day looks in wonder upon the remarkable movement known as Zionism. To the Gentile world it is a matter of absorbing interest, and to the Christian Church, a thrilling spectacle. It has for its object the creation of a home secured by public rights for those Jews who either cannot or will not be assimilated in the country of their adoption. At the beginning of this movement a sympathetic response was not generally forthcoming from the Jews in this land; but with multitudes of Jews who emigrated here, there slumbered the hope of a return to their own land. This has been rekindled and strengthened by the repeated appeals of Dr. Herzl and others, "that the Jews in America in particular forget not in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren." It need not be doubted that, as soon as some feasible plan of repatriation is devised and the way is opened by permission of the Turkish authorities, there will be a general concert of action on the part of the Jews in this land, whatever their rank or condition may be. To their honor be it said that they are a temperate and law-abiding people. The saloon is not an element in their social or political life, and in criminal statistics the number of Jews is creditably small.

The phenomenon of anti-Semitism is less of a factor in the life of the Jewish people on this continent than in any other large Jewish center in the world. The cruel exhibitions of it found in Eastern

Europe would be simply impossible in the United States or in Canada. Yet an inborn prejudice against the Jews, however unworthy or inexcusable shows itself here in a social ostracism that it seems hopeless to overcome. Consistent with the native exclusiveness which we charge against them, there is a distinct awakening of the national feeling among them. There is a movement toward a new life. New World conditions conduce to the nation's re-discovery of itself. The American Jewish Year Book furnishes interesting reading. With the gradual discovery of themselves, movements inspired by national interests will take place among all the different Jewish elements. They are well organized religiously. There are more than 800 congregations of Hebrews in the United States and Canada, most of whom are enrolled in Unions representative of either the Reformed or the Orthodox elements of Judaism in this country. In a recent report of the United States Bureau of Education there is an interesting chapter on Hebrew Sabbath-schools, for the study of Hebrew religious literature, and the propagation of the Jewish faith. From it we learn that there are 112 Sabbath-schools, with an attendance of 13,506 scholars, with 558 volunteers and paid teachers in charge.

The work of Christian missions among the Jews of this continent should have a consideration which we fear the length of this address now forbids. The conditions, experiences and results of Jewish missions in North America are similar to what they are in Great Britain. There are, so far as we can learn from careful investigation, thirty-four distinct missions on this continent working for the Jews. Thirteen of these are denominational organizations and twenty-one are undenominational, with a reported staff of 150 missionaries. The larger and better-equipped missions are in New York and Chicago. The attitude of the Jew toward Christian missions is more favorable than formerly. The hostility that so often offered is diminishing, and many believers are now found within the Christian Church. Outside the larger Jewish centers, and even where the best work is done, the attendances of Jews at the meetings in these missions are usually small. And so the work goes on. The Church of the present day has not adequately arisen to her great work of a world's evangelization. Within her great commission so inadequately realized there lies, in a measure forgotten, the command to give the gospel to the Jew, which to them, as to the Gentile, is the power of God unto salvation.

THE OBLIGATION OF CHRISTIANS TO THE JEWS

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VERY few Christians will deny that the Jew is included in the general obligation which binds the followers of Jesus Christ to evangelize the whole human race. "Preach the gospel to every creature" is the imperative and standing commandment of the risen Savior to His disciples, and this command is not to be questioned, or argued about, or neglected, or passed on to others, but it is simply to be obeyed. It is true that the Jews rejected Christ, but "God hath not cast away his people." The terrible words of Luther, — "It is just as impossible to convert a Jew as to convert the devil. A Jewish heart is so stony and iron-like, that it cannot be touched in any way. In short, they are young devils, condemned to hell," — are generally acknowledged as unjust and not based upon the Word of God. Were not the evangelists and the apostles Jews? Did not the first congregations of Christian worshipers consist mainly of Jewish believers? Did not the grace of God display its marvelous power first of all in the conversion of Jews? Is not the gospel even now "the power of God unto salvation"? If it can convert the heathen, why not the Jew? Surely, the Jew must be included in the divine commandment, "Go, preach!"

But we do injustice to God's ancient people, if we are satisfied to place the Jews thus on a level with the Gentile world, for our obligations to bring the gospel to them are paramount. Far stronger are the claims of the Jews upon the followers of Jesus Christ, than those of any other nation, and among the great multitude, to which the voice of the herald of the gospel is to reach, the Jews should occupy the very front rank. Why?

1. Gratitude for benefits derived calls for especial consideration. All antiquity was ready to admit the existence of Jehovah, for the idea of a great supreme ruler is an innate one; but heathenism taught that there were other gods who were mighty and who should be served. It was the narrow and exclusive Jew who revealed the true conception of God to the surrounding nations, and who, even in the periods of greatest declension, preserved the knowledge of the one true Jehovah. And thus the Jew gave to the Gentile the invaluable patrimony of true religion!

Again, "unto them were committed the oracles of God." The Bible is nothing else but a consecutive history of the Jewish nation.

"All its allusions to other peoples and to other events in the stage of this world's everchanging panorama are but introductory, subordinate and subservient to its one grand theme, the Jews!" It was written mostly by Jewish authors under God's inspiration, and we owe it to the jealous care with which the Jews watched the Old Testament, that its text has been preserved to us in such purity and perfection.

But not alone was the Bible given to the world by the Jewish people; they gave to it Him of whom the Bible testifies. Jesus Christ Himself was a Jew. And thus, salvation is of the Jews. But alas! though they have been the bearers of the light, they themselves remain in darkness, thus calling for our special consideration.

2. Injuries and cruelties inflicted by nominal Christians demand reparation. The record of the sufferings of the Jews is unparalleled. History, past and present, bears testimony to the cruel wrongs inflicted upon the exiles from the land of their inheritance. For a long series of centuries the Jews were thrown back upon themselves, were confined to special quarters of the cities which they inhabited, and, warned off from settling in the open country, they were only grudgingly and by a bare tolerance allowed to exist. Expulsions, oppressions, spoliations and injustice in every shape and form were the cruel and inhuman treatment that the Jews have received from nominal Christians in every land during long ages. And to-day? The cry of the suffering Jew is heard from Russia, while Roumania in cruel hatred drives Jewish citizens from its territory. Germany silently permits anti-Semitic outrages, and France is shaken to its very foundations by the struggle between the friends and the foes of the Jew. The alien-law in England is directed against the Jewish refugees from Russia and Roumania. Alas! Italy and North America alone are fair and friendly to the "homeless tribe of the wandering foot and the weary breast." Think of all these persecutions, the horrible wrong, the great iniquity, that has been perpetrated generation after generation, century after century, upon the Jewish people. Does not justice cry aloud for reparation and satisfaction for injuries so various, so accumulated, and so aggravated?

3. The future mission of the Jews demands attention. For 4,000 years Jehovah has been preserving them a distinct and peculiar people, by what seems to be a perpetual miracle of Providence — like the bush in Horeb, burning yet not consumed. Scattered among the Gentiles for more than eighteen centuries yet not crushed to extinction, they continue a "cast-out but not cast-off" nation, a people of a marvelous destiny. After the long and dark day of their dispersion, the light of eventide that shall shine upon the outcasts of Israel and the dispersed of Judah will be glorious. Yes; God says unto His chosen people, "Though ye have lien among the pots,

yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." They are now lying among the pots, with plumage polluted, ruffled and torn; but soon the weary-footed wanderers in all lands will have accomplished their sorrowful pilgrimage, and God will bring them back and give them rest! Then the veil shall be taken away, and the triumphant shout shall arise, like the sound of many waters, "This is the Lord! we have waited for Him, and He will save us!" Then universal religious knowledge will be diffused, and uninterrupted peace will be enjoyed; then a new and blessed era will commence for all nations.

"When the Lord shall again bring Zion," the whole fulness of the Gentiles shall be brought in; for the Jews, having found their Messiah, are to be the missionaries in the regions beyond who shall give to all flesh the gospel of our Lord Jesus Christ. We can never expect any particular enlargement of the Redeemer's kingdom till the veil be removed from Israel. Israel's conversion means the conversion of the world. When Israel's light is come, then shall the Gentiles come to her light, and kings to the brightness of her rising; then the name of Christ shall be known "from the rising of the sun even unto the going down of the same," and His praises shall be heard and celebrated in the uttermost parts of the earth. Since the conversion of the Jews is indisputably an object most intimately connected with the glory of God and with the honor of Christ, does not a special obligation rest upon the followers of Christ to turn their attention unto the Jews?

4. The wonderful care with which God is preparing the Jews for their glorious mission calls for immediate effort. God almost always prepares those destined for important work in the fiery furnace of affliction and suffering. Thus the suffering of the Jewish people is only the process of purification preparatory to rule; and out of suffering shall come not only blessings to themselves, but blessings to the world. "Perfected by suffering" the Hebrews shall reveal God's glory among the heathen, preachers especially prepared to express every movement of the loving heart of God and to apply the healing balm of the gospel to every bleeding heart.

How marvelously God has distributed this people over all the world. Inured to every climate, they can live in all parts of the inhabited globe, an army in actual occupation of the world, prepared as an instrument for diffusing the gospel, because they are familiar with the languages, manners and customs of all the nations among which they are dispersed. And what a peculiar disposition to preach the gospel God gives to those of His Jewish children who follow Jesus "outside the camp"! Thus all the first preachers of the gospel were Jews who believed in Christ. And to-day about one in every hundred of the army of Hebrew-Christians in the world is actively engaged in preaching Christ, while of the Hebrew-Christians

living now in the United States and Canada, one out of every thirty-seven is a messenger of the gospel.

Again to the desire to preach the gospel God has added a singular ability to teach. Time fails us to repeat the names of all the illustrious Bible scholars found among the Hebrew-Christians of the past century. Neander, Margoliouth, Bissenthal, Jacobi, Edersheim, Hellmuth, Schereschewsky, are names familiar to every Christian scholar.

Add to these considerations the facts of the continuously increasing prominence of the Jewish people in education, politics and literary work of every kind, and of their wonderful success in commerce and in the accumulation of vast wealth, and can one deny that God is preparing with marvelous care the instrument which He has chosen for a glorious mission? Think what a mighty power for Christian work is ready to your hands in the conversion of a scholarly Jew. With those characteristics that have made them such strong factors in human history converted to Jesus Christ and made subject to the principles of His Kingdom, what a reinforcement they will give to the Church of the living God, what an onward march we may look for! God has prepared the instrument with marvelous care, and now He calls to us, "Go, preach the gospel to the Jew."

5. The readiness of the Jew for the reception of the gospel demands recognition. Here is a people with the knowledge of the One True God, as He is revealed in the Scriptures of the Old Testament — a people looking hopefully for the Messiah, although their knowledge of the prophecies is but superficial. Here is a people groping after something which will satisfy the longing of their souls. The Jews are now realizing that their religion is a dead one and that it is a physical impossibility to be a true Jew, according to their understanding of what that means. So the children of Israel are growing restless, are reforming their services, are looking for the living God and the veil is being removed, though slowly, from their eyes. The crisis in the history of the people of the Old Covenant is reached; the movement toward Christian truth is growing.

How often we have been told that the Jewish field is discouraging and almost hopeless. We do not deny that it is a peculiarly difficult one, but those who call it discouraging or hopeless, make a serious mistake, for no field of Christian effort is so fruitful as the Jewish field. Statistics tell us that 3,500,000 heathen and Moslems were gathered into the visible Church during the nineteenth century, while 204,000 Jews professed their faith in Christ by public baptism. Be it far from me to exaggerate the value of these figures; but none can deny that both are of the same value, and that they prove that one in every 300 heathen and Moslems became a convert, while one in every sixty Jews found the Messiah. Is a work

discouraging and hopeless where the converts are five times more numerous than in other similar effort?

North America with its million of Jewish citizens and its erratic, and at best inadequate, Christian efforts among the Jews, has reported 5,200 Jewish baptisms from 1870 to 1900, or an average of 140 per annum, with an increase to 179 annually for the last six years, — 1895 to 1901. Three hundred and seventy-three Hebrew-Christians have occupied pulpits of evangelical churches in America since April 15, 1818, when J. S. C. F. Frey was ordained by the Westchester and Morris County Presbytery, of which number sixty-three are still living. Two hundred and fifty-four ministers occupying to-day pulpits of American evangelical churches have Jewish blood in their veins. Are not these figures surprising? Do they not indicate that if the Church enters this field so peculiarly prepared by God with zeal and consecration there would be results that would astonish the world? Is not opportunity the fingerpost of duty? We have a people whose mind is full of God-given truth regarding the Messiah, but who are without the Messiah Himself; a people groping after something which will satisfy the longing of their hearts; a people never so ready to listen to the blessed gospel as they are to-day; a people calling loudly for immediate attention and help. Do we hear the cry?

How shamefully have we neglected our duty to the benighted Jew! The treatment of him by the Christian is among the darkest pages of the world's history, and may well fill all Christendom with shame and should impel the Church of Christ to fall on her knees and pour forth her penitent prayer. Surely, we are very guilty as concerning our brother. Let the consciousness of this supply the motive for amendment, and constrained by the love of Christ, enabled by His grace, encouraged by His approval may we pay our debt to our long-neglected Jewish brother. Then, "Israel shall blossom and bud and fill the face of the world with fruit," and then we shall be blessed, for "blessed is He that blesseth thee" and "they shall prosper that love" Israel.

QUESTIONS

Q. Would the Jews, if they returned to Palestine, find a home and sustenance for themselves there? A. I would say, on the authority of the Consul-General of the United States in Palestine and men of that stamp, that the country is capable of supporting such a population as the Zionists intend to send there. In fact there are already certain colonies that are quite successful, and it is urged on that account that other Jews be sent there. The land is neglected now because of the centuries of war that have passed over it, but there is a good basis in Palestine soil. There is better soil in South America; but there must be something more than simply

the idea of making a living. There must be some religious motive, and this the Holy Land furnishes; so that the way is open, and they will be supported.

Q. What proportion of the Jews are interested in the Zionist movement? A. I think a very large proportion. There are no statistics possible; but at the last meeting of the Zionist Congress in Basle, Switzerland, a few months ago, there was evidence that the movement is constantly gaining force. In the United States a journal has been started, called The Maccabbean, printed partly in English and partly in the Jewish dialect; and from that it seems that Zionism is spreading into almost every city in the United States. Local societies are formed to instruct the people and to raise the funds necessary to purchase or rent Palestine.

Q. Is there any missionary effort directed toward the Jews in Europe? A. There are a great number of societies in London and Germany. The Society in London is doing a great work. I think the greatest work that can be done for the Jews is not done by special missionaries, but by Christian people and by the ministers, if they would only once a year invite the Jewish people around the churches to come and have a talk about these things. The Church is neglecting its greatest opportunity. I was converted through the instrumentality of an individual. What is necessary to emphasize is not so much the importance of establishing Jewish Missions, — though they are helpful, — but the necessity of making every Christian and every minister who has the chance a special missionary to show them how much they lose when they have not Jesus in their lives now. The question of future salvation is important, but the life that now is, is also important and no man can make the most of himself, unless he has Jesus as the power of God in him.

Q. What response would the Jews give to such an invitation as was just suggested? A. I think it would be worth while trying. I have an idea that at first you might not get a response. It depends on the community; it depends on circumstances. But I venture to recommend that you take up the subject on Sunday evening and ask your members to invite their Jewish neighbors to church.

Mr. Meyer. — I was a Jewish missionary in Cincinnati for four years and then went into the regular ministry and have a congregation in Iowa. When I was in Cincinnati as a missionary, I got into touch with all classes. We had no complaints about Jewish audiences because we had evangelistic meetings and mixed audiences. But here arises the question, Am I doing more now? I answer that undoubtedly I am. I am in touch to-day with more of the prominent Jews by letter than when I was a missionary. As a missionary I was absolutely excluded by prominent Jews, and to-day where I am a minister they come. I was converted through a minister

and not through a missionary, and I was converted directly under his private influence. If you have seen an article published in the December number of The Missionary Review of the World, I there made the statement that 1,072 baptisms occurred in the United States between 1895 and 1901, and then I added that out of these 1,072 baptisms more than 500 were administered by ministers, while only 200 were baptized by missionaries. I think you have the whole statement there that after all the Church is the place to win the Jews, and not the exclusively Jewish mission. And so I believe that every one of you has a personal mission, and then in that audience of one let the Holy Spirit work.

Mr. Jacob Finger, Drew Theological Seminary. — As a student will you allow me, please, to give my experience? I simply wish to tell how I, a Jew, became a Christian and how I look upon Jewish work. I didn't become a Christian because some one came to me and proved out of the Old Testament that Jesus Christ had fulfilled prophecy. I became a Christian because a janitor in a certain place asked me one day whether I wanted to go to school. I can look back to that very morning, and to-day I believe that he was only joking; but from that day I can date, not my conversion, but almost a new life. The treatment in the schools which I have attended was sometimes shameful, because a great many people have no idea as to what Judaism is. The Jew has a heart as truly as the Gentile, and if you want to touch the Jew you must go to him in no back-door way; you must face him and treat him as a brother. I believe that the hope of the Jew is Jesus Christ and a true national assimilation. If you try to transport them you will have the same experience as Bishop Turner had, who found that for every negro whom he sent to Africa, 700 were born the next day. If you give us the privileges of men, I believe that the Lord God Almighty has created us with the same instincts that he has placed in you, and all that the Jew needs is the same privileges that you afford to your sons and daughters. Time only will tell whether he is capable of being a man or not.

SOUTH AMERICA, WEST INDIES, THE PHILIPPINES, PAPAL EUROPE

Brazil as a Mission Field

Protestant Missions in Mexico

The West Indies

The Philippines

The Evangelization of Papal Europe

BRAZIL AS A MISSION FIELD

BY REV. J. ROCKWELL SMITH, D.D., SÃO PAULO, BRAZIL

I. THE Republic of Brazil possesses a territory of more than 3,000,000 square miles — larger than the United States prior to the purchase of Alaska. Its coast line is 3,900 miles long. It was discovered in the year 1500 by the Portuguese navigator Pedro Alvares Cabral. Hence it became a Portuguese colony speaking the Portuguese language, and so continued under the mother-country until 1822, when it achieved its independence under Dom Pedro I. In 1889 it became a republic by the deportation of its second emperor, Dom Pedro II. It has a population variously estimated at from 16,000,000 to 18,000,000. It constitutes one of the best, and in some respects the most successful, of mission fields of the last half century. The religion of this vast country is Roman Catholicism, or rather an admixture of heathenism and Romanism.

In all South America we have a territory of nearly 7,000,000 square miles, with an estimated population of 38,000,000. It is said that South America has more available territory for population than any other grand division of the globe. The total number of missionaries in Brazil does not exceed 130, male and female; and in all South America there are only 400 missionaries, male and female.

1. What has been said shows that the first great difficulty in the evangelization of this Republic and the continent of South America is the vastness of its territory. When we add to this the sparseness of its population, — 18,000,000 people, scattered over an area larger than that of the United States, — we see how stupendous is the task. Though we have railroads in Brazil, they are neither many nor long, being less than 10,000 miles in extent and largely confined to the coast regions. What are 130 missionaries to evangelize these millions in so vast a territory?

2. The second difficulty we find is the religion, or rather heathenism, of this country and of the continent of South America. I presume that I speak to a Protestant audience and shall not offend, if I say frankly that Romanism is not Christianity. The Romanism of Brazil after 400 years of almost undisputed possession has left four-fifths of the population of the country unable to read or write. Statisticians register a yet more degrading fact, that forty per cent. of the births are illegitimate.

In these last years these South American countries have suffered an invasion of hundreds of Philippine priests fleeing from the light of a free government and equality of religion into the darker and more inaccessible parts of lands enslaved by superstition. We are told on the authority of Brazilians that in the interior portions of the Republic, these friars force parties who have been married by the civil magistrate, which is required by Brazilian law, to separate from each other, and each to marry another party in the presence of the friar alone, before they may be restored to the favor of Church or society. This will serve as an illustration of the depth of degradation to which this Church will descend, in scattering broadcast immorality, and in polluting the fountains of social well-being, in order to retain in slavery the poor and ignorant. The religion of these lands in its practical outworking, as well as in its doctrinal basis, is not the religion of the Word of God; it is not Christianity, the worship of the Son of God, but Mariolatry, the worship of His human mother. The Bible is always and everywhere withheld as far as possible from the people, not to say from the majority of the priests. The natural consequences are, sacrimentarianism, sacerdotalism, superstition, crass idolatry and gross immorality. Servile homage is paid to the priests, though hated.

3. Our third difficulty is the great ignorance of the vast majority of the people; for they must be taught, not only the doctrines and principles of Christianity and the foundations of morality, but even to read and write.

4. Fourth, in addition to this ignorance we have to contend with great indifference and unbelief in all of its modern forms among the educated classes of society, who, while they may be nominal Romanists, have abandoned all faith in the Bible, and in many cases have lost their faith in God. The religion of their Mother Church has proven to be a deceit, and now they cannot find it possible to believe any religion.

Notwithstanding the facts above stated, Brazil is a civilized country, and in all the cities and towns we find a class of educated men, some of whom have studied in foreign lands, — lawyers, physicians, engineers, politicians, authors and others, — and people of wealth, culture and fashion. The students of our schools of law, medicine and sciences, read in French and even in Portuguese translations the works of Comte, Darwin, Huxley, Herbert Spencer, Haeckel and others, not to mention lighter French literature. All the theories and hypotheses of science leading to unbelief which are broached in Europe and North America, are speedily reflected by the reading public of Brazil, in their journals and in society. Add to this that the carnal heart is everywhere the same, and we should need no argument to convince us of the urgent need existing in Brazil and in South America for the gospel of redemption. Does not the condition of these benighted peoples of our sister continent

appeal to us, as Macedonia did to the Apostle, as to-day they stretch forth their hands for the Bread of Life?

5. The conditions being such as have been described, you will readily see that the expensiveness of living in a comparatively new country with undeveloped resources, relying largely upon the outside world for the comforts and even for the necessities of life, its finances continually in a precarious condition, constitutes a fifth and most serious difficulty in the work of evangelization.

II. Brazil is divided into twenty states, some of them larger than empires in the Old World. The first evangelical work to yield fruit was the mission begun by Dr. R. R. Kalley, of Scotland, about the year 1856 in the city of Rio de Janeiro, resulting in the organization of churches in the states of Rio de Janeiro and Pernambuco. This was followed by the Presbyterian Church in the United States in 1859, establishing missions in the states of Rio de Janeiro and São Paulo. In 1869 the Southern Presbyterian Church established her first mission at Campinas in the State of São Paulo. Her second mission was planted in Northern Brazil in the state of Pernambuco and in the Northern states in 1873. The Southern Methodist Church commenced operations in the states of São Paulo and Rio de Janeiro in 1874. About 1880 or 1881 the Southern Baptists of America entered the same field. Later the Episcopalians of the diocese of Virginia planted a mission in the extreme South of Brazil, in the State of Rio Grande do Sul. A few other laborers, mostly American, have also engaged in this work in different parts of Brazil.

First the British and Foreign Bible Society and then the American Bible Society have labored long and faithfully in distributing the Word of God with good effect, often opening the way for the missionary and preacher. The work of the Presbyterian Churches, North and South, resulted in the formation, in 1888, of an independent Presbyterian Church, its highest court being a Synod, having to-day six presbyteries. These are scattered from the State of Maranhão, in the far North, to the State of St. Catharina, in the far South, and back into the interior of the State of Goyaz. The Southern Methodists have an Annual Conference, composed of several Districts, occupying the states of Rio de Janeiro, São Paulo, and Minas Geraes. The Baptist mission has developed and spread into several states.

The Methodists and Baptists have publishing houses in the city of Rio de Janeiro. The Presbyterians have one also in the same city. A number of evangelical journals are published by the different churches and missions. Withal our evangelical literature in the Portuguese language is very limited, in quantity and variety.

School work, both primary and advanced, has been undertaken by several of the missions. The Presbyterian Church has a Theological Seminary, under Synodical jurisdiction, located in the city

of São Paulo. The Methodists have a Theological Class or Seminary, in connection with their advanced school at Juiz de Fóra, in the state of Minas Geraes. The Baptists have commenced a similar class in the city of São Paulo.

In our Presbyterian Synod we have thirty-four native ministers, of whom seventeen have passed through the Seminary during the nine years of its existence. And yet Brazil is not occupied by the gospel forces; no, not even one state is occupied. Whole states have not a missionary, or even an ordained native preacher. Not even one city is adequately furnished with the gospel. A missionary editor estimates, that of the 38,000,000 in South America, 34,000,000 are unevangelized; and of the 16,000,000 of Brazil, 14,000,000 are unevangelized. Brethren of Christ, do 400 missionaries for all South America and 130 for Brazil constitute a fair distribution of the forces of our Leader, 130 men and women to 3,000,000 square miles, and 16,000,000 people?

III. The present and prospective needs of the field are so many and so great, that it is difficult to do more than allude to them. The great unceasing and evergrowing need is that of direct evangelization, and the circulation of the truth of God.

1. Under this head I mention, first, the foreign missionary. He will yet be needed for many years to come. Though the natives become good and efficient workers in proportion to the thoroughness of the training they receive, and though they have advantages over the foreigner in some districts and kinds of work, yet there will long be need of the presence and work of the missionary. Carrying with him the knowledge and experience of the Protestant Church and evangelical work in other lands, his aid and direction will ever be valuable. He should be a man of the best possible spiritual and intellectual qualifications; for he has to labor among a people capable of appreciating and ready to respect and honor the man who has these qualities. Knowledge of the French language, and acquaintance with that literature so well known to the educated classes of Brazil, would greatly increase his efficiency. Acquaintance with Italian will open to him a new field of work among a large and increasing population of that nationality in certain sections of the country. A man of the right spirit will always gain influence and win the esteem and love of the Brazilians for whom he labors.

2. I place the necessity of a trained native ministry as second in importance, because it follows the missionary in point of time. For the same reasons that we emphasize the intellectual and spiritual qualifications of the missionary, we must insist upon them in the native ministry. Every land must be evangelized by its native preachers. No foreign Church can do more than initiate and do a small part of the work to be accomplished. The native minister must be able to meet and to cope — when it is necessary — with the educated men of his people on their own ground. He must possess

their learning; for without it he is liable at any moment to be confounded and robbed of the respect of the common people by any one, with small pretensions to learning, who chooses to contend with him. Thorough training in all that is good will enhance his value and increase his efficiency. Without this prepared ministry, Brazil's evangelization must indeed be slow and poorly done.

3. Third, I shall name the Christian primary school, which should follow the preaching of the gospel; for "it pleased God by the foolishness of preaching to save them that believe." The work of these schools should be to teach the children of poor believers in the outlying districts how to read the Word of God, and inculcate Bible morality, as the basis of all true education. Remember that eighty per cent. of the Brazilians cannot read nor write. The parochial school, rightly directed and under thorough Christian influence, should be a great factor in the consecration of the Church and in the preparation for her future development. Brazil has schools of a high grade, both academic and professional, supported by the State and well equipped with appliances from Europe and North America, using the best foreign methods of instruction and taught in some cases by foreign professors. It is difficult for foreign missions to compete with these institutions in their peculiar work of secular education and at the same time to preserve that decided evangelical character which will constitute them an agency in evangelization, thus justifying their existence. The expenditure in men, money and time is too great to justify the results attained, when the whole land is open for evangelization, and the work develops so rapidly that we have neither men nor means to meet the pressing demands; and this a work, too, that yields the best fruits in the conversion of souls.

4. A fourth great need is that of a Christian literature and a well directed Christian journalism. From this we may expect the best results among all those who can read, and who have any desire to know or to seek the truth. Indeed we know that this branch of the work has exerted a beneficent influence. As the work goes forward the demand for a Christian literature becomes greater. Our literature at present is very meager. We are obliged to do most of our theological teaching through English text-books. We are almost as deficient in every other department of literature. A journal, tract, book, or Bible will go before the preacher, and penetrate where he cannot enter, thus often paving the way for the planting of a church.

5. Fifthly, great and crying is the need of money to carry forward the work in all its branches. With liberal means we might do our part of this work in one-fourth of the time that it will otherwise require. All our agencies and instruments should be greatly multiplied. With adequate means at our disposal we could in a little while do this with the best results. Scarcely a missionary but could

double or quadruple his efficiency, if he only had the means to multiply his agencies and develop the work which constantly presses upon him. With money, the preachers of the Word, native and foreign, might be rapidly multiplied — yea, even tenfold to great advantage.

6. But, brethren, we need most of all the Almighty power of the Spirit of the Living God in the churches at home, in the missionaries, in the workers, in the whole Brazilian Church. "Not by might, nor by power; but by my Spirit, saith the Lord." Without this all else is naught; with this all becomes easy. Will you not help us to secure this first, chiefest and all-inclusive gift? "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" For Christ's sake give us your prayers.

IV. What shall I say of the achievements and encouragements of the field? No foreign missionary work of the last half century has, in some respects, achieved results equal to those which have followed the work in Brazil. The Presbyterian work has resulted in an independent, self-governing Synod after twenty-nine years of labor. Most of the natives and their work are supported by native money. Considering the shortness of the time, the small number of laborers, the slight expenditure of money on the part of the churches at home, and the disadvantages and obstacles against which we have struggled, we believe that more has been accomplished in no other field. Success is achieved wherever work is wisely and seriously undertaken. Our laborers are constantly cheered by the accession of members, the extension of the field and the opening of new doors on every side. Nearly every journal brings tidings of new conversions. Fields are left uncultivated, doors are unentered for lack of laborers. Work undertaken has been abandoned for lack of means or men to carry it forward.

We have everything to encourage us, save the indifference of the North American Churches. British Christians have given to South America the name of the "neglected continent." The needs of these countries appeal to us. Not only the success attained but the promises of God are our encouragement.

V. Our duty to evangelize Brazil and South America. Reasons:

1. Their proximity to the United States and the rest of North America. They are a European people of the same Aryan race as ourselves. They have practically the same civilization as ours, theirs being of southern Europe and Romanist, ours of northern Europe and Protestant. In education, temperament and habits of life they are like ourselves. Their deeper sympathies are with North America and the North American republic, notwithstanding some surface currents of later years. Though prejudices may exist and though the barriers be insurmountable to human strength, never-

theless they emulate and endeavor to imitate us. The gospel alone can redeem and free these republics. This gospel we must give them.

2. Great Britain and Europe have left that continent to us. Great Britain has India and other parts of the earth to evangelize. China and the East and other regions nearer home press hard upon Protestant Europe. Who will evangelize South America, if not we?

3. We have put our hands to the plow and cannot now turn back without incurring the penalty of being unfit for the Kingdom of God. If we forsake them, whom shall we ask to take them up.

4. The blessing of God is upon our labors. When He has redeemed His promise to be with us and calls us on, shall we limp in the race? The success of the work is our encouragement and the pledge of our God for the future.

5. Again, the small number of inhabitants is an encouragement. It is easier to move 18,000,000 or 40,000,000 than to move 400,000,000, — Brazil or South America than China. Brazil evangelized will go with us to evangelize Africa. Our native Christians already show their readiness, not only to help themselves, but also to help others.

6. A sixth reason is the prospective population of this vast continent. Let us prepossess the land for our Lord and fill it with His gospel, ere incoming populations take it for His adversary.

7. We find another reason in the aggressiveness of Rome in our own countries and in the Protestant countries of Europe. Not a stone is left unturned to bring these lands under the heel of Rome who never changes, and boasts that she only waits the opportunity to make her sway all powerful. Oh, that we may flood South America with the gospel, that God may perpetuate to us the light of His countenance.

8. Lastly, time is fleeting. We have already lost golden opportunities in this work. The door will not always stand open. The enemy was never more active in his efforts to close it. "Now is the day of salvation." Young brethren of the Volunteer Movement, we call upon you, and upon the Church of this new generation, to undertake and to carry out what we have but begun, with an abundance of men and means unknown to us of a generation ago.

QUESTIONS

Q. Does the Presbyterian Church pay any attention to the Indians? A. There is one gentleman of the Northern Presbyterian Church, Mr. Witte, who a year ago made his second visit to Brazil, going through the Amazon valley and into the central parts of the country, getting information for the purpose of seeing what could be done for them.

Q. Does the number of missionaries mentioned, 130, include

the native missionaries? A. It does not include the native preachers nor the wives of missionaries. It is limited to the men missionaries and the unmarried women.

Q. Does the Government object to the work of evangelization? A. It offers no objection; but we have suffered in one or two respects more persecution since the Republic was established than under the monarchy. Within the last five or six years there have been two murders connected with the preaching of the gospel in Pernambuco — a thing which had not occurred since the middle of the sixteenth century. The opposition in some cases is now sharper; and, while the State Church has been disestablished and the Government professes to be a free government, yet sometimes the authorities secretly abet the cause of Romanism. Some thirty or forty priests have come in from the Philippines, and their presence creates a strong influence against our work.

Q. Would you advise men who have taken their degrees to go out there with the idea of preaching the gospel alone, without doing educational work? A. What better thing can they do than preach the gospel of Jesus Christ? I put the work of evangelization above any mere educational work.

Q. Are there any public schools in Brazil? A. Yes. In the State of São Paulo there is an extensive public school system and a large normal school; and teachers male and female are graduated from this school and scattered all over the State. Other States also have their public school system and normal schools. There are also schools of medicine, of law, of technology and of engineering; all these advanced schools Brazil now has.

Q. Yet only twenty per cent. can read or write? A. Yes. What we need is an evangelical school to teach the children of the poor to read the Word of God. Then let the people themselves gradually provide their own schools, which they will do as soon as they are once touched by the gospel of Jesus Christ. We need not undertake this work except in its first stages, the primary work and the theological work. We have to train our theological students and to teach them arithmetic and other branches in order to prepare them for the ministry.

Q. To what extent do the agents of the Roman Catholic Church meet the requirements of that people? A. The Roman Catholic priests are scattered throughout the whole country, in all the States near the coast and far into the interior. Some of them are native, some lately from the Philippines. The Brazilian priest we consider on the whole a much better character, much more amiable and much easier to deal with than the foreign priests who come from Spain and Italy.

PROTESTANT MISSIONS IN MEXICO

REV. W. E. VANDERBILT, MEXICO CITY

One of the early Catholic missionaries, being presented to the King of Spain, answered the question as to the character of the country by taking a piece of paper in his hands, crumpling it and then extending it before the King, saying, "You have here a good bird's-eye view of Mexico." The country is about the size of that part of the United States east of the Mississippi river, but were it possible to spread it out and flatten down the parts that seem to be standing on end, it would cover a space nearly twice as large.

The work of evangelization has certain difficulties common to all foreign fields. The employment of a language foreign to the speaker, the unusual environment, strange customs, the food, different modes of thought and mental processes, universal and dense ignorance, the natural prejudice against a foreigner, are common in all lands. Some of these difficulties may be more prominent in one land and others in another, but they are all present to a greater or less extent in all. Each field also has its own peculiar difficulties.

The physical aspect of Mexico, which I have tried to set before you, is one of the great hindrances to a rapid spread of the gospel. Probably because of the almost impassable roads, some of the missions have confined their efforts to the cities and to points that may be readily reached from the railroads. There are other missions which have pushed boldly out into the mountains and are doing a good work.

A missionary working in the mountains must be a person who enjoys physical exercise and who is not easily discouraged, even though he may need to be in the saddle ten to fourteen hours per day for weeks at a time in order to make the rounds of his congregation. When starting out in the morning on an unfamiliar road and being told that his destination is "behind the little hill," the direction being accompanied by a gesture toward a small elevation seemingly near at hand, he must still be cheerful and fresh of body upon arrival, even though the little hill may not be the one in sight and is not reached until nearly evening. What kind of roads do we have in the mountains? Just cow-paths, that is all. Sometimes one must lie flat on his back to avoid a limb; again it is necessary to draw up a foot to prevent scraping against a tree

at the side; and again one must have a steady head as the path winds near the edge of a precipice. After a ride of that kind any sort of a bed is welcome. The kind usually awaiting one is a reed mat on the ground, or one made of half round sticks resting on a frame, like a sawhorse, about a foot from the ground.

The sudden changes in altitude and temperature contribute also to giving variety to life and to disarrangement of the system. On many roads it is possible to leave a place in the morning at an elevation of 9,000 feet where there was a good nipping frost and sleep that same night among the orange groves and banana orchards or sugar plantations at an elevation of 5,000 feet or less. Only by the utmost care of the health is it possible to make a successful trip of a few weeks' duration.

In former years Mexico was so priest-ridden and enslaved by the Church that when she did arouse and throw off the vampire that was sucking her life she was compelled to adopt some laws that seem oppressive and that work against Protestantism, her best friend. The most important one forbids all open-air religious meetings or processions, or any assembly of a religious nature not held within a building or inclosed walls. This has been interpreted in some places as forbidding conversation on religious topics on the street. Because of this law no active propagation can take place until the confidence of some property owner has been gained sufficiently to secure the use of his house. This also adds to the expense of the work, as it is often necessary to purchase in order to be sure of a preaching place. The buildings must be held in the name of private individuals, because Mexican laws do not permit the holding of property by religious organizations. These laws may seem oppressive; but as they were framed to correct glaring abuses in former days, we cannot expect their early repeal.

The reaction against the tyranny of the Roman Catholic Church has driven thousands of the thinking men of Mexico completely over to unbelief in all of its various forms. Atheism, agnosticism, pantheism, spiritualism and almost every other "ism" in which men have tried to satisfy their spiritual natures are rampant. At least seventy-five per cent. of the male population who can read and write are unbelievers. Many of them outwardly conform to the Catholic Church by going to mass once a year, but it is done only to save social ostracism or assure stability in business. Nature's barriers, enactments of man and unbelief are thus the three great towers of the fortress which stand in the way of the rapid march of the gospel army. The first is gradually giving way before the advance of railroads and progressive public officers who are constructing good roads. The second will be removed when the country is thoroughly prepared for it. The last is the greatest and is most strongly built. It is far easier to transplant faith than to grow it anew.

The dense ignorance in Mexico is also a very serious obstacle. The government census of 1900 revealed the fact that but fourteen and eight-tenths per cent. of the population can read and write — less than 300 in 2,000.

Protestant missionary agencies entered Mexico a few years after the liberal party had won its great victory over the clericals. The emotions of the people had been greatly stirred. The victors were anxious to encourage every movement which would tend to make their cause permanently triumphant. Hence in many cases the liberals took a prominent part in forming new groups of Protestants. The extension was so rapid for several years that it was impossible for the missionaries to keep pace with the movement. The several groups of Protestants widely scattered over the country could not be properly trained. Enthusiasm began to cool. Those who had joined the Church during the time of popularity began to waver. Those whose hearts had not been touched came to realize that the new religion was not only to protest against the errors and abuses of the Roman Catholic Church, but aimed also to build up a new religious order in society and was founded on purity of life and integrity of character. For this they were not ready. New accessions became few and many "turned back and walked no more with Him." The young Church was passing through its first crisis. The faith of some staunch believers even seemed to waver. It was a trying time for those who passed through it. But the sifting was good. Those who confounded liberalism and Protestantism as political agencies, passed out; those who identified Christianity with freemasonry withdrew; those who had gone in with the crowd without having any positive intention or clear conviction grew indifferent.

The fruit of the reaction was a firm conviction that rapid growth is often dangerous to stability and that Christ's last command was not only to preach but also to teach — "teaching them to observe all things whatever I have commanded." Now there are two kinds of teaching and two classes of schools, one for a select few and another for the multitude. To the first class belong the regularly established educational institutions. Nearly every mission agency in Mexico has at least one.

The Methodist Church, South, supports boarding-schools in Mexico City, San Luis Potosi, Chihuahua, Durango and Saltillo; the Methodist Church, North, in Mexico City and Puebla; the Presbyterian Church, North, in Mexico City and Saltilla; the Congregationalists, in Chihuahua and Guadalajara; the Cumberland Presbyterians, in Aguas-Calientes; the Episcopal Church, in Mexico City; the Presbyterian Church, South, in Linares. The Methodist Episcopal Church and the Congregationalists have established in Puebla and Guadalajara, respectively, colleges for boys in which there are literary, commercial and manual training courses. The

Presbyterians, North, have a theological school in Coyoacan. In addition, a network of day-schools is spread over the whole country. All of these schools are doing a magnificent work and their influence is widely felt, for they are training a select body of boys and girls who are to be the leaders of their people.

The schools for the multitude are of most importance. Every missionary and consecrated native worker is an instructor in them. More and more extensively each year the plan of establishing Sunday-schools and Christian Endeavor Societies and of holding conventions, conferences and Bible schools is being put into practice. There is now hardly a group of congregations which does not have its conference at least once a year.

The people are beginning to realize that there is more in the Christian life than a protest, or even a formal observance of Christian worship. The largest school is one that holds its sessions every day in the year. It has the same instructors as the schools just mentioned. The scholars are every man, woman and child who may be within the circle of the instructor's influence. The subject taught is Christian life, the method, objective. An earnest teacher in this school is not a recluse or hermit. He is a man among men. He is willing to give up his hours in the study, if thereby he may go out and gain some one's confidence; or he is willing to diligently study foreign literature in the originals, if thereby he may learn the modes of thought of those about him. A few games of checkers or chess, a hunting trip, athletic sports where used as a means to the end, are oftentimes more potent in gaining a soul than a direct attack by tracts or personal conversation. A man who can be patient under trying circumstances, or who holds his temper under strong provocation, is giving a convincing object-lesson in Christian virtue. In dwelling thus at length on Christian living, no insinuation is intended against the workers of former days; we only mention a method of work which is being more and more emphasized each year.

Everywhere in Mexico there are images in the churches and in private homes. They are almost omnipresent. Are these images really worshiped? or are they only used, as the Roman Church claims, as a medium of conveying the thought to the real person? There is a little village called Tuzantla whose patron saint is the Apostle John, San Juan. The image in the parochial church is a very small one and has gone by the familiar name of "San Juanito," Saint Johnny. Some years ago there was a change of priests. The newcomer, wishing to embellish his church, put "San Juanito" in the back-room and installed in his place a larger image of San Juan. The people did not take very kindly to the change, but very little was said. The rains did not begin at the usual time that season, but were greatly delayed. The people became uneasy. The corn would not grow. Ruin for many was imminent. The

people and the priest besought San Juan to send rain but with no result. Finally the people sent a delegation to the priest, entreating him to restore "San Juanito" to his place, and stating that they were convinced that he was angry at being displaced and was holding back the rain in resentment. After some entreaty "San Juanito" was restored and the interloping San Juan carried to the storeroom. Within a few days the rains came in abundance, because in the nature of the case they could not hold back longer. But the people rejoiced in the power of "San Juanito" who is enshrined in their hearts as never before. He is now especially revered as miracle working. Is it the Apostle John to whom they direct their prayers, or that little wooden image, the work of man's hands?

On one of my trips in the western part of the state of Mexico I came to a little town in which there was a fine large Catholic church near the center of the town, but it was closed and showed signs of neglect and abandonment. Some distance away, entirely at one side, there was another and much smaller church. My curiosity was aroused. Seeking an explanation, I was told that the small church was the older; that a few years before it had burned, but as the image of the Virgin had escaped nearly unscathed the building was continued in use until the fine new church, more conveniently located, was ready for consecration. At last all was ready and preparations were made for the Virgin's transfer from the old to the new. But upon taking up the image she was found surprisingly heavy and rapidly increased in weight as she was carried toward the door, so that it was reached with great difficulty. When the attempt was made to pass through the door a great miracle was wrought, — she grew so large that the door was too small for her. Her followers believed this to be conclusive proof that she did not wish to abandon her old shrine. Because of this belief the new church was closed and the old one was repaired. There she remains to this day, superior to all the images of the district because she had thus proven her miraculous powers.

The young people of Mexico are not only the hope of the future, but in many places are now the main power of the Church. More than two years ago when funds were getting low in the treasury of the Mexican Home Mission Board, the Christian Endeavor Society of the Divino Salvador Church of Mexico City promised to raise $1,000 during the year for this cause and challenged the whole Mexican Church to duplicate it. The plan was a success. Over $2,000 was received by the treasurer of the Board during 1900. The enthusiasm of the Endeavorers inspired the Divino Salvador Church to take a step in advance. With the fiscal year of 1901 this church became entirely self-supporting. This church, having its regularly installed native pastor, is the first one in all Mexico to assume the burden of its entire financial support.

The National Convention of the Young People's Societies of Mexico was held in San Luis Potosi in 1899. Twelve young men rode on horseback a distance of 300 miles to attend it. They endured hardship from storms, hostile villages and through being mistaken for cattle thieves by the government troops. The impulse toward better things is still felt in the churches from which they went and to which they brought new ideas. To attend the Convention the following year in Mexico City three walked from the Pacific coast to the capital. Though footsore and weary they felt well repaid and returned to their homes carrying the Christian joy and greetings from fellow-workers to those distant congregations.

The Mexican Protestant Church during thirty years has sealed her faith in the blood of over sixty martyrs. The time for such persecution is passing but is not yet ancient history. In 1898, in Irapuato, the house of a Protestant family was sacked and burned, the family barely escaping with their lives. In the same year in Venado, state of San Luis Potosi, a man was assaulted and left for dead. He eventually recovered. At the close of December, 1900, the leader of a congregation in the state of Mexico, a short distance northeast of the capital, was murdered by his fanatical townsmen. Last September the house in which the speaker and a native worker were spending the night was attacked by the populace. But the opportune arrival of government troops prevented serious trouble. A few days after the family were compelled to flee in order to escape bodily harm. They have since been reinstated by the authorities, and it is believed that they will be protected. The light of religious toleration is breaking over the land, but there still remain many places into which its rays have not penetrated.

In its configuration Mexico resembles a large cornucopia. The mouth is toward our own countries inviting us to fill it. Not in figure but in truth she is eager to receive whatever we send her. She needs the pure gospel of Christ to vitalize her. She is rapidly acquiring our civilization, but too often it is absolutely divorced from religion. Specifically, she must have a few more strong men to reinforce the missions, a liberal support of the educational institutions already established and the founding of several more. But above all she needs our earnest prayers and Christian sympathy. Let the tourist see more in the stately Catholic churches than their material beauty. Let him consider the significance of the wide contrast in cost between the church edifice and the houses of the people, the meaning of the ever present image, or the efficacy of an unintelligible religious service.

Let the young man, apparently Christian at home, who goes to Mexico to engage in business, remember that the old religion is not obsolete nor is it a hindrance to his advancement, but that it is his safest anchor and that "God's country" does not stop at the Rio Grande, even though it may thus appear. With a few

strong reinforcements, a liberal support of education and an earnest Christian sympathy on the part of the thousands of Americans who cross the Río every year on business or for pleasure, the Mexico of to-morrow will be a God-fearing, liberal and enlightened republic in fact as well as name.

QUESTIONS

Q. Is there any direct effort being made on behalf of the Mexican Indians? A. I think that nearly all the churches that have come in contact with the Indians are working more or less for them. It is done in this way. In many of the Indian villages old tribal customs still prevail, such as holding land in common; but the land is cultivated and the produce taken to market, so that the men understand the Spanish language. I have visited these Indian villages, preaching in Spanish, and have had men in different parts of the audience act as interpreters for those who do not understand Spanish.

Q. What portion of the richer people are members or adherents of the Catholic Church? A. It is hard to say. Outwardly and nominally all of the rich and influential people are Roman Catholics, but actually and in truth I do not know. Personally I have met some who are not Catholics. The fear of social ostracism and of ruin to his business, keeps many a man in outward conformity with the rites of Catholicism while his heart is divorced from it.

THE WEST INDIES

REV. JOHN FOX, D.D., NEW YORK

THE wonderful providence of God has been manifest in the history of the whole of the West Indies. Mr. Froude has a book on "The English in the West Indies," which those who have an idea of going there will do well to read. It is not by any means a missionary book, but still it is very enlightening. Mr. Froude says that if there should be a new Iliad written in these latter days, describing the glories of the British Empire and its achievements, the scene of some of the most brilliant cantos might well be laid in the Caribbean Sea, which he calls the cradle of the naval empire of Great Britain. No doubt he is right in this; and if he were only as correct in some other things he might find even more to comment on in the heroism of the early missionaries, the Moravians notably, the pioneers of missionary work in the West Indies as far back as 1732. If you want to fire your mis-

sionary zeal and deepen your missionary passion you cannot do better than become familiar with the heroic endurance of the Moravian missionaries in Jamaica and the little Danish islands which we now suppose have been recently acquired by the United States.

But I am asked to speak because I am supposed to have had some impressions derived from a very brief visit to the islands which are classed as the Greater Antilles — Cuba and Porto Rico, and along with these are put Haïti and San Domingo and the island of Jamaica. I would like to make one practical suggestion at the beginning, because I noticed that several of you have intimated that you thought of going to Roman Catholic countries, and what I would suggest bears not only upon Cuba and Porto Rico but upon the whole of Latin America. Turn your attention to the Spanish language at a very early period in your education. Those of us who have the direction of mission work in those countries find that one of the difficulties with which we have to contend is to obtain the services of suitable persons who speak Spanish.

Permit me to narrate some experiences which will serve to illustrate the situation. In crossing from San Juan, Porto Rico, to Cuba, there was only one person on the ship, so far as I could find, who spoke English. Through this lady I was able to meet many of her companions who were Spaniards. To be on that vessel was a revelation of the amount of travel there still is between Spain and Cuba. That ship's company was composed variously, like Chaucer's Canterbury pilgrims. There were about twenty-five monks or friars of various orders and twenty-five or thirty nuns in their somber robes. Then there was a Spanish bull-fighting company. I was asked if I would like to meet them. I was told that one of them was the most famous matador in Spain. I said, "Tell him we will fight the Pope's bull together." Then there was a large company of Spanish actors and actresses, some of them famous. I was an American and felt dubious as to what reception I might meet with. I was a Protestant; and while it is quite true that most men in those countries have no real personal religion, yet they have a hereditary and family attachment to the Roman Catholic Church and the Roman Catholic habit of mind. But I have never met kindlier, more gracious and more polite treatment, and in every way more what I would like than from these people; and oh, how I longed to speak the Spanish language, for I am sure I should have preached the gospel to them.

I like to do a little of the colporteur's work myself, and I had my little book, and on the deck I spoke to one of the bull-fighters one day, and we fell to talking, or at least I was trying to talk. So the New Testament was produced; and he told me, when he found I was a Protestant, that although he had no book, it was in his heart. I think he had a very confused idea about what Protestantism is. He thought it some kind of a political dissent, as

far as I could make out. He resented bitterly what the priests were accustomed to do in Spain. Finally I ventured to offer him my little book as a gift. He bowed with that graceful urbanity which is so characteristic of all classes of Spaniards and offered me a cigarette in exchange! This may tempt some of you young men into colportage; and I can assure you that it is one of the most effective forms of Christian service. It is no light physical undertaking to carry the Bible, as it must be carried, for hundreds and even thousands of miles on the backs of animals. Then when it reaches its destination, it must be judiciously distributed. That is what ought to be done in all these countries, and what, I am happy to say, is being done both in Cuba and Porto Rico. The population is relatively dense in Porto Rico compared with Cuba. It is therefore much more accessible. It is not as in Brazil and many other South American countries, where there is a small population widely scattered, but the people are all together.

In Porto Rico we now have a system of public education which has been inaugurated under the United States, and which is an aid to the missionary with his more specifically religious instruction. They cannot teach the Bible nor any religion in the public schools in either island. It is not found prudent to do so; yet it is a great thing when we can say that there are 50,000 children in the public schools in Porto Rico and 50,000 more on the waiting list. At that little village where the Spanish and American armies faced each other ready for battle when the news of peace came, I met a school teacher, a young girl from Philadelphia, who taught the public school. I asked her how the people received her efforts. She said: "I teach the children in the daytime, and the parents — or the men, at least — come at night, and I have a night school for them." What a tempting community that must be to work in! It is in many ways a fascinating place for a wide-awake missionary. There is an openness of mind, a friendly heartiness of spirit among the people generally toward Americans, for they certainly seem to feel in that way toward all that come from the land of the stars and stripes. They would feel toward an English-speaking people probably in much the same way. They are very glad, evidently, to be out from under the Spanish flag and to be under the political institutions of Protestantism. That is true in Porto Rico, and I think it is true to a certain extent — not to so great an extent, perhaps — in Cuba. May God give our legislators wisdom in Washington that nothing shall be done to check the rising tide which is drawing these islands toward Protestant nations!

We have to remember that in Latin America — and in these islands it is specially true — we are fighting the battle of the Reformation; we are face to face with Philip the Second in the persons of his successors. Although there have been changes in

Spain and in all Catholic countries, loosening of some of the old bitterness, a gentler temper and less persecuting zeal, yet after all, when you make these abatements, it is the same battle that our fathers fought out three centuries ago. It is certainly true that in all these countries we have to face the peculiar infirmities, the peculiar vices, the deep-rooted hostility to evangelical religion, that caused the break with the Roman Church at the beginning; and we must not underrate the stupendous character of the undertaking that we have set our hands to when we say that if God gives us grace, not that we mean to aggrandize our national domain by acquiring territory, but that we shall add these islands to the Kingdom of Jesus Christ. The charm of mission work in these countries is that there seems really to be some hope of accomplishing this.

Porto Ricans are a musical people. Their national song is a love song pure and simple, exquisitely graceful and pathetic, with a strain through it that I have never heard anywhere else. But we want to teach them the hymns that we love. Some of these they have, but we want them to know our modern hymns. God grant that these dear brethren who touch our hearts with their songs, or others like them, may teach the songs of the gospel there. Some of our hymns are translated. It is delightful to go into the mission schools and listen to the familiar hymns and then hear the gospel preached in its simplicity.

One more illustration of the religious conditions prevailing on both islands is all I can find time for. At Cardenas, Cuba, there is a strong mission conducted by Southern Presbyterians. When I was there the minister, Rev. J. G. Hall, had received a petition from sixty persons, many of them prominent leading citizens of that Roman Catholic town, requesting him to found and conduct a school of higher education for their daughters, guaranteeing that they would see he was at no expense in doing it, although they understood that he would teach the Bible half an hour every day. You may believe with what joy he and we set our hands to such tasks. However it may be in the future, Cuba and Porto Rico are to-day wonderfully open to the gospel.

THE PHILIPPINES

MR. E. W. HEARNE, FORMERLY OF MANILA

FOUR years ago this afternoon it was my privilege to be in conference considering these very lands in the city of Cleveland, and in the talk on "Miscellaneous Papal Lands" a short sentence was given to the Philippine Islands. I knew nothing about them until Admiral Dewey seized Manila, although by the providence of God the last four years of my life have been largely spent in those islands. While Mr. Fox, Secretary of the Church Missionary Society, was speaking this morning of unconverted missionaries, I thought of the hundreds and thousands of unconverted men who went out, — missionaries in a sense, — the hundred thousand American soldiers and sailors sent there during the last four years, more than to any or all other lands. And we heard from another voice that the missionary's life is more important than his work and words. His life is a witness, and the lives of these soldiers are witnesses; but, alas, how often witnesses for evil many of you can imagine.

These islands are a little larger than Great Britain and Ireland, or than the middle states and New England, leaving out New York. They extend from about the fifth to the twenty-first parallel of latitude, like gems of the North Pacific. Their tropical richness and beauty is not less inspiring than in fair Ceylon, that called forth Bishop Heber's grand old hymn. Man in the Philippines, too, lives in degradation and worships images everywhere.

The climate is equable. The predominence of the water area gives evenness of temperature. In the city of Manila the temperature ranges from seventy-two to ninety-two degrees, running possibly a little above that, but never below seventy degrees. There are many things in that tropical land which we do not experience here, — tropical diseases and insect pests that for some people take away all the joy of life. But there are many things in the islands to compensate in various ways, and even that garden of the gods in nature, Kandy in Ceylon, is hardly to be compared with parts of the island of Luzon in idyllic beauty.

The people are very heterogeneous. An English traveler and scholar, John Foreman, who is one of the greatest authorities on this land, says that there are thirty-four distinct languages and eighty-seven dialects. The aboriginal people, probably the smallest in

numbers, the Negritos, are of the Melanesian race. The Igorotes, too, are a mountain people. In the South we find almost a million Mohammedan Malays, a people who live in filth and ignorance, practising polygamy and holding slaves. These are the people whom the American Board plans to work with. Of the Chinese there are fully 100,000 of whom 60,000 are in the city of Manila. They mainly speak the dialects of the southern cities of Canton and Amoy. The great problem, however, is that of the Malay people who have been attached for hundreds of years to the Roman Church.

The Philippines until four years ago had no Protestant mission, and ten years since two missionaries, who entered quietly and began work, disappeared in ten days, and their friends never knew what became of them. But that land is now open to God's truth. Since coming home I have been asked many times, "What are we going to do with the Philippine Islands?" In the islands there is but one answer to this question. If a man is a Christian he sees that the hand of God is manifest in this land; a new country is opened up to His truth. Mistakes have been made, and many of our own soldiers, instead of holding up the ideals of Christian civilization, have sunk to lower depths than the heathen people in debauchery and vice. But God makes even the wrath of man to praise Him, and there are in our own army and navy great possibilities. About 900 American school teachers are at work, many of them college graduates, and not a few of these are student volunteers. Many of them are becoming more and more interested in this problem as a missionary enterprise; and we know that ignorance is a curse and that knowledge is the ladder by which we rise. Teaching, even along purely sectarian lines, brings to the people a desire for better things. The demand for God's truth is so great that the very poorest people in one of the stricken districts, people who had absolutely no money, managed to trade a small measure of rice for each copy of the Gospel as the American Bible Society colporteur passed through their village, he taking the rice in bags on the back of his water buffalo to the market and selling it.

You may think that it is hardly accurate to call work in the army and navy a missionary enterprise, but a great force for good or evil is here. I have seen some sad things that cannot be described or imagined by people here in this land. The saddest of all was an American soldier sitting with a group of native children about him, their bright little brown faces turned toward him, and he teaching them to swear in our language, — teaching them the vilest words one can imagine, an active agent for evil. These active minds with enforced leisure might become a great agency for good in the islands and do a great work for God.

The first Protestant agency definitely employed was the Army and Navy Young Men's Christian Association. Its secretaries have been there ever since, varying in number from two to twelve. They

have striven to bring these soldiers to live nearer the ideals of home and to gather some of them in and use them among these people to tell them of Jesus Christ. Let me give a single illustration. Two years ago to-day you would have found in Manila a private soldier, a young man who had run away from home. Every pay-day he was one of those who drank and gambled and spent some time in the guard-house. In the spring he attended a meeting at the Young Men's Christian Association, and there this soldier found Christ as a personal Savior. He went back to his company and gradually brought in those with whom he was associated until there were seven or eight Christian men. They studied and worked together, went to the field together and remained true to their faith. A few months ago this soldier finished his service in the army, and, having mastered the language, he is to-day facing a life work as colporteur of the American Bible Society. He has never had a day's illness and is well fitted for the work. He goes out among a people speaking a strange language to tell them of Jesus Christ and to sell Gospels to them.

The first regular board to send workers was the Presbyterian, who have eight workers; then followed the Methodist Episcopal, with seven; the Baptists, with four; the Episcopal, with three and a bishop under appointment; the United Brethren Church, with three; the Christian Church with two. The American Board has under appointment two for the work among the Mohammedan people, and one is already at work in Guam, away to the eastward. The American Bible Society has its regular agent and some employed men there. The British and Foreign Bible Society has two men sent out from England. This is the general force of male workers, and there are some ladies attached to all the missions. There are nine representatives of the Young Men's Christian Association in the Philippine field. From the United States there are about twenty-five workers in all and some ten or twelve ladies, the wives of the missionaries. Some of these are active evangelists, and others are occupied with their home duties. Altogether there are less than fifty Americans who are there because of the religion of Jesus Christ, sent out as representatives of the American people. Yet in one mission alone 1,500 have joined the Church after but two years of work, while about 12,000 hear the gospel each week.

Possibly this does not interest you as much as South America and Mexico, where work has been longer established, but I strongly feel that there is no opportunity before the American Church equal to this. These islands are under the stars and stripes. Just as the Dutch people consider their East Indian islands as their own mission field and other nations are not sending missionaries there, so the Philippines will be our own mission field and the British and continental societies will not plan for them.

An Evangelical Union was organized last April by uniting all

the missionary representatives into one organization. One of the special points is that there shall be such a distribution of territory that the islands will be more speedily evangelized, each Church assuming the responsibility for a certain defined area, and no other going there. Mountain ranges are the great natural divisions of the territory, and the waterways are the natural channels of communication; so the language divisions form the natural mission limitations. There is a great necessity for many translations of the Bible because of the many languages and dialects. As stated before, there are thirty-four languages and more than double that number of dialects. In less than a dozen of all these tongues are the Gospels printed.

There is an element in the preparation of the field for which we must thank the Roman Church. It has in a negative way done much by giving an illustration of an unspiritual religion, of a corrupt priesthood. And positively, instead of the old mystic characters of the Malay language, we find that in many dialects they have reduced the language to the Roman alphabet and have introduced Arabic numerals; so that the industrious college student who goes out can speak the language within a year. In many of the Roman churches the prayers and preaching are in Latin and Spanish, but the Spanish is not so useful a language in missionary work there as you may imagine. It is necessary in communication everywhere, but the great mass of these people have only a smattering of it. They talk together in their own dialect, and if we are going to reach the hearts and lives of the people, we must teach them in the language in which they think — the language of their hearts, of their affections and of their daily life. Those who go out there should learn one dialect and devote themselves to the particular people speaking that dialect.

The possibilities for American missions there seem to me marked and sure; for without doubt the American Government will hold these islands under some plan or other, thereby assuring permanence to the missionary enterprise. These men on the platform, who have spent their lives in Latin-American countries, will agree with me that there is an inherent difficulty in the way of self-government in these races, because the people are unwilling to submit to the will of the majority. They stand in their Spanish pride, and if their party be defeated they are ready to organize a revolt. Only a man like President Diaz is able to give a peaceful government, and people are wondering what will become of Mexico when he has gone. We find there must be some guiding power, because in this heterogeneous mass, with its many languages, there is no one man or people who has the wisdom and strength to rule all in any manner whatever; and because all everywhere are unwilling to submit to the will of the majority, they stir up revolutions and strife is at hand.

The Philippine priests of the Roman Church are going to South America to what are for them fairer fields. These astute and cunning men find that the American Government is there to stay, and they are leaving; and if their place is not supplied by teachers of a purer and better religion, the people are going to settle down into materialism and agnosticism. We have apathy to contend with, but in the words of Arnold Toynbee, "Apathy can only be overcome by enthusiasm. Enthusiasm arises in two ways: first, an ideal that takes the imagination by storm; and second, a definite intelligent plan by which that ideal can be carried out." We offer you the inspiring ideal in these people who can be won to Jesus Christ — almost ten millions of them; and the definite, intelligent plans are represented by the work of the mission boards, the Bible societies and every agency to which God has given his blessing. We must face this opportunity with true enthusiasm. I point you who are looking for a field of work, to this open door; and in closing I leave with you a word from Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

THE EVANGELIZATION OF PAPAL EUROPE

REV. N. W. CLARK, D.D., ITALY

THE field assigned to me is a very large one. It includes Italy and Austria, France and Belgium, Spain and Portugal, and, in addition, considerable portions of several other European countries. Only a few of the salient points in the religious situation of these lands can be touched upon. Only here and there may we linger to note what is being done, and to point out the intense need for the gospel and the bright prospect of its acceptance. May Christ Himself be present among us now as the personal representative of the millions of Catholic Europe who have never yet heard His gospel, and may His spirit plead with us in their behalf to-day!

Religious thought in the Latin countries of Europe is permeated and controlled by Romanism; its center and chief source is in the Pontifical court at Rome. The people believe what the priests believe; the priests believe what the infallible Pope teaches. There is no room for freedom of thought in the individual, nor for the direct influence and action of the Holy Spirit upon the individual. There has been, undoubtedly, some improvement in certain particulars within the Roman Church since the days of the Reformation, but its fundamental principles have not changed. It still maintains the sole authority of the Church in all matters of faith or conscience.

It imposes its laws upon its subjects and insists that their salvation depends upon their unquestioned obedience to its commands. This reduces faith to mere assent, and it excludes the regenerating power of the Holy Spirit. Such a system destroys the very essence of true religion; it saps the spiritual life of the soul.

One of the highest authorities in Italy upon moral and social conditions is Professor Marianno of the University of Naples. He was born and reared in the Roman Catholic Church and has never formally withdrawn from it, yet he says: "Romanism makes the sacerdotal hierarchy the only and indispensable mediator of the religious and moral life. The atonement of Christ and the repentance of the sinner become a monopoly of the priests. It is the priest who reconciles with God. This religion may have had its days of glory and of usefulness, but it has now become a pure formalism; it has no power over the morals of the people; it does not attract, or educate, or uplift the masses. It simply holds them under its sway by force of habit, and its ultimate result can only be ignorant credulity in the midst of ignorant incredulity."

This deliberate verdict of so eminent an authority is fully approved by all intelligent persons of unbiased mind, who have witnessed the blighting influence of Romanism in those countries where it has had unlimited sway for centuries. The religious situation in these lands is well described by Professor Marianno's phrase, "ignorant credulity in the midst of ignorant incredulity," or, in other words, unreasoning superstition in the midst of unreasoning indifference. To the masses of the people, the gospel of Jesus Christ is entirely unknown; it can scarcely be less known to the masses of China or India. Those who intimate that there is little need of preaching the gospel in Catholic countries because they are Christian already, only show that they have no adequate conception of the moral and spiritual destitution in Papal lands. Several missionaries from heathen countries, who have visited Italy, have said to me that some of the instances of superstition to be seen there could not be surpassed in darkest heathendom. There is, for example, a church not many miles from Rome where, every year upon the day consecrated to its patron saint, the poor, deluded penitents drag their tongues over the rough stone pavement from the door to the altar until the floor is streaked with human blood.

My friends, the nearly 200,000,000 of Catholic Europe, who are held in spiritual bondage through ignorance and superstition, or through error and indifference, must have the pure gospel preached to them. There are evangelical churches and missions in all of these countries, perhaps, and some of them have produced remarkable results in the face of extraordinary difficulties; but there is not one of them which does not need to be largely reinforced.

In Italy the Waldensians, the Methodists, — English and Amer-

ican, — the Baptists, the Italian Evangelicals and the Reformed Catholics are all doing excellent work, though greatly hampered by limited resources. Last June, the first Evangelical Congress in Italy, composed of the leading representatives of these bodies, was held in Rome. It was an inspiring gathering, and it is believed that its deliberations will contribute largely to mutual co-operation among the churches and to the more effective evangelization of all parts of the peninsula.

The Reformed Churches of France represent two theological tendencies, the evangelical whose school of theology is at Montaubon, and the liberal whose representatives are found in the Theological Faculty of Paris. Both, however, are bound together by their heroic past and by their common faith in the truth of the gospel. The Wesleyans of England have a prosperous mission in Paris and also in several other cities.

The McAll Mission still continues its beneficent work. It places its agents at the service of all the evangelical churches and asks the co-operation of their pastors. Dr. S. B. Rossiter, the American secretary of the McAll Mission, who has recently visited France, says: "The indications of heart hunger for the gospel among the people are many and even pathetic. We find them among the rich and titled, as well as among the poor and laboring class. France has been feeding on husks for 200 years and she is crying for bread."

A fact of deep significance for the moral life of the people is that drunkenness is increasing in all parts of France in an alarming manner. It is said that in some districts, about fifty per cent. of the young men called to military service are not accepted because their health has been ruined through alcoholism, either directly or by heredity.

In Spain the advance of Protestantism has been more gradual than in most of the other Catholic countries. Here the Jesuits have had almost unlimited sway, and they do not hesitate to use their power without the slightest scruples, especially against the native Protestants. Religious liberty, however, is guaranteed by the Government largely through the influence of Castelar, and the outlook for the spread of the gospel has never been so encouraging as it is now. Some anxiety was felt as to the effect upon Protestant missions of the war between Spain and the United States, but the after-result has been, upon the whole, favorable rather than otherwise. The reflex influence of the war upon the Spanish people has tended to increase the rising spirit of resentment against the combination formed between the Jesuits and the aristocracy. This is evidenced by the serious riots last week at Barcelona and by the attack upon the Jesuit monastery at Saragossa. The masses in Spain are awaking to the fact that the chief cause of the wrongs they suffer may be traced to the power which is everywhere exer-

cised by the Jesuit leaders of the Roman Church. The people will not long be held in subjection to such rule. A better day is rapidly approaching when Spain, like France, shall free herself from the shackles of Jesuitism and shall welcome the enlightening truth of the gospel. An eminent Spaniard has recently said: "The best liberal sentiment of Spain is not opposed to the gospel propaganda. On the contrary, in its own way it esteems and approves of the efforts and sacrifices made by the Christians of other countries for the evangelization of Spain."

The Church of England is represented in Spain by what is called "The Spanish Protestant Church." Bishop Cabrera states that since the Spanish-American war their membership has largely increased, and that several priests and many members have left the Roman Catholic Church and united with the Protestants.

The English Wesleyans have mission stations at Barcelona and several other points. They have recently been encouraged by the conversion of an eloquent priest, Señor Longas, who has been preaching to large audiences of all social grades. He shows that the present attitude of the Spanish people is not unfavorable to the reception of the evangelical faith.

Spain has been occupied by the American Board of the Congregational churches for more than a quarter of a century. The center of the work has been at San Sebastian, and the principal stations are at Bilbao, Santander and Zaragoza. By its preaching services and day-schools this mission is exercising a wide influence.

There are numerous signs of awakening in all parts of Catholic Europe, which give great encouragement for the future. One of these is the evident sympathy manifested for Protestant schools of a higher grade. About ten years ago, the International Institute for Girls in Spain was established at San Sebastian. It has been well patronized and has sent out many graduates who have become teachers in the day-schools. At the annual meeting of the board of trustees, held a month ago in Boston, it was reported that more than three thousand children are now being taught by women trained in this Institute. On the outbreak of the Spanish-American war, it was found necessary to transfer it to Biarritz, across the French border, but it is now expected that the school will soon find a permanent home in Madrid, where an eligible site has already been purchased.

A similar school, which has also been remarkably successful, is the International Institute for Girls in Rome. This was established in 1897 under the auspices of the Methodist Episcopal Church. There are now in attendance about two hundred young women, the majority of them from the best families of Italy. An admirable building has recently been erected in the new part of Rome, just opposite the palace of Queen Margherita, and the property is valued at upwards of $80,000. The Methodist College for

Boys in Rome, also has a promising future. Among its students at the present time are four grandsons of Giuseppe Garibaldi.

The Waldensian College for Boys is located at Torre Pellice, near Turin, Italy, where for many years it has been training the sons of the sturdy patriots of Piedmont.

Of other Protestant colleges and of the various theological seminaries there is not time to speak, but a word should be said of the work among students in France. The "Circle of Protestant Students," founded by Pastor Monnier in Paris, now extends to Lyons, Montpelier, Cannes and other French cities, and numbers about four hundred students and professors. Student conferences are held each year at Versailles, attended by upwards of 150 students. The Young Men's Christian Association is well established in various cities of France and Italy. In Paris and Rome, two fine buildings have been presented to the International Committee by Mr. James Stokes, of New York.

A fact of very considerable significance is the more favorable attitude of Roman Church authorities toward the use of the Scriptures by the people. This has been particularly indicated by some of the recent Encyclicals of the Pope. This change has been made necessary by the demands of the younger scholars in the Church whose influence is being more and more felt. Not long ago, I met in a railway carriage in Austria a brilliant young Italian priest, a professor in one of the leading Catholic colleges in Rome. Though he was cautious in expressing his views, the trend of the conversation was that the younger element in the Church were breaking away from some of the old ecclesiastical traditions and were asking for a larger liberty in the study and discussion of Biblical and theological problems. The recent appointment by the Pope of a special commission to consider and decide Biblical questions submitted to it is a public manifestation that the leaven of a freer thought is slowly working in the old Church.

A few months ago a priest published in Naples, with the approval of the Vatican authorities, a translation of the Gospel of St. Matthew with notes, intended for popular distribution, and faithful Catholics were encouraged to read it for at least fifteen minutes each day by the promise from the Pope that all who would do so should receive special indulgence. A strange combination, doubtless, and yet an indication of awakening interest in the Bible. There would be, I am convinced, a possibility of persuading the more intelligent and more liberal priests to study the Scriptures for themselves and to encourage their parishioners to study it. There might be hope for the establishment of Bible circles within the Roman Catholic Church in Papal lands. Even in Russia, there are instances of such study. A Russian priest in St. Petersburg has invited his people to meet him in a Bible Class on Sunday afternoons to study the Scriptures in the vernacular.

If in Orthodox Russia this has come to pass, why may it not in Roman Catholic Europe?

The beginning of the new century has witnessed desperate efforts on the part of the Roman Church to regain her power over France, whom she delights to call "The eldest daughter of the Church." Protestants are bitterly denounced. In a recent meeting held at Paris, presided over by a retired general, the cry, "*Vive Saint Barthélemy!*" was loudly applauded by the large audience. The cause of this clerical activity is undoubtedly the manifest signs of a revival of Protestantism.

Professor Paul Sabatier is well known in all parts of the Christian world because of his admirable life of St. Francis of Assisi. For several months he has been sending me at frequent intervals copies of *Le Siècle,* a secular paper published in Paris and having a very large circulation in France. This able paper has been printing a series of articles entitled, "Breaking Away From Rome," which have given a full account of the remarkable religious movement now taking place in certain districts of the Republic. It is a revival of the old Huguenot spirit. A new factor has appeared in the struggle now going on between the representatives of Romanism and the present liberal government of France. It is the Protestant principle which, after slumbering for three centuries in the breasts of the descendants of the Reformation, is once more being aroused and is making its presence felt. In some of the provinces, entire villages have become Protestant, and the movement is attended by intense feeling. An excellent article on the subject has recently been published in The Churchman, from which I will read a paragraph:

"A pamphlet of the Bishop of Tulle, addressed to his curés, declares that the Church is in the presence of a peril which threatens the whole of France. An abbé sent by him to this district with money gathered from the diocesan funds was powerless to produce any result. The movement in this region spread rapidly. Five Protestant pastors became established in Corrèze. Four localities near Madranges applied to M. Creissel, the pastor lately appointed there. At St. Salvador meetings are held in a hall loaned for that purpose by a municipal councillor. The audience in this place is composed mostly of men. At Merciel thirty children receive regular religious instruction, at which many adults attend. At Marcillon the same results have attended the preaching. In this district two villages have asked for pastors. At St. Jal the mayor himself sent for a pastor to preach to the people. M. Creissel has in this town a regular audience of 500 persons. At Pradines the entire population, with the municipal councillors at their head, requested a pastor to come and lecture to them. This petition was granted, and the lecture was held in the town hall. The movement in this region has spread to Gourdon and Cham-

beret, where four villages were served by the same pastor. The town of St. Clement also sent for a pastor to conduct a conference. The Bishop of Tulle, becoming alarmed, changed the curé. But this had no effect. To sum up the result in this section, there are sixteen villages in the Department of Corrèze which have been converted to Protestantism in a few months. The movement is continuing at the present moment of writing, the number of pastors being totally insufficient for the work."

A very significant fact in connection with the spiritual uprising is that many priests have been converted and have withdrawn from the Roman Church. The Spirit of God is working in a remarkable manner among them. Within three or four years hundreds of priests have left the priesthood and connected themselves with some of the Protestant churches. The last paper that I received from Professor Sabatier contains a most interesting account of the conversion of a Catholic priest. He was the curé of a large community and during the mass he went into the pulpit and announced to his parishioners that this would be the last time that he should celebrate the mass. Then he read a letter addressed to his archbishop, in which he declared that he renounced the priesthood, that he was abandoning the religion of the Roman Church and that he had been converted to the gospel of Christ.

I wish there were time to speak of similar movements in Italy. Hundreds of priests within the last three or four years have been converted in France, and other hundreds have been converted in Italy. A home for ex-priests has been established in Rome under undenominational auspices. A similar home is in Paris, where priests are kept until they can find occupation. Some very touching experiences are those that come to these men who leave the priesthood. One of the young men who came to the college in Rome, of which I have been the president for eight years, was formerly a priest; and he came to me one day telling me how he had been in correspondence with his own family ever since he left the Roman Church, but had never received a word from them in response. He came to me with tears streaming down his cheeks, bearing in his hand a little photograph of himself, which he said was the only one that his mother had, and he had just received it from her without a line, but across the forehead was written the word, "Heretic." The poor boy was broken-hearted, saying, "I have no mother and no father in this world, only the Lord Jesus Christ my Savior." Another boy in similar circumstances, although dying of consumption so that he could scarcely speak above a whisper, was thrust out by his father through the door of his own home with the words, "Go back to the swine from whom you came; I have never had swine in my house until this time, and I will not have them now." The young man went to the nearest Protestant pastor, and there communication was had

with me, for he had been a student in our college; and by the grace of God and by faith in His promises this young man was sent to Des Plats in Switzerland, a place where consumptives are treated in that country; and there is deep reason for gratitude to God in saying that about a year ago this young man returned completely cured and is now pursuing his course of study in the college.

An incident is related of one of the beautiful mountain regions in Europe which I will mention in closing. Some men went up on the heights of the mountains, and a fog came up beneath them, cutting them off from the lower world and shutting off their view of the mountains above them, so that the familiar peak which was their guide was lost to sight. They were lost in the snow and fog and began to shout. Their voices went out upon the air, and floated away in the distance. Then they turned in another direction and shouted again. Still the voices drifted away down into the valley. Then again they turned, and shouted again. This time an echo came back to them and they knew that they had found the peak that they sought, and that by finding the peak they had found the world which had been lost to them. As I heard that story I thought of the poor multitudes of the Papal lands in Europe. Lost in the darkness, the fogs and mists of superstition, of ignorance and indifference, many thousands of them are calling out for help; and the need to-day in Europe is that some one should turn the faces of these men and these women unto Him who may help them and teach them to call and call again until the voice comes back to them from the heights of Divine mercy and Divine power and until, finding God through Christ, they find life and hope and Heaven.

TURKEY, SYRIA AND EGYPT

The Egyptian Field of the United Presbyterians
Mohammedan Work in Egypt
Mission Work in Syria and Palestine
Varied Work in Constantinople
Missionary Efforts in Smyrna
The Capture and Ransom of Miss Stone
The Complex Turkish Problem and One of its Solutions

THE EGYPTIAN FIELD OF THE UNITED PRESBYTERIANS

REV. W. W. BARR, D.D., PHILADELPHIA

THE mission field of Egypt extends from the Mediterranean to the first cataract of the Nile, or rather to Wâdy Halfa, about 100 miles above the first cataract. Take your stand just before the city of Cairo and look toward the north, and you have spread out before you the delta of Egypt, while behind you is the valley of the Nile, extending up beyond the first cataract as far as our mission goes, a distance of say 600 to 700 miles. In that field there are 10,000,000 inhabitants; nine-tenths of these are Mohammedans besides many Hebrews, the lineal descendants of the ancient Egyptians. There are many of those in the land, and I believe that there are some of almost every nationality in the world.

Our United Presbyterian Mission began work in the year 1854. We have now in that field no less than forty-four ordained native missionaries and seventy congregations, fifty-seven of which have their own native pastors. There are 5,513 members of the church. Four Presbyteries are organized in Egypt. All this has been accomplished in the few years during which our Church has been engaged in mission work in that land.

The Mohammedans in Egypt, being not very far from the great Mohammedan centers, are among the most bigoted to be found anywhere in the world. But for the influence of the British flag in Egypt to-day, I do not suppose that our missionaries would be there at all; certain it is that no Mohammedan would be permitted to confess Christ as his Savior and remain alive in that country. The great college of Mohammedanism is in the city of Cairo, and in that college are assembled year after year from ten to twelve thousand students receiving their training. It is mainly intellectual, there is very little conscience in it, and these students make Mohammedans of the most bigoted kind. Let us in our educational institutions make Christians of our young men, just as the Mohammedans do not fail in that great college to make Mohammedans of the young men that come under their influence.

MOHAMMEDAN WORK IN EGYPT

REV. WILLIAM HARVEY, D.D., EGYPT

Dr. Barr has told you of the extent of our field, but last year we extended our territory still further south. We have now four missionaries across the river from Khartûm, but they are forbidden to go any further. The British Ambassador in Cairo has forbidden the missionaries to preach to Mohammedans. We hope that that prohibition will be removed very soon; but at the present time they are not allowed to speak to Mohammedans in the Sudân. Two of our missionaries last year went up the White Nile about 600 miles and found a good location for a mission, but when they returned to Cairo Lord Cromer and the Sirdar said that no work could be done even in that place among the non-Mohammedans. After getting permission to preach to the non-Mohammedans, even that has been withdrawn during the last few months. For twenty-eight years Egypt was under the care of the United Presbyterian Church of North America, but after the War some of the Church Missionary Society's representatives came there. They have been working with us in Cairo, and I am glad to say that they and we work together harmoniously.

There are a great many difficulties in the way, but I will mention only one or two. One is the petty persecution to which all our converts are subject. I am glad to say that the Egyptian Government does not persecute converts, and it never has, except in very rare cases. In 1882 we had a convert who was banished from Egypt by the then British Ambassador, since which time there has been no persecution on the part of the Government. While there is no governmental persecution, every convert, if he is known publicly, is subject to persecution; his family casts him out; he is cut out from social intercourse with his friends; if he is in business, he is boycotted. Let me illustrate this by a concrete case. About two years ago I baptized a Mohammedan in our Cairo Church. The very day on which he was baptized he went to the house of his uncle where there were gathered a number of his relatives; his uncle drew a knife, and he had to flee from the house and take refuge in a Christian home. We received information of this about ten o'clock at night, and I with a colleague went to police headquarters and informed them of the facts. We were sent to the police station, and two policemen were sent to guard

the house that night. They stayed all night at the house where the convert was stopping. The next day the whole face of his shop was covered with indigo, and there was written in Arabic characters, "The accursed Christian." He tried to open his shop but could not. After some days by the help of the police he opened his shop, but after a short time all his customers left him, and he was obliged to sell out. Many of the converts are afraid of their own fathers and mothers lest they should put poison into the water vessels out of which they drink.

One of the great obstacles with which we have to contend in Egypt is the institution referred to by Dr. Barr. There is a Mohammedan university there, older than Cambridge, Oxford, Glasgow, or Victoria universities. It is the great stronghold of Mohammedanism in the Moslem world. I have been told by the sheik of the University itself that it has from ten to fourteen thousand scholars enrolled from year to year. Many of them spend a year in that institution. They are taught in the Arabic language grammar, rhetoric and logic, and they give explanations of the Koran, Mohammedan traditions and jurisprudence. While they are being instructed in all these branches, they also breathe every day the spirit of intolerance and hatred to Christianity. Not only the prayers offered on Friday are against the Christian Church, but the very atmosphere of the institution is hostility to and intolerance of Christianity.

As these young men spend a year there they are imbued with this spirit, and they then go out as teachers of the Koran, or as Mohammedan priests and judges. They are sent all over Egypt, to Syria, to the northern provinces, to Morocco and other parts of Africa. I regard that institution as the armory of Islam, as a training school for Mohammedan soldiers who are to fight under the crescent. Whenever there is a breaking out of fanaticism in Egypt, we can almost always trace it to this institution. A few years ago one of our young men published a very mild and reasonable tract on Mohammedanism. A sheik got hold of a few copies of it, showed them to some of the sheiks of this institution. He stirred up trouble in that institution. The news was sent to Lord Cromer. He sent for me and asked me what this meant. I told him that I knew all about it, and that one of our young men published that. He asked me to translate it to him. I happened to pick up the last page where the application of the whole argument was made, in which the writer begs the reader to accept the Lord Jesus Christ as his Savior, because His blood cleanseth from all sin. When I read that he said: "That is all right; there is no harm in that. You have a perfect right to do that; but you are aware, Mr. Harvey, that the Mohammedans here do not understand this. They do not understand how much they owe to us in saving their lives. Although you have a perfect right to publish these tracts, I prefer that you would not

circulate them at the present time, because it is making trouble in the country; for my sake do not circulate any more." It so happened that we had sent nearly all we had out of that part of the country, and I told him that we would not send out any more for the present. But the source of all this opposition was this university that I speak of.

Let me add that we have now two students who are converts from this institution, so that it is not quite invulnerable. One of these converts began holding meetings in our chapel in Cairo some months before I left. The meetings were attended by Mohammedans, many of them students from this university. They came night after night and heard this Mohammedan convert discuss Christianity for half an hour from the Bible, and then for another half hour he would discuss Mohammedan questions, drawing comparisons between the Bible and the Koran. But the time came when the head sheik of this institution issued an order that any student who should attend the chapel of the American mission, would be expelled from the institution, and expulsion from the institution meant cutting off the man's living. The consequence was that they did not attend these meetings. One came a year or two after that to the door of the chapel, and when he was spoken to and asked to come in, he said, "I would like to go, but I dare not."

QUESTIONS

Q. Do you as a missionary receive any personal opposition or have much difficulty in the discussion of these questions? A. No. Though I have been in Egypt since 1865, we have never had any direct opposition from the Mohammedans. But years ago, before the British occupation, we did not have the freedom which we have now. We could talk a little with the Mohammedans, but we could not have such public meetings as we are now holding in Cairo.

Q. Do your native preachers meet with any opposition? A. The native preachers have no opposition from the Government. They are not opposed. Our native missionaries have liberty to go over the whole country, but they must confine themselves to our own churches or houses. They dare not preach on the street. Some very imprudent missionaries from England came to Cairo, and one of them was so unwise as to go into their mosque and preach to them, and it stirred up trouble.

Q. What are the prospects for medical missions? A. We have a medical missionary in Asyût, which is about 270 miles south of Cairo where we have our college with its 600 students. This medical missionary is doing a fine work there. Before he came the Egyptians did not have much confidence in doctors and with very good reason, because their own doctors did not deserve the name. Since the American doctor went there and showed himself to be a

good Christian man, they have come to have perfect confidence in him, and he is doing a grand work. Just recently a hospital was built and is under his charge. In Lower Egypt we have two lady missionaries who are doing an excellent work among the women of Lower Egypt.

Q. What is the attitude toward modern science? A. They do not use modern science at all. But of late years since the English occupation and since the government schools have been established, the Government is insisting upon young students being taught modern science before they go into the university, but in the university itself they do not teach modern science; they still believe there that the sun goes around the earth.

Q. What is the outlook for those students? A. Some of them are employed as judges; others are readers of the Koran simply; others are employed as religious teachers; and some of them are teachers in the common schools, where they memorize the Koran. Some of them since the English occupation have positions in the Government and in the courts of law, and as counselors they are asked law questions.

Q. How would you answer the objections made by the Mohammedans as to the divinity of Christ and the doctrine of the Trinity? A. The briefest way that we can answer that is by asking them: "Do you receive the Old Testament and the New Testament?" They say that they do, as one of the first verses in the Koran says that the books that came down, — this refers to books that came down before the Koran, — came down from God, so that a Mohammedan is bound to receive these books. We say to him, "Do you believe the verse in the Koran that says so and so?" He replies that he does. We then say, "If you believe it, why do you not become a Christian?" He says, "You have changed the Books since Mohammed's time." I said to a Mohammedan: "I can prove to you that the book we have now is the same book that existed in the seventh century, in your prophet's time. There are manuscripts now existing of this Bible in different languages and that would prove that the Bible, the Old and New Testament, is just the same as it was when your prophet lived. If you say that we have changed our books, I want you to show me where we have changed them, chapter and verse." They invariably reply, "I do not know that in modern times the Bible is true." I asked them to let me read the first chapter of John. I read that, including the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Here the first verse says that "in the beginning was the Word, and the Word was with God, and the Word was God." Some men have tried to prove the doctrine of the Trinity by illustration and by logical arguments; but I have made up my mind long ago that that is of no use. We cannot prove the divinity

of Christ or the Trinity from nature. I always take the stand that in order to believe those doctrines you must believe the Bible, and the argument is a conclusive one.

MISSION WORK IN SYRIA AND PALESTINE

REV. F. W. MARCH, SYRIA

About one-half of the people of Syria are Mohammedans, and the difficulties in the way of reaching Moslems there are often greater than those which have been mentioned in connection with the work in Egypt. The Government exercises the most careful watch over its Mohammedan subjects, and none are allowed to attend our church services, none are allowed to put their children in our school. There is the most rigid censorship over our press and the circulation of all books.

The remaining half of the people of Syria are nominal Christians, most of them of the Greek Orthodox Church and of the Roman Catholic Church in its various branches. I say nominal Christians; for only so far as they have been influenced by Protestant missionaries do they know anything of the truth. They know nothing of the Bible; they scarcely so much as know the name of Christ, or the way of salvation; and in their daily life and character they are scarcely better than the heathen.

I have met members of the Orthodox Greek Church and of these Roman Catholic sects, who are apparently truer Christians and are leading better Christian lives than some of our own people; and it is also true that many of them have been led to study the Bible. I know of some priests in these churches who use commentaries; I know particular Catholic missionaries who are good and true members, who to some extent teach their people evangelical doctrines. But these are rare exceptions; and it has been found in practice that as soon as a man accepts the Bible as the only rule of faith and turns aside from the superstition and corrupt teaching of the Roman Catholic Church and begins to try to live a pure Christian life, that man is turned out of these old churches. The missionaries were therefore compelled, contrary to their original plan, to organize these excommunicated multitudes into the Protestant Church.

The Russians pose as patrons of the present Orthodox Greek Church in Syria. They have established about 300 schools, and they spend something like $300,000 yearly in their support and in the carrying on of their mighty work. In Syria and Palestine persons pose as protectors of the various Bible schools, and they subsidize

their headquarters to the extent of something like $10,000 a year.

The present missionaries in Syria and Palestine are working together in a spirit of harmony and Christian love, each society trying to make the best use of its own field and endeavoring to help all the others. To avoid any interference, the one with the other, it has been agreed upon that the mission field of Palestine should be occupied chiefly by the Church Missionary Society of England, while that around Damascus is the field of the Presbyterian Church of Ireland. Still further north above Aleppo are the mission stations of the American Board, and in the midst of us are various educational and medical societies, especially the British Syrian Schools, which have their headquarters in Beirut, and are doing a noble educational work all over the country. Within the limit of our own Presbyterian field there is no ecclesiastical work done except that which is under the care of our mission.

This last summer representatives of all these missionary societies in Syria, Palestine and Egypt and some other minor ones, met at the village of Brummana on Mount Lebanon for a conference lasting several days. More than 200 missionaries of various nationalities and religions were present, and all manifested such a spirit of harmony that a stranger present would think that they all belonged to the same denomination and society.

A little about our methods of work. There is throughout Syria a universal desire for education, and it has been found by all missionary societies that this is the best means of introducing the gospel. Our opponents, the Russians and the French, use this method of opening up schools. Our work usually begins in the villages of our field by our receiving a deputation from the people of the village asking for a school, and the gospel sometimes enters through the same door. We ask the people to pay a portion of the expense of opening the schools, especially to furnish the buildings, and on an average about one-third of the expense of these schools is paid for by the people of the villages. Village schools are feeders for the boarding schools of our missions and of other missions. We have two for boys and three for girls and various other societies have several. In these boarding schools are the best behaved boys and girls in Syria under the daily instruction and influence of missionary teachings. The object of this school work is not merely educational, but education as a means of evangelical work; and many of the pupils become true Christians. Our best teachers and preachers and the strongest church members are those who have been trained in these mission or boarding schools. In one of the villages the school teacher is not content with simply teaching the children the way of salvation in school hours, but he also tries to draw them to meetings held every evening at his house or some other house in the village, and many come and are taught the truth.

When a Protestant church is organized, the members pass through a period of persecution, generally petty persecution from members of the same family. I could tell you many cases of these young converts who have been turned out of their own houses by wives or parents, because they have become Christians; of many who have been beaten, imprisoned, deprived of property, tested and purified by the fires of persecution.

Then follows the great work of training these church members. This is the principal work of the majority of the missionaries; they go into these villages, examine the schools, visit the churches, direct the native pastors, and conduct the work of training these converts in the way of Christian life and faith. There are also other branches of the work, including the medical.

The field is not fully occupied by any means. In our own district of Tripoli there are about 100 villages. Most of them are small, and of these we carry on at the present time the regular work of the churches or schools in only twenty-one. Many of the villages are Mohammedan and are practically closed against us; but many of them are Christian and could be entered had we the men and the funds so to do.

VARIED WORK IN CONSTANTINOPLE

MISS FLORA A. FENSHAM, CONSTANTINOPLE

THE forms of work that are found in Constantinople, carried on by our American enterprise there, are quite varied. Over in the Turkish Mohammedan heart of the city is a hall, an institution which brings together hundreds through its merciful and gracious work, holding as it does gatherings on Sunday and during the week accommodating a school, also furnishing courses of lectures and in every way ministering to the needs of that great community. It sends out day by day visitors into the homes of the people and does a work which is truly Christ-like and which has grown very wonderfully. And then there is the American Bible House, which is our great business bureau. It is the heart of our American work there, sending us funds and being the center of all this activity.

But you will pardon me if I dwell more particularly upon the work with which I myself have been connected for eighteen years, our American College for Girls over in Scutari on the Asiatic side of the Bosporus. Looking away from the water and overlooking the beautiful city are the two buildings which have been erected especially for the College with a garden about them where there are roses blooming almost all the year around. Within the buildings is

a community where the English language is spoken with the fluency of any Anglo-Saxon country. We have a cosmopolitan body of students probably numbering some 150 or 160. There are fifteen nationalities represented, including French, Germans, etc. One large British colony sends girls whom we welcome with very much gladness, because of the sterling worth and integrity that they bring into our College life. And then we have as part of this student body the Moslems. The attitude of the people in Constantinople toward our educational institutions is most friendly. We could fill the College easily with Moslem girls, if there were not a restriction put upon us by the Government itself. The parents are eager for the education which can be given by these foreign institutions. We have at present sixteen Moslem girls in the College. They enter into the College life, and easily assimilate with the rest of the student body.

Difficulties we have in this work, and the great need of the College now is for funds with which to carry it on. So deeply is this need felt that sometimes it seems as though our courage would entirely fail; and yet it cannot fail, as we look at this student body of 150 young women with their bright and eager minds, with their quick, responsive hearts ready to take in the instruction that is being given to them.

The first thing which we must do is to stir them up and develop their bodies by giving them athletic sports and gymnastics. The Turks never ask, "Where do you live?" Following an idiom in their language, they always say, "Where do you sit? How long have you sat there?" The reply may be, "I have sat there for twenty years." And when you come to know the Turks well, you realize that that is what they have been doing the most of the time. These girls of ours who are educated in the College are not students who are going back to their homes "to sit there." They are going out with the equipment and fitness for service to society wherever they may be placed, and therefore we want them to be intelligent women. We give them science, mathematics, history, art, philosophy and ethics, and we find them equal to all this work. When we have trained their minds, and stirred up their blood by physical training, then we must attend to their religious training; and here is the great problem. A cosmopolitan student body, coming from homes where the standards and the traditions of life are so different, coming in one body to receive religious instruction, requires on the part of the teachers the greatest intelligence, discrimination and earnestness, if we would instil Christian principles and have these girls get hold of the best that there is in the Christian religion. We try to make them understand it, and set it forth by their devotion to Jesus Christ, so that when they go from the College it shall be as intelligent women, who are able to make the most of life in the highest service for Christ.

Every one of these girls will form a center in her social sphere; she will be a pioneer wherever she is, and therefore she needs all this training. Some of them are nurses, some are doctors, many are teachers, some are mothers in homes, some have done interesting literary work with the desire of bringing among their people the inspiring ideas and suggestions which they have gotten from the English literature read. Wherever these girls go, they go with a desire of doing something to benefit society. Therefore in our work at Constantinople we have ever to keep in mind this highest aim and purpose of upbuilding a high type of intelligent and noble Christian womanhood in the East; and if any one wants an inspiring work, a position where she constantly feels that she must use every talent which God has given her in His service, let her fit herself for work in this American College for Girls in Constantinople.

MISSIONARY EFFORTS IN SMYRNA

MISS ILSE C. POHL, SMYRNA

THE work in Smyrna is young and has had to fight against great odds, and only during the last years have we seen marked progress in the work. When I went there seven years ago the boy's school was very small. I think they had then only ninety pupils and this year they have 250; these numbers alone will speak to you. The school was not very well organized; but year by year we have been trying to work it up. The gentleman who is at the head of the boys' school has thrown himself heart and soul into the work of raising it to a higher plane, and he has succeeded marvelously through the help of God. He is now desiring to make it an international college. There is a great variety of nationalities in Smyrna, because it is a seaport, and we hope with all our heart that the day will soon come when we shall have plenty of funds to erect buildings. We are looking to God, feeling that He will surely send what we are asking for.

The kindergarten in the girls' school takes in the little ones when they are three years old, and it keeps them until they are six or seven. Miss Bartlett, who is at the head of it, wins the hearts of the children, and they become little men and women under her care.

Let me tell you also about the girls' school. Seven years ago we had between eighty and ninety girls; to-day we have 164. I wish you could see them, with their bright faces and their loving hearts. They are chiefly Armenians and Greeks with a considerable number of Spanish Jews as well — last year we had thirty-five.

We were fortunate enough to have two Mohammedan pupils, and we have a number of English pupils. They have recently seen some of the results of our work, and have found out that the American school is by far the best one for their own daughters. Last year we had ten English girls, and this year sixteen.

The course of study compares very well with that of any high school in this country. Sixteen years of age is the time at which we send these girls forth. At that time they are able to realize the difference between nominal Christianity and a true and vital faith. This last year we have been trying particularly to fit them to be teachers. There is no normal school in Turkey, and we have tried to give them some normal training and it has been appreciated, because our girls go as teachers to all parts of Turkey. One thing which is of the greatest help for the religious life of this institution is the stimulus of various Christian societies, particularly the King's Daughters. I wish I had time to tell you how well known they are all over that large city; how they are applied to by the needy and sick; how they go day by day to visit the poor and bring medicine to them and speak words of love and bring food and garments; how the poor people come every day to the school to apply for help; how their cases are investigated by the girls. I wish that I could tell you of the work of the little girls between six and twelve years of age who are trying so hard to do something for their Master, — how they try to sew garments for the poor and in every way imitate the King's Daughters Society.

The picture which I would like to leave with you is that of a large city with a mixed population of so-called Christians, who know very little of Jesus, — the Greeks and the Armenians, very hopeful nations and yet with an imperfect Christianity. I wish also to impress upon you the fact that the need for workers is very great. Seven years ago the Gregorian churches were filled with pictures. To-day there is not a picture worshiped in the main church, because the rising generation, who have come so much in contact with Protestant work, and who have by Bible instruction come to a true understanding of their uselessness, no longer need the pictures. The character of the work in Smyrna is most promising. There are preachers, teachers and evangelists going about among the Greeks, and in other parts of Turkey, where there are Greek-speaking people, they spread the news of the gospel. The need is great there, and the hindrances are likewise great. There is a great deal of opposition, and yet we would not be without these hindrances, because they have shown us in the past that they are being blessed by God.

THE CAPTURE AND RANSOM OF MISS STONE

HONORABLE SAMUEL B. CAPEN, LL.D., BOSTON

It is over five months ago now since the whole civilized world was startled by the account of the kidnapping of Miss Stone, a missionary of the American Board, and of her colleague, Madame Tsilka, somewhere on the border of Bulgaria. The next thing we heard was the high price which was demanded for her ransom. Taking into account the purchasing power of money, it was equivalent to almost $1,000,000 in United States currency. It was a very happy providence that in this crisis we had as President of the United States a man of God, thoroughly interested in missionary work; it was an added blessing that we had as Secretary of State another earnest Christian, a Presbyterian elder, and in the Department others of like mind, men whose whole souls went out with a purpose to save these brave women. We felt sure that our case was safe in such hands, but after two or three weeks' time it became most evident to the authorities that, before Miss Stone could possibly be released, a ransom must be paid.

It was a fearful problem for the American Board to face. Should we establish a precedent like this? Should it be understood that people on the other side of the world can steal American missionaries and hold them until money is paid over? The Board decided without a dissenting vote that it was a precedent that could not be set up. The money was not given by the churches for such a purpose, and it was a dangerous road upon which to go. We sent a deputation to Washington and found there that in some way money must be paid before release could possibly come; and it was at this time that a brother of Miss Stone started a popular subscription, to which the American Board gave its hearty moral assent, and to which its officials and membership contributed liberally, not only of money but of time. Within a few days the amount of money asked for and more was raised. Then a happy thought occurred to us, namely that it was not necessary for the American Board to handle the money; but instead, we asked the Government of the United States, if they would take the money and pay the ransom over, and they so agreed. This was a most important precedent for the future, because it dignified the matter and showed for all time to come that our Government proposed to stand by the American missionary as an American citizen. We know the many

months through which the prayers of the world have gone up in behalf of these two women. Last Sunday the news was flashed across the ocean that release had come, and the two women are now safe in the hands of their friends.

Two lessons are taught by this episode. One has already been learned, and later there is to be a new chapter written. The lesson taught is the oneness of the world; that in the presence of such an incident as this there are no denominational lines, there are no national lines. Wherever there was a Christian in England, America and Germany, hearts beat in sympathy for these women, and they were anxious to do everything in their power. These other Governments were anxious to assist in bringing back to their homes and their friends these two women. It is a grand thing to see what the religion of Jesus Christ has done already in the world, that all distinctions are gone, and that one thought, one heart and one prayer goes up for the release of these women.

I have told you what England has always done for the American nation. If it had not been for the British flag, I do not know how we could have carried on our work. Our honored brother who has just spoken has told us how in Egypt, if it were not for the protection of the British flag, missionary work could not go on. That has been true in many parts of the world. But I believe that as a result of the capture of Miss Stone there is to be a defining of the rights of American citizens as there has not been in the past. I believe that the Government at Washington at the present time is thoroughly alive to the situation. We know the reasons why there has been a delay in her release; they cannot be spoken of in public. But now that she is safe, it will be possible for our Government to exert an influence and carry out plans which up to this time have been impossible. I believe that it will compel those who have wronged us to pay back every cent of the money that has been paid over; and not only that, but they will demand that in the future an American missionary shall be as safe as English missionaries have been wherever the English flag has gone.

THE COMPLEX TURKISH PROBLEM AND ONE OF ITS SOLUTIONS

REV. HENRY K. WINGATE, TURKEY

I WISH that I could make you see as I see it the complexity of the problem in Turkey. We hear constantly of the Eastern Question; we have heard during the past year of massacre and destruction; and we naturally draw the conclusion that every Turk is going about with a sword in his hand, seeking whom he may devour. The conclusion is, Let us wipe him out, — sweep him from the face of the earth; we want nothing to do with him whatever. But you cannot wipe him out. You may destroy his Government, but remember that this question is not merely a question of government. It is a race question, a religious question, a woman question, an educational question, a business question, a moral question; and there is nothing that will help to solve all these questions like the introduction of the gospel of the Lord Jesus Christ. I do not mean simply standing up and preaching Christ here and there; but I mean the putting of the spirit of Christ into all those places in Turkey, so that men will actually live it out before those around them. Nothing short of that will suffice. We must do it, not simply for the Armenian and Greek Christians and for all those of whom we have heard, but we must try to do it for the Turks themselves, even though we may despise them. There is a great race there, and are they not to be won for Christ?

I am asked to speak upon the needs of the field, and if I should say to you to-day that we need men, but that more than men we need money, a cold wave would go over this congregation; but if I should say that what we need there is an effective modern machine to do the work which missionaries are put there to do in the most effective and economical manner, it would sound a little better. If I should say that we need an equipment which will make it possible for the Christian missionary to impress himself and to impress Christ on those people through his own personality in the most effective manner, then I think you would come to see that we are doing as Christ commanded. But after all I would have emphasized the same thing that you have already heard to-day, namely, the necessity of the Christian school. It is a great necessity to-day in Turkey; for whatever people may think of the Christian school, it is a great engine, it is a great machine for doing economically and

rapidly the work to be accomplished. If instead of putting into a man's hand a lever which should control a great machine for turning out the necessities of life, you should insist on sending enough men to the factory to do all that work by sheer muscle, you would denounce it as stupid in this day and generation. The school is the machine for doing Christian work. It enables the missionary to impress his personality and the personality of Christ most effectively upon those about him; and yet if instead of giving your missionary this effective machine, you should insist on sending out man after man without any such advantage, I think we would have to pronounce it stupidity. Because of the schools your single missionary becomes ten, twenty and a hundred missionaries; hence the school is cheaper in the end and much more rapid than it would be to send perhaps a dozen men.

You say, Let us not talk about the work of Christian missions as a machine. But it is only applying Christ's own principles to modern conditions. How did Christ work? He preached the gospel, and He did it most effectively by gathering about Him a few men. He kept them around Him and impressed His life and personality upon them, He talked to them, He understood them; and day after day, month after month, year after year, should we not do the same in the mission field to-day? In order to impress ourselves upon the people, we must have some provision whereby we can get hold of susceptible individuals and keep them by us, put our impress upon them. That is what the school gives; and so when we have the school, we can gather in the youth from the territory around us. In my field we have 40,000 square miles, and there is no school worthy of the name in the whole territory, if you consider the school from a philosophical standpoint. But if we had a school to which boys could come from here and there, we would have them coming from twenty villages. Is it not reasonable to suppose that when they go out of the school there will have been received an influence which will make it possible for them to be centers from which the Christian life shall flow? If our Christianity is a life in the souls of men, it will show itself by proceeding from the soul of one man to the souls of others, and under God it will be the most effective method of spreading Christianity throughout the Turkish Empire. These schools that are being established are for both boys and girls.

QUESTION

Q. What hope is there of a revival in the old churches there? A. There is great hope in many directions. In past years we were inclined to be skeptical as to any possibility of revival in the old Christian Church. That has changed. There are places to-day where there are evangelical societies within the old Church

itself, and they are in many respects as truly Protestant and Christian as many of our avowed Protestants. Some years ago we organized a Home Missionary Society and a Foreign Missionary Society among our people. A member of one of these old Churches said to the missionary: "I have heard of this work, and I would like to support a Christian preacher. If you will find a Christian native preacher in China, I will pay for his support." This was a merchant in the city of Cesarea, not a Protestant as I have said. I wrote to a friend of mine in China, and he found a native preacher who could be supported, — or at least nearly supported by the money which our friend in Cesarea gave, — and, so far as I know, up to this time the money from this Armenian merchant has gone regularly through channels of the American Board for the support of that Chinese preacher. What he gave was not very large, but for him it was really more than as if many a member of an American church should give their one or two thousand dollars a year individually.

EVANGELISTIC WORK IN MISSIONS

Missionary Preaching: What It is and How It is Done
The Systematic Evangelization of One's Field
Itineration: Its Necessity, Methods and Sacrifices
Equipment and Preparation for Evangelistic Work
Women's Work for, by, and among Women
Personal Spiritual Dealing

MISSIONARY PREACHING: WHAT IT IS AND HOW IT IS DONE

REV. J. H. PYKE, CHINA

"THE Preaching of the Gospel: What It Is." It seems to me that the heart of such a work is to preach Christ crucified, — to preach Christ by testimony, by word, by example and life, — and it has come to me lately that it is necessary by all these to show forth Christ to heathen people. The question implies that missionary preaching is, in some respects, different from other preaching. It seems to me that it is not true. If we want to teach mathematics to the Chinese or Japanese, the thing is for them to master mathematics. The capacity of those people for receiving a knowledge of mathematics or of any science, is about the same as the capacity of the people here; and the mathematics of the Chinese is essentially the same as ours, which is equally true of the gospel.

The gospel is one, — one Lord, one faith, one baptism. The only difference lies in the fact that these people have never heard. Missionaries must begin at the beginning. One of our old missionaries in Canada a few years ago secured $300,000 for an English-Chinese college. But he had to begin with the A B C, just as we begin with the children in this country. While the gospel is the same and also the general capacity of the people, whether they be Chinese, Japanese, or Indians, their capacity for the gospel is likewise the same. There is the same human nature, the same need, the same power to comprehend the gospel, and the gospel has the same power of producing conviction of sin, confession, repentance and receiving the pardon of sin and the regeneration, the cleansing and the filling of the Holy Spirit. Now, while we begin at the foundation, we pass on just as rapidly as we can from these first principles toward perfection, toward all fulness of the gospel.

There are three or four things that I wish to speak of in the beginning as essentials that should be settled before we go to the mission field; and unless they are settled, it seems to me that we should not go abroad. The first is the preparation, and no amount of preparation is too great. If we intend to go to these people, we should learn all that we can and should go to them with all the preparation possible. The fuller the preparation, the better it is. But we need something more. If we wanted to teach mathematics to a people, we might be wonderfully learned and yet if we were de-

ficient in mathematics itself, we could not make good teachers in that line. We may learn everything that the schools, universities and theological seminaries have to give us before we go abroad; but if we are deficient in the Scriptures and in the experimental knowledge of the Scriptures, we shall not be doing good work.

We want to decide, first of all, to be well grounded in the knowledge of the Word which we are to teach, but we want also the experimental knowledge. We must know God along all the practical lines. We must know Jesus Christ; we want to be well grounded in the knowledge of Him. I could almost count on the fingers of one hand the number of persons able, learned, well qualified in every other respect, but who have made a failure of their missionary life because they had doubts on certain fundamental doctrines. One had doubts on the atonement, another as to the divinity of Christ, a third had doubts as to the power of the gospel to save now. It is needless to say that these people do not have any great success in their work, and in all instances known to me, save one, they have turned aside to some other employment or have returned to this country. One even came to believe that Buddhism was about as good for the Chinese as Christianity. We want those matters settled; if they are not, when the stress and strain and discouragement of the work come upon us we shall certainly give way. Then let us be established in our faith in God and believe that God has called and commissioned us. We must have an abiding faith in His promise to be with us.

Then we ought to be delivered from all caste or race prejudice, and we shall all have to have a baptism of the Spirit of Christ before that will come. I was in the city of Peking a few years ago and stopping with a friend. I said to his wife one day, "What is the success of your husband in winning people?" He is one of the best of street chapel preachers. She replied: "I don't know that there is any secret about it, except that if he does not win the people he gets so down-hearted that he cannot rest and he is constantly in prayer about it." Now you see the secret of it. We must want the people and have faith in them, no matter what their outward circumstances, their degradation, may be, — faith that there is the capacity in them to receive the gospel and to be saved. We must have a love for the people and a strong faith that they can be saved.

In regard to the best place for preaching, I should say that it would be a street chapel. You want not only to preach but must also teach. I am glad that the Savior not only commanded us to preach the gospel to every creature but to disciple all nations. Fulfilling this commission is not going from village to village preaching and then passing on to the next village, whether they have given evidence of an understanding of the gospel or not. You must sit down by their side and patiently teach them. It may take two or three weeks or it may take a month. Time does not enter into

the question at all, but one must preach and teach and testify and tell what Christ has done for us and for our people until the truth dawns upon their minds. They have not received or heard the gospel until we get it down into their hearts, and the best way to do that is to get them into a street chapel. We occasionally try tents at some fair or festival; but the Chinese are rude and will disturb our congregation and sometimes overturn our tent, and we have rather a rough time of it. We timid people like to get into the most secure place available, where we can get our audience and secure a patient hearing.

Another thing that I ought to emphasize is that as soon as you reach your field, you ought to master the language. You can preach through an interpreter, but no one has time to interpret for you very long. As you must learn the language, give one or two years to its continuous study. We sometimes say over there, "Break the back of the language during the first year or two; if you do not, you will never get it at all."

We must speak to them in their own simple, plain language, but after all it is interpreting. I have had great joy in interpreting for some of our revivalists who have spoken, and it has been a great pleasure to stand by their side and pass on that blessed message; but there is one Person for whom I want to interpret every time I speak. The Lord Jesus will always stand by your side, and you may pass on the message from His lips. His Holy Spirit will move your heart and communicate the message to you. Learn the language, interpret for the Lord Jesus Christ, and the Holy Spirit will bless the work and it will produce effects. You must not be discouraged, however. There must be patient waiting, sowing the seed in weeping, but always being hopeful. Wherever the Holy Spirit is, there is always hope. The Holy Ghost knows no discouragement.

That brings me to another thing, namely, that we must have the enduement of the Spirit of power. Call it by whatsoever name you will, it must be the mind of Jesus in us, His love of the Father, His love of the people, His sympathy, His kindness, — we cannot describe it in any words in our language, but the fulness of the Spirit of Christ must be in us missionaries. I love preaching. At first I was able to give only a word of testimony, but the second year that I was in China, the Lord blessed me. I secured some twenty converts, and out of that we got one or two preachers who were very successful. One of them is a leading preacher of our conference to-day. But it was only after I had been there some years, when I had received fuller teaching in regard to the Holy Spirit, that I learned what seemed the most effective methods. I seemed to see a vision of the crucified Christ and to have a conversation with Him. I seemed to hear Him say: "Go, and sympathize with the people, and love them in some measure as I

have loved them. Go and tell them what I have suffered for them. Tell them how I love them." And then a blessed season followed lasting four or five months. Everywhere the people seemed to want to know and confess and talk. Sometimes it was a burden to me too much to be borne when they would tell me of their crimes. One would say: "I have ruined so many lives; is there any hope for me?" And on one or two occasions a man stood up and said, "Is there any hope for a murderer?" When I heard that I was ready to sink out of sight; I wanted to get down behind the desk. What should I answer? And then these blessed words came to me: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And so I said that word, and that man was converted and became a preacher and a wonder and a blessing to many people. I have always had faith, but it has been deepening all these years, that the gospel is the power of God unto salvation to every creature who will believe.

THE SYSTEMATIC EVANGELIZATION OF ONE'S FIELD

REV. C. F. REID, D.D., KOREA

One of the first necessities for a rapid and systematic evangelization of a given field is that each missionary should have a field which is recognized as his own, and which he recognizes as his field. When you divide responsibility in any matter, just to the extent that you divide responsibility do you weaken the sense of it in each one. There is power in the possessive case. In order to have a definite field we ought to be willing to divide the district and give every other man his portion. I was once sent by my board to a distant part of the country with the view to organizing work in a climate that would be more healthful. So I went into this other very large region, and I found that there were a few missionaries scattered about here and there, and I talked with them. In a personal way they were all very kind and brotherly; but somehow or other after I had been looking and traveling around among them, the idea was conveyed to me, "We are in this field, and while we have not occupied every town and village and every part of it, still we hope that we will occupy it some time." I came home and wrote to my board that this field was occupied, either in actual fact or in contemplation, and we would better not enter. I think we should avoid such experiences. Again, we must get rid of the idea that it is necessary for every section of the country to have Methodists and Baptists and Presbyterians. It is not. We must be willing to give one portion of it to the Methodists, another

to the Presbyterians, a third to the Baptists, etc., and be satisfied to let them occupy their allotted portion while others get out of it.

In the systematic evangelization of any given field, it is also necessary for the missionaries so to divide the field that there shall be no waste of time, men, or money. It is a shame that so many men and so much time and money have been wasted by three or four different denominations occupying the same field, when one could do the work equally as well. We should be willing whenever another comes to make room for them, and we are reaching the point now in our missionary operations when we are compelled to give up a territory that we thought was our own.

Again, we must have a little patience in order to evangelize our field properly. When I first went to China it was our custom, just as soon as we got a little company of Christians anywhere, to send a native preacher to them and pay him for his work. After seventeen years I made up my mind that it was the wrong principle to work on, and that when we began in Korea we ought never to license a man to preach the gospel until the people who were to be his constituents were financially able to call him. Let the missionary do some personal work at first, a great deal of it. When he gathers a little company of Christians, do not let him send a native paid agent to take care of them, but let him place the responsibility of evangelizing their neighborhood upon each one of these persons. The Chinese and all Asiatic peoples are peculiar in one thing, — the minute you send into a little village where there are a few Christians a paid agent every one says, "We will not do the work, because he is paid to do it." So, instead of having a home company of workers, you simply have one man and he a hireling! The better and more rapid way of doing this work as we have found it, is to organize your little company, and out of their number select the very best man that you have and make him a leader. Say to him, "We are going to make you the leader of this little company." That is a tremendous idea to those Oriental people; to be lifted up a little bit from the mass around them appeals to their minds and consciences, and calls out the very best in them. I have seen men put over a little company like that who were so filled with the importance of it that they were night and day employed in their work.

Give the leader a little book and say: "Put down the name of every Christian in your class; bring all of them together twice a week. Whenever you do so, call the roll. If there is one missing, go and find out why and be sure that he is not absent the next time. In this way you will keep these people together. More than all that, you are the leader, and it is a very much better idea to be a leader of twenty people than of ten. You must enlarge your constituency all the while. You must get the others to help you and so extend this work." You must bring to bear upon him all of

those wonderful reasons that we have for constant effort to bring others into the enjoyment of the same salvation that we ourselves possess. He quite appreciates those reasons.

"If you follow this plan," some one says, "how can you instruct your people? These men will be for the most part ignorant." True, they are ignorant at first, but we have hit upon a plan of instructing them. If we have through a certain section of the country a dozen or twenty or fifty of these classes, then once every three or four months we bring their leaders together. When we get them together, we turn all the force that we have upon them for three or four weeks. We preach to them, teach them, pray with them and work with them, and when we have had them there in this way, they are so full and so grateful for the work that we have done with them, that they can talk like a house afire among their people. They carry on the work vigorously and impart what they have received from us; and then we do it all over again in a few months and thus are proceeding with our work. It seems to me that working in this way we can accomplish the task before us very much more rapidly than in any other way. Give up the idea of bringing within the range of your effort large territories that are far beyond your power to reach. Be satisfied with a small field of your own that shall illustrate what you and God have been able to do. Make room for others, wherever you are able to do so and welcome gladly all who come. Going on in this way gradually your work will become a self-supporting and a self-propagating one, reaching out farther and farther until the whole shall be accomplished.

ITINERATION: ITS NECESSITY, METHODS AND SACRIFICES

REV. GRAHAM LEE, KOREA

It seems strange to be called upon to speak of the necessity of itineration. You would think that that was a self-evident fact, and yet I heard the other day of a missionary who had the theory that he could do his work without itinerating; he could sit in his house and do all the work in his territory by correspondence. It seems to me that such a plan as that is prompted by the devil and by a man's own inherent laziness. The necessity of itineration? You can teach a man through the medium of an interpreter or through a letter; but if you are going to make any profound impression on a man, you will make it only by making a personal effort to reach him.

That leads me to say a word about what Mr. Pyke mentioned,

the necessity of having a fluent command of the language, so that you can talk easily with people. Let me impress that thought upon these young people who expect to go out as missionaries. When I began my work, I was told to break the back of the language in two years; if not, I would limp all through my life, and a limping missionary is a very poor worker. Two rules were given me when I began my work, and one was this: Never let a day go by without adding something to your stock of language. The other rule was to never let a native escape without getting something from him. These two rules, if they are put into practice every day, will bring you an ever increasing knowledge of the language. The first year of a missionary's life as he sits down to a language is one of the hardest years a man can go through. You are on the outside, you do not know anything and you cannot understand what is going on about you, and the missionaries have no time to interpret. It takes a lot of consecrated grit and perseverance to get at it; but if you will persevere, the light will come by and by, and then you can talk and it is glorious.

I am asked to say something about the methods of travel. Of course, I only know about those in my own land, Korea. The ladies travel in sedan chairs, and the men on the backs of little ponies, the meanest brutes in all creation. Each pony carries a pack saddle, and on one side are the bags containing your food and on the other similar bags containing your clothing. On top of them is your bedding and surmounting all you yourself. Sometimes we use bicycles; sometimes we walk. But the principal method is to sit up there on the top of your load with your feet hanging down on each side of your pony, knowing that if you are not careful you will be very likely to fall off backwards and land in a ditch.

Again, I believe that a missionary on the field should use a little common sense and judgment about his itinerating, so that he will save his strength and his nerve force for the work of doing the personal work with the people. Every missionary with a little forethought and care can save himself. I do not say that a missionary ought to go in luxury. If he has for fourteen months to live on sour milk, that is all right, and yet if he can save himself in any way physically, he ought to. When I first went to Korea I found the missionaries sleeping on the hot stone floor among the vermin, and I made up my mind that I would get something from the United States that would take the missionary up off of that floor. I ordered a camp cot and made use of it, and now every one of the missionaries has one. A man can be a spendthrift in strength and nerve force just as much as he can in money, and it is a sin to do it. He ought to save it all for his personal work with the people.

And then about the sacrifices. I do not like to talk about

them, but it is not all roses. When you have to go out and work among a people that are unspeakably filthy, after you have lived in a land where cleanliness is next to godliness, it is no easy matter to get yourself into right relations with that sort of thing. Yet I never saw a missionary who was not willing to undergo anything for Jesus Christ's sake, if thereby he might gain some.

Then there is always the element of danger to be reckoned with. One of my brother missionaries went out on a tour, taking his wife with him. On the way he tumbled off of his pony and came back with both of his wrists sprained. Dr. Fish started out one day on her wheel, and on those rough roads suddenly her wheel struck an obstruction and she came down in the road with the frame across her limb and the bone was broken. Mrs. Hunt gave her sedan chair up to her when they were ten miles from home, and the injured woman sat in that sedan chair for the ten miles holding those bones with her hands. By and by something about the chair broke, and still holding on to the bones she fell out on her face. Then there was Mr. Sidebotham who was going up the country, and who met a company of robbers armed with swords and guns. They tore his clothes off his back, stripped his wife's rings from her fingers and took everything out of her pack that was valuable. It is not all fun being a missionary; and yet these things do not count, if by doing them you can gain some men and women for Jesus.

Then there is always the element of danger from disease. Go where you will, you are exposed to smallpox. I enter a little inn and a man or boy comes and sits down beside me who is all broken out with it. Shall I tell him to go out? How would I ever gain a hold on the people if I did? Two or three women come into our house and one of them carries a baby on her back with its face all broken out with smallpox. Shall I tell her to go out? There is only one thing to do; take all the precautions you can, and then never worry about it. It is immaterial to me after my work is done in Korea, whether I go to heaven by the smallpox road or any other. A new missionary came out to us just a year ago, and went up into the northern part of the country where he was taken with smallpox and died away from home. His wife never again saw him alive.

I was asked to say a word, about the possibilities in the training of the Christian Church. I want to emphasize what has already been said. If you cannot love the people and get them to love you, you might as well go home, for your influence will be absolutely nil. The Anglo-Saxon thinks he is the man to effect things above all men, and it is a very insidious temptation to regard himself as a great man and the natives as of no importance. If a man cherishes an idea like that, the natives will know it and his influence is lost. Let me tell you a personal experience. When we

were holding our class one winter, about 300 men came in to study the Bible with us. One day something happened and a certain man thought he was slighted and he concluded that he would go home. Now Koreans are very clannish, and those who had come from that man's district concluded that they, too, would go with him and so came to my study to bid me adieu. I said to them, "Let us sit down and talk this thing over." They sat down, and I said, "Mr. Kim, you ought not to do this. It is not right to go off in this way." But he was angry and said, "Teacher, you can't stop me." I replied, "Mr. Kim, I can't, but Jesus Christ can," and I shall never forget the look that came over his face as I said those words. I added, "Let us kneel down and tell Him about it." We all knelt down in the little room, and the power of the Holy Spirit came on those men and melted them down, and not one of them went home. You can lead them but you cannot drive them.

I want to tell you of the day when we left to come home on our vacation. Some people ask, "Do the Koreans appreciate what you are trying to do for them?" I wish you could have stood on the bank of that river. Days before we left they came to our house and brought us various presents, and the day on which we left for America, we were to embark in a little boat. They came to the river bank by hundreds, and a strong man would come to the boat and try to say good-by, break down in tears and go away without having said anything. A woman would come up and try to say good-by and would likewise break into tears and go away without a word. Why? Because they loved the missionaries. Ah, if you can gain their love because you love them, then you can lead them as you will, but if you try to drive them you will fail.

EQUIPMENT AND PREPARATION FOR EVANGELISTIC WORK

REV. W. A. WILSON, INDIA

All mission work should be evangelistic in its aim and tendency; that is, it should contribute directly or indirectly to the making known of Christ and to the establishment of His Kingdom. In the topic assigned me, the word is presumably taken in a narrower sense as distinguished from other departments of mission work, such as medical, literary, industrial, etc. We understand by evangelistic work the direct proclamation of the gospel of grace by one person to another, or to multitudes of them, — the setting forth of God's message of love to men, the proclamation of the truth con-

cerning the Lord Jesus, that men may see in Him the revelation of God, and believe, repent and follow Him.

To those outside the mission field, this may seem perhaps the easiest department of the work. You imagine that, when you have overcome the difficulties of the language, it is a simple matter to proclaim the great fundamental doctrines of the gospel. In actual experience you will find that it is the most difficult form of all Christian service. The evangelist has to do with the great subjects of God and the human soul and eternal life and eternal death, subjects around which, notwithstanding all the revelation which has been given, there lingers great mystery still. He has to deal with immortal spirits in that region where God and the soul may meet. He has to overcome untold difficulties arising from the ignorance and apathy and superstition and indifference of the people, their prejudices and evil customs, worldly interests and the selfishness of those who are the leaders in their false religions. So many are the difficulties that not a few turn aside to other branches of work that seem more congenial, and that promise quicker returns for the labor expended. Let me say to you that there is no branch of the service that requires more faith, for the means seem so inadequate to the results desired; more self-consecration to God, for the atmosphere is chilly and harsh; more perseverance, for the fruit seems long in coming; more patience, for the people are often ungrateful and the material that you deal with is intractable; more adaptability, for you will find in an average audience in India at least half a dozen different sects represented, and you will find men ready to spring forward and defend them and oppose Christianity.

As there is no department of the service that requires a more all-around equipment and more careful preparation than evangelistic work, I would like to say a few practical things to those who are looking forward to the work of preaching the gospel in a foreign language, among a foreign people. It is not necessary for me to emphasize more fully than has already been done the necessity of going with a strong body and a sound mind. The work is exhausting to body and spirit and heart, and you will often long for a frame of iron and muscles of brass, nerves of steel and a throat that will never give out. Your opportunities will be limited by powers of physical endurance, and hence you will understand the necessity of getting as a condition of success in your work a vigorous body and sound physical health.

While it is unnecessary to say more about the necessity of acquiring a knowledge of the language when you go among the people, let me say that there is something which you can do here by way of preparation. I would suggest that you get a knowledge of all the languages you can in your college course; for the more you study of languages here, the more quickly you will gain pro-

ficiency in any language in the foreign field. If you are looking forward to India, for example, study the classical languages, — Sanskrit for the Hindu, and Arabic for the Mohammedan.

It is necessary that you have a knowledge of the people. The successful evangelist at home is the one who understands the people among whom he labors, who knows what they are ignorant of and what they appreciate, and who is able to adapt himself to their condition of mind. Similarly, the successful evangelist abroad must understand the people. He must know their history in order that he may sympathize with their spirit and aspirations. He must likewise know their customs, those that are evil and must be rooted out, and those that may be elevated and transformed by the spirit of the Lord Jesus Christ. He must know their religions that he may appreciate their difficulties, and that he may not attack them; for if you begin to attack the religion of a Mohammedan or a Hindu, or of one who believes in any other religion, he will at once get angry and you cannot sow the seed of the Kingdom in a soil made cold and harsh by strife and by dispute. This seed needs for its development the warm atmosphere of love; and it is necessary to know these religions, not to contend with the people about them, but that you may understand their view-point and look at things through their eyes, thus reaching some common ground from which you may start to lead them up to higher and better things. You can communicate a new truth to a mind only in so far as you find some connection with what is already lying in the mind. Hence you must know the things that they believe to be true and good, as well as the things that are false which they hold to be true, but which are bad.

Then I would say, you must likewise know your own religion. This already has been referred to and I would only add that before going to a foreign country, be settled in your own mind what you believe concerning the Word of God, concerning the divinity of the Lord Jesus and His atoning work. It is around these truths that the controversies of the future will rage, and you must have your own minds made up in regard to them and be able to give an answer for the faith that is in you.

While all the things mentioned are useful and needful in their place, there is something that is even more necessary as an element in the equipment than any of them. It is the power to interpret the Lord Jesus Christ so that these foreign, non-Christian people may see God in Him and thus find peace and eternal life. We are going among them not to preach philosophy, though the more philosophy we know the better; not to preach our ethical systems, though the better we understand ethical systems the better; but to preach Jesus Christ, so that men may see in Him the revelation of the Father. You will find, when you go among non-Christian peoples, that they are seeking to see God. Some of them have toiled long and

earnestly in their quest for Him, and they think that they see Him, some in the uncouth stone or rock or gnarled tree, and some in the images of brass which they have fashioned after their own imaginations. You will see in India people going into little dark temples and peering into their shrines and looking upon the dumb eyes of the gods that are there and persuading themselves that they see God. Others, imagining that everything is God and God is everything, have merged God in His works until they have lost Him and lost themselves in search for Him. But when you take into account the results of their quest for Him you will realize that the revelation that has been given of God in the Lord Jesus Christ is the highest and the holiest and the most satisfactory to the human heart that can be found anywhere. It is our privilege as followers of the Lord Jesus Christ to go and help our brethren there that they may see God in the face of Jesus Christ.

In order to interpret Jesus Christ, there are two things that seem to me to be necessary. The first is a full and adequate knowledge of the historical Christ. God has been pleased to interpose in human history, coming near to men in a human life. In that life He has revealed His character and done redemptive work; and it is His plan to make those in whom His revelation has been effective His agents in making that revelation effective in others. This we can do, this we can be, — God's agents by being witnesses for Christ. Christ Himself was His first great witness. He was a witness unto the truth, and He proclaimed Himself as the object, as the embodiment of truth. The disciples, wherever they went, were His witnesses, basing their doctrines and their exhortations and their instructions on the great fact of the incarnation, of the life and death and resurrection and ascension of the Lord Jesus. If we are to do apostolic work among non-Christian people, we must likewise be witnesses for Christ and so witness concerning Him that He will seem, as it were, to live again among men. We must see Him going about in Judea and Galilee, healing the sick, opening the eyes of the blind, touching the lepers, raising the dead, and so see Him that we shall be able to set Him forth before men, that they may see God in Him. It is not enough for us to stand up and claim that Christ is divine. Others will make the same claims for their prophets or for their gods. We must actually show them Christ in His sympathetic work, in His life, in the incidents and the events and details of all His ministry, so that when these people hear they will say in regard to Him, "Surely this was the Son of God"; and so when at last they see Him giving up His life, dying upon the cross, rising from the grave and ascending into heaven, they will bow before Him and say, "My Lord and my God." We must bring them into such direct contact with the Christ who was here and manifested God in His humanity, that when they come to see Him they will be able to say about our

testimony as those who heard John's testimony and said, "John did no sign, but all that John said concerning this man was true." So I would advise you to make yourselves familiar with the Gospels and put yourselves into such fellowship with Christ as He has revealed Himself there, that He will become in all the fulness of His grace and compassion, a living personality.

Then, still farther, there is indeed the presence of the Lord Jesus with us and in us. We preach not merely a Christ who was here, a historical Christ, but a living, reigning, enthroned Christ who, in His spiritual personality and energy and power, is with His people still. He promised to be with them. He said, when He gave the last command, "Lo! I am with you alway, even unto the end of the world." And we read that when the disciples went about preaching, the Lord went with them and all their writings indicate that it was their firm conviction that the Lord Jesus was with them. And He will be with every one of His witness bearers who opens himself to the Lord's incoming. He will fulfil His promise and be true to it. And so before you leave this land or these shores I would say, pray as Moses did, "If thy presence go not with me, carry us not up hence." When you go out into the bazaars or into the villages, put up this same prayer and pray until the Lord is with you, and then He will give you courage and strength in the midst of the hostile peoples whom you may meet. He will give you wisdom to speak the word that is true and needed, and He will give you winged words that will enter into the hearts of the people.

Moreover, He is not only with His people who trust Him and give themselves up to His work, but He is actually in them. "Abide in me and I in you." "If a man love me he will keep my words and we will come unto him and make our abode with him." We may not be able to put into theological language or even to express to ourselves all that it means to have Christ dwelling in us; but it means something and we ought so to submit ourselves to Him and be so faithful and obedient to His commands, that we may realize in our experiences what He meant when He spoke of abiding in His disciples.

If we have Christ with us and in us, we shall be able to interpret Him, not merely by our words, but by our character and by our conduct. That is just the kind of interpretation which will appeal most readily and most powerfully to the people of non-Christian lands. They know that there is power in Christ to change and to renew. They will be able, if you set merely ethical precepts before them, to quote to you other precepts, — parallel, it may be, — which they consider equally good. They can show you moral maxims of great value; but there is one thing which they cannot show you, the power to change these moral maxims into holy character and conduct and living. They know that that power

is in the Lord Jesus Christ, that He makes that claim. And so they look for the transformation of character in those who go forth to be His disciples and witnesses and who seek to make other men His disciples. If we cannot show that Christ has done for us that which we say He will do for them, our witness-bearing will be of little or no account. Mozoomdar, the great leader of the Brahmo-Somaj Society of Calcutta said at the close of a pathetic letter, "Only let the Christians of India be men of Christ and see if that will not evangelize India from end to end." And it is true. The Hindus know that character tells and has more power than mere precept. So I would say to you as you go forth, seek to be men of Christ. Whatever others may be, let it be your individual aim in life to be a man of Christ or a woman of Christ, and then Christ can use you in His great and blessed work; and remember that there is no higher work in the world than that of bringing many sons home to glory.

WOMEN'S WORK FOR, BY, AND AMONG WOMEN

MRS. F. HOWARD TAYLOR, CHINA

WHAT a great and beautiful subject that is, evangelistic work among women in non-Christian lands, carried on by women. One would like an hour to talk about such a theme.

This bringing the knowledge of Jesus Christ to the women — I speak especially of China, but it applies to other parts of the world — is done in many different ways. First of all, we begin with the women who gather around us in our missionary homes. I refer more particularly to the work in the interior of the country, because that has been where my own life has been cast. Up in the interior where we do not have schools or much medical work, a great deal of our work is evangelistic. Picture, if you can, a missionary home in some great city in the heart of China. The women have never seen foreigners before and are full of curiosity and interest, and they come about us in large numbers. Hundreds of them in the course of a week will throng into our homes. They have plenty of time; they are not in any hurry; they will bring their babies and their sewing, or their cotton spinning. They sit down and spend half the day or all the day. Perhaps they will come every day until their curiosity is ultimately satisfied.

We always receive them with the greatest kindness and courtesy and lay our houses open from end to end. They go in everywhere and see all that is going on. We make them feel perfectly at home. We have hot tea ready all day long and spend just as long a time with them as they will spend with us in talking to them

about the Lord Jesus Christ. Oh, how keenly they watch us! I was thinking just now as I sat here of what St. Paul said in his Epistle to the Galatians: "It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen." They watch our lives and learn more from them than they do from our talk. Very often they will come and say, after they have been watching us for a long time: "Now just tell us the truth. Do not try to hide it. You have been very successful in hiding it so far. When do you do your quarreling? We never see you quarreling. And when does your husband beat you, at night?" They can hardly believe that we live without quarreling and that sort of thing. That is a revelation. First win their hearts.

We have many ways of putting the gospel before the women who come about us. There are our books, especially our Gospels and hymn books. We find the hymn book a very great help, as they have very retentive memories and love to learn the hymns. So we teach them hymns filled with gospel truth. They will learn verse after verse, and even the little children pick them up. Then we have large sheets of calico on the walls, with verses from the Bible written in large characters. Nothing pleases them better than to have us teach them a few characters. We teach them a verse of Scripture hanging on the wall, or the Ten Commandments, or questions and answers from the catechism. We always have our Testament or Bible in our hands, and we read them the stories about Jesus and explain them. When I look over an audience like this and think of how many people can never be missionaries, I feel so sorry for all who cannot be missionaries. I know no joy so sweet in life as to sit down with that group, by those intelligent Chinese women full of interest and character, and tell them about Jesus. That is one phase of our evangelistic work.

Another is the work in the city. When there are two lady missionaries living together, or a Bible woman who can stay at home, then we are free to go out and visit in the city. All the women who come to see us invite us to go to their homes. We visit where we are invited to go, and as we go up and down the streets, they come to their doors and ask us to step in. If any one is sick they are glad to have us come and give medicines. If they are having a wedding or a festivity of any kind, they ask us to the feast. If there is a case of suicide, — it is very common, — they send for us to see if we can save life. I have been sent for four times in one day to different houses in different parts of a Chinese city where women had attempted to commit suicide. All these things open the homes of the people, and we can get into them in returning their visits and bring Jesus to them.

Then there is work in the villages. About the city the country is crowded with them. Where I worked the population was 850 to every square mile all over the country, and I have stood on

level ground as flat as this floor and counted twenty or thirty towns and villages. We go to these places. The women come from them to see us and we return their visits. As soon as we get into a village the women crowd around us from all the houses, and soon we are surrounded by great numbers. We live in the villages, too, staying with them in their own homes for a few days, or for a week or two at a time. It is chiefly the unmarried women who come to us, but the married ones also bring their little children and crowd around us in great numbers. Wherever I have been in China, the only difficulty has been the crowds. Hundreds of women will flock in. They will come five or ten miles, walking on their little feet from all around; and we are surrounded by this eager, interested, curious crowd who have never heard of Jesus Christ all day long, and we spend ourselves in telling of Jesus. Then further away, we try as far as possible to reach every important center.

I want to tell you about our chief helps. I have spoken of the great help which we derive from hymns and simple books, such books as " Peep of Day " translated into Chinese, and the books that we give to our little children here. We get a great deal of help from pictures. The Chinese love to look at them, and you can always get a good sized meeting in any Chinese house if you will take a large picture along and pin it up and talk about it.

But our greatest human help comes from the women themselves. As soon as they come to know and love the Lord Jesus, they are eager to tell all they know about Him; and I wish I could tell you what wonderful preachers of the gospel many of those women become. All over northern China the women have strong, independent characters and are persons of force. I have seen many who within a day or two or within a very few days from the first time they heard of Christ, were effective preachers of the gospel. Their hearts are full of this strange, wonderful, new story. When they have become converted, or if they have not yet become truly converted, they want to tell others. I suppose a woman always wants to talk about what is in her mind; she does in China at any rate. This story is something new and wonderful and interesting, and they go to the houses of people they know and tell them; and they bring their friends to see us and the Holy Spirit does His own work. We are always watching the women with whom we come in contact to see where a strong woman is being developed. When we see a woman truly converted, intelligent, with a power to preach, we spend all the time we can in teaching her. Very soon she develops into just as good and effective a preacher of the gospel as we could wish.

One woman I remember, her name was Wang. The first time I saw her, she was about as degraded as a heathen woman could be. Her story was very pathetic, and she gave her heart to Jesus that

day. Two or three months afterward she came to help me as a servant in the house. I knew that woman had the making in her of a really great preacher. I spent much time teaching her the principles of the gospel. I filled her mind with truth every night, and prayed constantly that the Holy Spirit would come upon that woman and use her for the salvation of souls. The day came. She had been a Christian about three months. There was a great festival and our home was crowded from morning till night. We sat among them preaching and talking all day long. I lost my voice in the afternoon and could not talk any more. I turned to this woman and said: "You see I cannot talk any more. Won't you just try and tell them the rest of the story?" She replied: "O, I could not possibly. I cannot talk and preach." I just said a few earnest words to her and prayed, and she dropped her head and was silent a moment or two. In a minute or two, she looked up and I saw it was all right, and she began and took up the story just where I had left it off and talked to those women about the cross of Jesus Christ for an hour or more without stopping. The power of the Spirit of God came down upon her; she was just carried out of herself, transfigured almost; her face was radiant; she talked sometimes with tears and sobs as she told of the cross and of the death of Jesus Christ, and then with such radiant joy as she told of what He had been to her. I never saw, except once, such a baptism of the Holy Spirit. That woman never went back and for six years she has preached in the power of the Spirit of God. She became so well known that the women would come in from the villages all around to hear her. We never think of preaching ourselves if we can get a Chinese woman to preach, as they do it so much better than we can. I have sat by her side and listened to her and felt and said to myself consciously, Now what does this leave to be desired? You could not wish for anything clearer, more persuasive, more tender, more full of the power of the Spirit of God than that woman's preaching of the gospel. Many scores have been brought to Jesus Christ through her ministry. How I have praised God for that woman!

And there is many another like her. They are splendid stuff for the Spirit of God to work upon. They have in them all the material needed to make the most effective preachers of the gospel, and one most important part of our evangelistic work among the women is to train them and to get them out; not to pay them, but to inspire them with the spirit of Christ and love for souls, and watch over them, pray for them, teach them, keep them up to their work, love them out of their little faults and weaknesses, as a mother loves her little child out of all its little failings, and watch over them as Jesus Christ did over His own disciples in those three precious years. Then let them do the work, and they do it in such a wonderful, blessed way.

Evangelistic work is vital. The people are perishing for want of it. Do not let us sit here and theorize and talk about it and think we have had a nice meeting, and then go away and drop a prayer. Souls are passing out into the dark this minute for want of this preaching of Jesus Christ. There is no time to lose. Since we came into this hall, in China alone 1,500 people have died, very few of whom ever heard of Jesus Christ. You must make haste and get through your preparation and get out there and do this work if these souls are to be saved.

I shall never forget coming home one night after a day's evangelistic work in the country with a heavy heart, because I had seen tragedies that I cannot tell you of now. For four days I could not speak; I felt as if I could never smile again. We passed under a little archway over the road and one of my women said to me, "There's a nun who lives in there." There was a little temple on one part of that arch. "Would you like to go in and speak to her?" I said, "Yes, let us go in." We went through a little tumble-down doorway under the arch into a damp, dark place. "There is the little room which she lives in," exclaimed my companion. We crossed a tiny courtyard, and went into a little low room. It was so dark and dreary and dismal inside. "Perhaps the nun is up in the temple," my companion said. We went up the winding steps, and there was a little temple with three hideous idols looking down the road, supposed to be watching the passers by. The dust was lying thick and leaves had blown in. No footsteps were to be seen anywhere and my woman said: "She must be out. Let us go home now." And sick at heart with the faces of those idols and the lonely dreariness of that little spot, we went down the stone steps again, and I looked into that little room and thought of that woman's life. A couple of boys came in, and we said, "Where's the nun?" They replied: "Don't you know? She lived here all her life and got old and she couldn't go out to beg any more, and she got sick and no one thought anything about her and she died. She starved to death. She was buried and that's the end of her." They laughed to see our faces and walked out. I stood there in the gathering shadows that night, and looked into that dismal little room and up those winding steps and thought of what the life of that woman meant. I suppose that for fifty years she had lived there, had gone up and down those little steps every day, had worshiped those hideous idols, had burned incense, had prayed her meaningless prayers with that insatiable hunger and thirst in her soul all the time for something that never came into her life; and she got old and lay down there alone to die and went out into the dark. They are going out into the dark all the time, these precious women, these men and little children, when if we would go to them and tell them of Jesus, they would give their hearts to Him.

PERSONAL SPIRITUAL DEALING

REV. JOHN N. FORMAN, INDIA

We all recognize at home the great importance of work for individuals. It is a very important part of the work in our Sunday-schools, in our churches and in the Christian Associations for young men and young women. The question is whether it is equally important on the mission field, whether in India and China we need the same kind of work for individuals. I am very strongly convinced that we do. We need hand-to-hand work in order to get hold of individual men, individual women and little children. We need the work out there partly because I do not think that one is going to be qualified for working with masses unless he has the preparation which comes from working with individuals. If you were to come out to India, you would find a great deal to learn about the people and their ways of looking at things. You would find it very hard to preach to those people. If you meet them and talk to them personally, you will find out just how they look at religion. In this way you are prepared to preach when you get large audiences, because you have come to know the people individually and to understand their way of looking at religion in general. One is not qualified to do a larger work unless he is willing to get the preparation which comes through the individual effort.

Apart from the question of doing personal work that we may be prepared for public work, personal effort is in itself exceedingly important, even more so in India, perhaps, than in America, for this reason: In a country like India, — and the same holds true of these other countries from which you have heard — we are dealing with very large numbers. You have heard of all these villages in China, but in a district in which I have been working we are responsible for almost 4,000 villages. If we could preach the gospel in ten villages every day, we could only reach them all about once a year. I once preached ten times in a single day at a village fair, but I would not recommend any one to try that very often. One cannot keep that kind of thing up, but suppose we could with our little force of workers touch ten villages every day, we would only make the round about once a year. The temptation comes to the missionary of doing this work in a very superficial way, going out and preaching and preaching and reaching thousands and hundreds of thousands without bringing conviction into the heart of any in-

dividual. None except those who have worked in a mission field can appreciate this particular difficulty as we can, — the danger of spreading the gospel out so thin over a large country, or over large numbers of people packed into a small country, that it means practically nothing. We must have this extensive work, but we must also have that which is intensive; we must have work which gets right down and takes hold of individuals.

There is another reason why personal work is exceedingly important in a country like India and in other countries to a certain extent. It is because the people are not at all inclined to take our message seriously. They were under a Mohammedan government for many years, and while they were the rulers they extended their religion. They say: "That's all right, and now it is the British Government. It is Christian and of course there is going to be an advance of the Christian religion while we are under it." It is only natural. They spread their religion and you spread yours. But when it comes to those people realizing that the Government has nothing to do with it, that we are not trying to attach them to any government system of religion, that we are really after their souls, there is where the difficulty comes in. Personal work meets that difficulty. The general work they look upon as a government propaganda. In individual work you are able to show them that you are after their souls and are not trying to advance your own religion.

I might speak also of other things. Their fatalism also makes public work exceedingly difficult. The difficulty which exists in dealing with a large body of people is much greater than it is when you come to labor with a single person. You can point out more easily the importance of his individual act. You can come to that soul and say, "Awake thou that sleepest," and make him feel that he must act. In the general work, we cannot get down to an individual and make that man or that woman feel the importance of acting immediately.

There is another reason which I wish to present for the importance of personal work in mission fields, namely, that this form of effort is not only accomplishing something in itself, but it has an effect upon the general character of the community. What we want in the mission field is to have a great many more workers, regular mission agents who give their entire time to this work just as missionaries do, and in addition to that we require large numbers from our churches. What we desire is to be able to show people in our churches that there is something for every one to do; and I believe that this personal work, if we press it as missionaries, will appeal to the members as something which they can do.

Beyond that, we wish to get our native evangelists to do this work. I do not believe that we can induce them to begin by telling them to do it. We must lead them out, prove the importance of it and get them to follow our example. "Be ye imitators of me as

I also am of Christ." The great thing is for us to get into our minds and hearts the feeling that we must be saving souls.

What we missionaries need, is to have the feeling that souls must be saved. We need that feeling in our educational work, in our literary work, in our evangelistic work, and then we shall have personal work going on with the more general and larger effort.

Souls must be saved, and we can do this work. I appeal to every young man and woman in this church to help us in this personal, hand-to-hand work which is to be done throughout the different countries. It is impossible for the small band of missionaries, with many different things to attend to, to be able to do all that is to be done; we must have more helpers. Hundreds and thousands are dying for want of the gospel. Are there not some here to-day who will say, "We are ready to go out and do this individual work"? There is no doubt in my mind that in this Convention the Lord is calling for workers; that there are many here this afternoon who have heard this call and are wondering what to do with it. If you do hear the voice, harden not your hearts as in the provocation.

DISCUSSION

Mr. Montagu Beauchamp. — If it were only to re-echo some of the words we have heard from the last speaker, I am thankful to stand before this audience. What we want to remember is that great word which which has gathered us together here, the word that you see written in the back part of Massey Hall, "The Evangelization of the World in this Generation." While we thank God from the bottom of our hearts for every agency that is at work, in the great Empire of China which I represent, the supreme need is that of evangelization. Even when we reach China, you would be astonished, if you knew how many things there are that crop up and prevent our getting in close contact with the people; how many things there are that keep us in our homes, so that we do not after all get among the people as the Lord Jesus Christ did. I remember that Mr. Hudson Taylor warned us to take care that we did not make a little England in Inland China, — a little home around us that might become a snare.

I hold something in my hand that I should like to describe. It is a banner bearing in Chinese the sentence, "Repent, for the Kingdom of Heaven it at hand." There is one point that we find difficulty in overcoming. It is that of bringing before the people the Lord Jesus Christ as the Savior and not merely as a teacher. While we have many treatises on religion, as well as catechisms and books, we are yet lacking in books as well as in preaching, that appeals to the hearts rather than to the heads of the people. Our explanation of this simple text aids us in this direction.

While I have this in my hand it reminds me of another means used. I had a man write out portions of Scripture, so that eventually I had a large roll made on the same principle as a daily-text roll containing selections from each of the Gospels in Chinese characters, so that they would be visible over an area much larger than the church in which we are assembled, and in this way the gospel has been read on the streets. I am glad to have had this as a help to myself, as it has kept us to the one thing, the preaching of Christ.

Rev. E. N. Harris, Burma. — I should like to add a word to what has been said here this afternoon concerning our procedure in evangelization. Certainly nothing could be more indispensable to success in this line of work than a clear understanding of the nature of heathen religions. Perhaps I shall not be saying anything new to most of you here this afternoon, and yet so far as my observation has gone the true nature of heathen religions is too little understood. Very many seem to have an idea that they are the outcome of attempts, more or less sincere, to seek God. Now the Scripture teaches us the contrary, viz., that these various systems of religion are the outcome of an endeavor to get away from Him. If you will read the first chapter of Romans, you will see this principle clearly laid down. In order to preach to the heathen, then, we should take the existence of God for granted; for St. Paul says in the first chapter that the heathen know God, — God has manifested Himself unto them. Their heathen systems have arisen as a result of their failure to glorify God. We should seize upon the knowledge of God that they have in their heart and which crops out in spite of them, to bring to them the conviction that they have sinned grievously in that they have suppressed the only true God speaking in their hearts.

In preaching among the Karens, we have a very great advantage. They have traditions of the creation and fall very closely corresponding to the accounts given to us in the Scripture. They already have the knowledge of God and acknowledge Him, but they say that after the fall, God forsook them. When I have preached to the heathen, I have said to them: When you say that God has forsaken you, you are guilty of grievous error. If you would say that you had forsaken God, you would be speaking the truth; but when you say that God has forsaken you, you seem to be laying the blame upon God. As far as I can remember, I have never yet spoken to a single heathen in this way, who did not seem to be convinced and silenced. Then endeavoring to seize upon these evidences which they themselves furnish of the ineradicable knowledge of God, it seems to seize upon them and force them to acknowledge and to glorify that God.

Rev. Eugene Bell, Korea. — I have been six years in Korea and only wish to add a brief testimony as to one or two things which have already been mentioned. One is the importance of

getting the language when we first get on the field. It is undoubtedly true, that if we do not get somewhat of a mastery of the language in the first two years after we arrive, in all human probability we never will. It has also been said that it is a wise provision of Providence that the missionary, when he first gets on the field, cannot speak the language, for the reason that, knowing so little of the customs and beliefs that meet him there, he would make more mistakes and do more harm than good. So our first duty is to learn the language, and the temptations not to study it diligently are very many, especially in the case of the man who goes into medical work. A clerical missionary can do very little at first; his hands are tied and he has not the same excuse for not studying. But medical men can visit a man that is sick and give him some medicine, and then they get engrossed in medical work and neglect language study. This weakens very greatly their subsequent usefulness.

One other thing that we ought to emphasize a great deal, is the qualifications of those who go out. In our board's manual we have a list of qualifications for the prospective missionary, and in the list, about fifth or sixth, is this one, "Ability to work well with others." I do not know where that ought to be put exactly. I would not put it above spiritual qualifications, but I think that I would make it second at least, because if we cannot work with other people in the Young Men's Christian Association and get along well with our fellow-workers at home, it is a very serious question as to whether we are qualified for missionaries or not. We have been told that all missionaries ought to be leaders. Sometimes the difficulty is that when we get on the field, we try to lead all the other workers there.

Mr. W. J. Doherty, China. — As an old volunteer, I would like to say just one word to the volunteers here. I would not minimize the importance of what our friends have said about getting hold of the language and understanding the people; but if I were to give one illustration of what is necessary, in order to do all the work that has been spoken of from the platform, it would be this story: A man in England who revolutionized part of its criminal law and then got into jail, made use of this expression when he came out: "Be a Christ, be a Christ." That is the word that I say to you here this afternoon. Above all things live Christ. The danger is that we think that our personal salvation and consecration to the mission field is the end of our work. It is simply the beginning. It is so easy after a few months in heathendom to get inured to it. It is so easy to become engrossed in the work of mastering the language and lose sight of the masses. There is, then, one thing that I want to say to you: Learn first to know your Lord well; know Him well and then you will be a power wherever you go.

QUESTIONS

Q. Are there any books published to help in the study of any of the Indian languages which a student at home might use? A. Probably none are published in this country, but there are books published in Great Britain. However, I would not advise any one to attempt to study a foreign language out of the country. You may have heard of the missionary who set himself to study Chinese before he went to China, and he learned all the characters upside down. I would advise you to study French, German, Greek, Latin and Hebrew. All of these can be turned to account.

Q. Is there room in the mission field for one who does not believe in the divinity of Christ? A. I can hardly understand how any one would wish to go to India with a message that is not fuller than he has if he does not believe in the divinity of Christ. There are multitudes who believe in Jesus as an ideal man among the Hindus themselves, but we do not need to take any one from here to teach them what people in that country are already able to teach. I would advise this person to look at Christ a little longer until he finds something more in Him worth taking there than he yet sees.

Q. Are there many serious inquirers among the heathen, especially among the more educated, who have intellectual difficulties with regard to the gospel? If so, what are their chief difficulties and how are they removed? A. We come across inquirers who seem more or less serious. They endeavor to conceal from themselves, as well as from us, their real sentiments, but there are many who are secretly studying the Bible and the doctrines of the Christian religion. Their intellectual difficulties arise in many instances from the doubts that have been carried into that land from the infidels of the West. They have not many difficulties, so far as I can find, from their own standpoint. Their intellectual difficulties come from Western unbelievers, while difficulties from their own standpoint are perhaps more practical than intellectual. They do not want to accept a religion that cuts away those cherished hopes and customs that are contrary to the pure and holy gospel of the Lord Jesus Christ. We seek to meet them by presenting the Lord Jesus in His grace and compassion and love, who came near to men that He might lift men up and bring them near to God.

Q. Please state the relative effect of work done by the evangelical and medical branches of missionary work? A. The medical work appeals to those practical changes that are most readily recognized and it is often better as the entering wedge; but if it is not in itself evangelical, it stops with the body. Evangelical work aims at the conversion of the soul and is most effective.

Q. Should we begin preaching before the language is perfectly acquired? A. A man can begin preaching the first day he gets there by living Jesus Christ.

Q. What particular themes are most effective in evangelistic preaching in foreign fields, especially among Mohammedans? A. Show them the divinity of Christ, and make it clear that He died for our sins. Get them to accept these truths first. It is necessary to go about it a little carefully so as not to arouse opposition.

Q. Would it be wise for missionaries to take part in political affairs? A. Avoid it if possible. If, however, it comes as a call from God, as is possible in times of great persecution, I should call the Church to much prayer and should wait for the guidance of the Spirit.

Q. Is it necessary to learn two languages in China? A. The Mandarin, which is the common official language, will practically reach fifteen of the eighteen provinces. There are three provinces in which there are a variety of languages that are not intelligible to each other. The classical language is only the ancient written language and is not spoken.

Q. What are the chances for one over thirty years of age to learn the language sufficiently well to use it idiomatically? A. The older one is the less are the chances. Go as early as possible. Twenty-two to twenty-five is a good time. One of the best speakers whom I ever knew, began at twenty-two. I have known one or two who began it when over thirty. Mr. Owen, one of the best Mandarin speakers, learned it when over thirty, but it is difficult.

Q. Can effective evangelistic work be done through an interpreter? A. A genius may do it. A few have succeeded, but I would not advise any one to undertake it.

Q. What most quickly and surely gives the people confidence in Christ as a Savior and Master? A. To see in one of their own people His power to save and to reform the life.

Q. How long does the curiosity of these Chinese women last? A. We find that it all depends upon how that curiosity is met. If you meet it in such a way as to stir up deeper interest, it lasts and increases, but if you meet it as simple curiosity it soon passes away. The great question with the missionary is how to turn superficial curiosity into a deep spiritual interest.

Q. Is it necessary or best to have any foundation of medical knowledge to gain the confidence of the people before starting evangelical work? A. You know that I am a medical missionary, and it has always been a great joy to have that knowledge. But I would say that it is not necessary. Evangelistic work can be done quite well without it, and I would add this: If you are twenty or thereabout and have a few years before you to study medicine and are able to do it, by all means do so. But do not think of delaying to study medicine after you are twenty-five years old. Anything you can learn before that time is of great value, but do not remain in this country after six and twenty to study medicine or even to take

a nursing course, if the way is opened to go right out, for souls are dying.

Q. What constitutes the missionary call? A. You have heard it this afternoon. It is the possession of the qualifications, including a love of Christ and a love of men, and the absence of sufficient obstacles.

MEDICAL MISSIONS

Medical Missionary Work a Necessity

The Results of Medical Work and Its Promise for the Future

MEDICAL MISSIONARY WORK A NECESSITY

W. H PARK, M.D., CHINA

MEDICAL missions are necessary in evangelizing thickly populated countries where malaria abounds and continues; where itch, ophthalmia and all other diseases due to filth and overcrowding flourish without let or hindrance; where medical science is unknown, but where darkness broods over all things medical; where the most learned doctor in the land knows less of anatomy and physiology than some of our ten-year-old school girls and acknowledges without a blush that his ancestors of 3,000 years ago could excel him in surgery, bolstering his admission by applying a plaster impartially to a boil or a fracture, a dislocation or a strangulated hernia; where, if nature fails woman in her hour of sorest need, her only refuge is the grave; where no government hospitals worthy of the name are maintained, but the suffering poor and the victims of accident or war are left to shift for themselves; and where the suffering rich are no better off than the suffering poor, nay rather the worse, for the more money they have, the more native doctors they invite.

If no doctor is available for the work, non-medical missionaries often have to take it up; for in many such places the ignorant natives, having an idea that all Europeans are in possession of wonderful remedies, apply to them for aid and will not take no for an answer. The missionary is in a quandary. He sees all around him cases of malaria, ophthalmia and skin eruptions that he believes he could alleviate; but if once he begins, he does not know where it will end.

Let us say that he does begin. In my part of China, the thing which he usually begins on is quinine for ague. In the great rice-growing plains this form of malaria is so common that the people have nicknames for it. Around Su-chau the kind that comes every third day, punctual to the hour, they call "big honesty," because it can be depended upon. For this form quinine is wonderfully efficacious, especially among a people who have never used it before, and a good reputation is soon established which increases with every dose dispensed.

For certain skin eruptions, sulphur ointment is almost as good as quinine for ague, and zinc oxide ointment will cure many others. One application of nitrate of silver lotion, followed by boric acid

lotion, will benefit most cases of ophthalmia; rhubarb and soda mixture will temporarily improve many cases of dyspepsia; cough mixture is called for in winter, and in summer a cholera mixture is in demand, while salts and senna are in order at all seasons. And so it goes, one step leading to another, and up to a certain point the reputation of the dispenser increases.

Now an intelligent European, armed with the remedies above mentioned and under the circumstances described, can do a great deal of good. It is not the mere relief of suffering that is aimed at, but the opening of the way for the gospel, and in most cases this object is attained. The people become more friendly; homes are thrown open for house to house visiting; congregations increase; and, if a house is wanted for school or chapel, it can be more readily rented. This is all very encouraging, but the preacher went there to preach and to teach, and this medical practice takes up too much of his time. It opens the way for the very work he is best fitted to do, but at the same time keeps him from doing it.

With the irregular demands for medicine, there is no regular time for anything else. Let him shut himself up in his study and begin the preparation of his sermon, and before he gets through with "firstly" somebody will be after him for quinine; let him sit down at the table, and by the time the blessing is asked, somebody is calling for medicine for a burn; if he starts for a walk or a visit, before he is fairly out of the door a beggar will be showing his ulcers, ko-towing and holding up his bowl for ointment; and if he lives in China and is in a warm bed on a cold rainy night, two people will get into a quarrel, one or both will take opium with suicidal intent that his ghost may haunt the other, and soon there will come a knocking on the door that causes a sinking in the cardiac region and calls him to duties the very remembrance of which is enough to make the cold chills creep up and down one's spine. The situation becomes unbearable. Now is the time, if ever, for a medical colleague, and his calls for one are long and loud. If no help is forthcoming, he must make a change in his practice; he must have a dispensary from which he can give out medicines at stated hours, and thus save some time for his regular work. The dispensary is established and for a time all goes well, but the end of his troubles is not yet.

As time goes on he sees numberless cases in the dispensary that medicine will not cure. An operation is the only thing that will give relief, and this calls for hospital treatment, and the need for a hospital soon becomes as pressing as was the call for the dispensary. Moreover, about this time another difficulty arises. The strength of an irregular practitioner's practice is in its irregularity. So long as he can say, I am not a regular doctor, but here is something that will cure you, his work will flourish and prosper. Criticism is disarmed; for he can always retire behind the protest that

he is not a regular doctor, and is only treating them for their own convenience and because they want him to. With the establishment of the dispensary or hospital, all this is changed. He has left the ranks of the amateur and entered those of the professional; and his work is placed on a plane where it will have to undergo comparison with work in other hospitals and dispensaries, and when the comparison is made, of course it cannot stand.

I do not know how it may be in other lands, but in China it only requires a man of about half the common stock of sense to comprehend the situation. I was in a town once where a dispensary was run by an unqualified missionary, and among my patients was a half-witted fellow who said that he had been to this dispensary for treatment. "Well," said I, "why don't you go there again instead of coming to me?" "Oh," said he, "that person don't know anything about medicine; she glances at a patient, asks a few questions and then going toward her shelf of medicines, reaches out her hand and dispenses at random medicine from whatever bottle her hand happens to strike. It may do very well for play business, but when I am really sick I want a real doctor."

When Rev. A. W. Douthwaite, after practicing for a time, reached the parting of the ways where he must give up medicine entirely or embrace it as a profession, he stopped everything, came to America, studied until he received his diploma, went back to China, opened his hospital and for many years did a great work for the Lord as a successful medical missionary. Obviously, on account of time, money and family ties, to say nothing of one's feelings in regard to a call for a life work, only a few can do as he did.

Now is the time to decide, while you are students and before you have entered the field. The need is great. The last issue of our paper "Go Forward" contained urgent calls for medical missionaries for two cities within 150 miles of Shanghai. If the need is so urgent near a great city with hospitals and dispensaries and all modern improvements, what must it be in the interior of China and in Mongolia, Tibet, Korea, Africa and the Pacific Islands, to say nothing of India, Arabia, Persia and Turkey? Wherever the necessity arises, candidates should be ready to supply the demand. Let us not stand idly by and see men and women compelled to transform themselves from first-class preachers and teachers into tenth-rate practitioners frittering away their time experimenting with medicine, because of our neglect of duty.

In trying to decide as to your duty, do not emphasize too much any contrast which you may have in mind between evangelical work and medical missionary work. True medical missionary work is evangelical. Our Lord never separated the two but preached or taught and healed as he went, and so should we. If we do not combine the two, we cannot succeed. "Our remedies frequently fail, but Christ as the remedy for sin never fails."

If we compare the missionary forces to an army, our place is at the forefront. In our own mission during the troubles in China two years ago, the medical missionaries were the last to leave the field, and on the advent of peace were the first to return. I crossed the ocean a few weeks ago with two members of the Royal Engineers of the British army. They were fresh from the campaign in China and were on their way home for special study in fort construction, when they would be off again. They did not know where they would be sent next; they only knew that it would be to the front, and they were proud to tell of their duties in building forts, digging trenches, constructing bridges, opening roads and preparing the way for the regular army. Remarking that they carried guns, they said: "Oh, yes, we often have to dig trenches one minute and fight the enemy the next, so we must never be seen without our guns. We are on our way to London and when we report at headquarters, it is just as necessary that we have our guns with us and in good condition, as it is for any other soldier in the British army."

So with the medical missionary, he opens the way; but he also has unrivaled opportunities for preaching the gospel, and while he carries the lancet in one hand, he must ever be ready with the sword of the Spirit in the other. After a few days at sea, when we had become acquainted, they brought out a photograph of a cup that they had won in competition with teams from all other branches of the service; and then it dawned upon me that these men, whose first duty apparently was to dig, could actually excel in shooting those whose duty it was to do nothing else but shoot. Who knows but that words spoken in due season in the hospital or at bedsides in stricken homes, or in visiting with families rejoicing over a cure, may often hit the mark missed by whole sermons spoken in churches?

DISCUSSION

Dr. Pauline Root, India. — I am very glad that Dr. Park has brought forward one point. It is the necessity of having, not only in China but in India, well trained doctors, whether men or women. In India we come in contact daily with the best trained men and woman of the English universities. Their courses of study are longer than ours, but at the same time I fully believe that the courses of study in the United States are fully equal to the longer course carried on in the English universities, if we take into account after our four years course the thorough post-graduate preparation that may be taken. I do not believe at all in missionaries going out half-prepared. I met the other day the missionary committee of a church which is going to support a medical missionary and his wife — both medical, and they are very anxious that those people should start at once. I remonstrated with them. They already have had a year of hospital practice. I said, "It

is going to be very much to your disadvantage, if you curtail any of the preparation which they consider essential for their work." I have met in India English surgeons, Scotch and Irish surgeons and also English women physicians who have been totally turned away from certain points of medical work as carried on by American missionaries, because of the poor quality of medical work which they found.

This is particularly the case among our women medical missionaries, and it was because in the early days some of our societies were very careless about sending out women who were only partially prepared. Women missionaries, especially in India, often are called in an emergency into a place where in this country one or two consulting surgeons and one or two trained nurses would invariably and always be at their command, and without which they would do no operation; and the woman missionary in India is often forced to do what in this country and over in the States would be considered malpractice, unless done under the consultation of two or more physicians and with the help of several trained nurses.

Dr. Humphrey, India. — I had the responsibility on me at one time in my missionary life of having in charge four government hospitals in India. In 1869, I think it was, a native gentleman that I had become acquainted with, a very wealthy man in government circles, besought me to undertake the education of a class of native Christian girls in medicine. He said that he would furnish all the funds that were needed, and I agreed to make the effort. He authorized me to draw on his banker for all sums of money that were required. He immediately applied to the Government for a grant-in-aid for this purpose, and afterwards he told me: "My purpose in doing that was to call the attention of the Government to the subject. I want the interest of the Government in it, and if you succeed, as I believe you will, it will become a popular movement, and the Government will be sure to take hold of it." The matter was considered by our Governor, Sir William Muir, one of the best men we have ever had in India, a man deeply interested in missionary work in every form, and he referred it to his leading physicians. They replied: "It cannot be done; native women are not competent." But he said, "Let it be tried, it may be that there is good in this." So it was entered upon and in the course of three years or so thereafter, these medical gentlemen were sent to examine this class of native Christian girls. They pronounced them well qualified to go out and practice medicine, and they were surprised at the evident ability that was displayed by the women. That was a great point gained for the women of India. It then became established among thoughtful men in government circles that the women of India have some capabilities, and that they are capable of doing great things. The result of that movement was that immediately the medical schools were thrown open to native Christian girls;

and now in India we have a great number of native Christian women who are educated in medicine, co-operating with the lady doctors that are sent out from this country and England.

I believe that there is great power in medicine for winning one's way to the hearts and in enlisting the sympathy of the people. They think of all missionaries as being able to treat their diseases. The Brahmans are supposed to be able to practice, and they think that we, being religious teachers, ought also to be able to do so. If a man is able to treat difficult cases he has great influence and power and gains their hearts in a way that cannot otherwise be done. I have often been preaching in cities where there were very bitter Mohammedans; and on one occasion there was a Mohammedan, trying to enter into an argument with me, who used some very discourteous words. He came to me a little while after and apologized, saying: "I did not know that you were a doctor; I did not know that you had charge of the hospital over there; I do not wish to offend you as I may be sick to-morrow and want you; I want you to be my friend, so I beg your pardon." It is a very good thing to have all those things to aid you in the work of the mission.

We had the misfortune in Naini Tal, when we opened our first school there, in 1859, to acquire the displeasure of the leading man among the natives of that locality. We knew that he was opposing us quietly in a thousand ways. By and bye there came a time when he called to see me. I was astonished to see him at my door, and making his salaam to me he said, "I have come to visit you." I replied: "How is this? You have never been to visit me before, and I have lived here many years; to what am I to attribute this change in you?" "Well," said he, "you know that the other day there was a dreadful storm here and that a certain house came down over there in the native bazaar and a woman was badly hurt. I am told that you got up in the night when the storm was raging, took your lantern and found your way down to the bazaar to help that poor woman. When I heard that, I said, I like that kind of missionary, and I will be your friend ever after. I can talk just as fast and about as loud as you missionaries can, but I would not do that for any woman living. Now that is the kind of missionary I like." Ever after that to the day of his death he was my warmest friend. I could go to him and draw on him for any amount of money to carry forward the work in any direction. There is a power in ministering to the needs of the people in their times of suffering. They appreciate it, and it prepares them to receive the message we have to give them.

Mr. T. Jays, Africa. — I believe that a man that cannot get a full medical education may be used very greatly with a small amount of such knowledge. One finds that his time for teaching is taken up very fully, so that instead of doing four or five hours teaching

a day one can get very little time for it because of visiting the compounds as a physician; but notwithstanding, one gets at the people far more through giving a good deal of time to medical work. Before going to Africa, I went for my own sake to London Hospital. I knew that I was going where there were no doctors. All along our coast there is only one medical man, and we quacks have had to do the work in the past. The people there believe that there are two kinds of worms in the human body, good worms and bad worms. The good worms carry your food and feed your body, and the bad worms take the food for themselves; and their theory is that pain or good health depends upon whether the bad or the good worms are acting. I am glad that I am going back, and I know I shall be able to treat hundreds of cases that I was not able to treat before. If you cannot take a full course in medicine, you will find that whatever knowledge you can get will be of great advantage to you. So I pray you to get every bit that you can, and use it with a large amount of common sense; stop when you ought to stop, learn what not to do, and then you will not make mistakes.

Dr. Burden, China. — It was my privilege to labor in West China for eight years as a lay worker. I had no experience whatever in medical work, but went to do evangelistic work. My station was a new one; there had been no missionaries there before. I had previously visited the place and had a very good reception; but when another young man and I went to settle there a short time afterwards, we found that the people would not come to see us. There had been false reports spread throughout the city, as is so common in China, and the people would pay no attention to us whatever. We went on the streets and tried to get the people in that way, but they were very indifferent to us and would not come to hear the gospel.

Finally one Sunday morning as we were eating our rice, there was a great knocking at the door. The servant found a young man there, who said that he wanted the foreign missionary to come and attend to his wife who had attempted suicide. He told the young man that the missionary was not a doctor and could not help him. The young man was most emphatic in his demands to see the missionary himself, and so eventually I went out to him in the guest hall. He immediately fell down on his face, knocked his head three times on the ground, and then implored me to come and see his wife. The young woman had cut her throat with a cleaver. I told him with great sorrow that I really could not do anything for her as I was not a qualified medical man. My reply was of no avail. He said, "You must come and see what you can do." I thought there was no harm in going, as I might preach to the people, because I knew there would be many there. I went to his house, a very small one with an open

yard in front which was well filled with people. Pushing my way in I was led to where the young woman was lying. They had taken her off the bed, because the Chinese as a rule will not let their people die on a bed for fear that the spirit will come back and haunt it. From all appearances she was dead, but I found that there was just a little life left in her. It was a real sorrow to me to have to say to these people, "I am very sorry; I can do nothing." They besought me to try to do something, and as I was going away, they simply took hold of me and would not let me go. They said: "You must do something. Our physicians cannot do anything. Do what you can, and if she dies, we will not blame you." And they called the whole group to witness that if the woman died it was not my fault. With a silent prayer that God would help me and give me wisdom, I simply did what I could, and told the people that if she lived I would come and see her again. I then went outside and had a good time preaching, the first time I had done so since we went to live there. The next day this young man came again and said that his wife was still living. I went to see her from time to time to re-dress the wound, and in about twenty days she was quite well.

As I went out on my walks after that the people would meet me and say, "You are the man who raised that young woman from the dead!" One afternoon I returned from a walk and found my guest hall crowded with people, the first time any one had been to my home since we had been there. I asked what they wanted, and found that every one of them had come for medicine. Of course we took the opportunity to preach the gospel to them. I then inquired from the first man what he wanted. He had come in charge of a relative, and was blind, deaf and almost dumb. I could not persuade that relative that I could not do anything for the man. She said, "You raised that woman from the dead the other day, and you can surely heal this man." So we had cases of all kinds. We did what we could with simple remedies. I found myself in exactly the position that Dr. Park has already put before you, — the lay missionary being drawn into the medical work.

As a result of this medical work, when I left my station about two years ago I had about sixteen young men in a Bible class, and I think that twelve of the sixteen were graduates, some with the M.A. degree, and they were all earnest in seeking the truth. Many of them are now believing in the Lord Jesus Christ. They are firm Christians, and since the missionaries were recalled from their stations because of the Boxer troubles, these young men have been preaching and carrying on the work which we left. Since our departure ten or more families have given up their idols and are believing in Jesus. Every one of those young men came to me first for medicine and for no other purpose, and they would

not have come to me had it not been for the fact that they thought that they would get healing for their bodies. One could tell many instances where men and women have come for medicine and have learned of the true Healer for their souls and are now living testimonies to the saving power of Christ.

THE RESULTS OF MEDICAL WORK AND ITS PROMISE FOR THE FUTURE

F. HOWARD TAYLOR, M.D., CHINA

One of the principal commercial centers in northwest China is the city of Han-chung-fu. The first missionary journey that was taken in that part of China was just twenty-five years ago and was undertaken by Mr., now Dr. George King and a fellow-missionary. He was up there for some time on a tour of missionary exploration and came down to the coast at the close of his visit very much impressed with the importance of Han-chung-fu as a center of missionary service.

Not very long afterwards he returned — married, and on the journey up country he and another prayed very earnestly that the Lord would give them a home in that city. They perhaps little expected the means that would be used to answer that prayer. As they were being towed up the Han river by a number of coolies, one of the coolies, going to work after a hearty dinner was bolted, suffered acute inconvenience from his meal, and when he came back on board he doubled himself up and said that he was going to expire. He was suffering from a very simple and familiar complaint, but for the time being he was in dire distress, and the people very naturally came to Mr. King to relieve them in this terrible dilemma; for if the man died on board that boat, nobody could tell what results might come to the whole crew and the boat itself. It was a matter of supreme urgency to them. Before Mr. and Mrs. King started away from the coast a present had been given to them which they hardly knew how to use in the shape of a homeopathic medicine chest, and this chest contained a little book telling all about the various remedies, Ruddock's *Vade Mecum*. Having no medical knowledge of his own, Mr. King consulted the *Vade Mecum* and found the remedy recommended was *Nux*. He gave the man a dose, and in a very short time he was entirely free from pain and was as grateful a patient as was ever treated by a fully qualified doctor. There the matter ended, as Mr. King supposed.

When at last their long boat journey came to an end, and they reached the city of Han-chung-fu, a messenger waited upon them.

They were then praying that the Lord would graciously find a home for them in the city. The messenger was from one of the mandarins, and he said: "His honor commanded me to come and ask if you could not possible delay your further journey, or postpone it entirely and settle down in our midst. There is a house ready for you, and every help will be rendered by the mandarin, if you will only agree to stop your journey at this point and settle down in the city. Your fame as a medical man has come on before you, and the mandarin wants to have some one whom he can consult in serious cases in his own family." While feeling not altogether deserving of the courteous terms in which this invitation was couched, Mr. King settled down in Han-chung-fu, rendering devout thanks to God who had in such a remarkable way answered his prayers. That was about the year 1877.

In 1890 I made a visit to the Province of Ho-nan, in which my married sister and my brother were working at two different stations, and at the second station I took several walks with my brother on the city wall. As we walked we were often accosted by people on the wall, or by others shouting from the houses below us in the city asking, "Has Miss Guinness come back?" My brother told them that she had not. The question was asked again and again: and I said to my brother, "Miss Guinness seems to have quite a reputation in the city." He replied, "Yes, she is known as the saver of life."

After my visit there was concluded I had to travel by a very unfrequented road over the mountains that separate Hu-pei from the Province of Ho-nan; and had occasion to spend Sunday — one always rests on Sunday — in a very lonely place on the northern slope of the mountain. There were only two houses, both of which were inns, and hence it was a very convenient point for the barrow-coolies to stop at on their journey. I gave up Sunday evening to seeking to interest the innkeeper and one or two other people who gathered around in the gospel. In the course of a somewhat general preliminary conversation the innkeeper said to me, "By the bye, do you know the doctor stationed at the city from which you have just come?" I said, "What doctor?" I had just been appointed to work in that city with my friend, Mr. Joyce, and thought it could hardly be that my reputation had spread so far in a fortnight! "Why," he said, "the great doctor who has been making such wonderful cures throughout that district, the great lady doctor whom everybody knows and talks about?" "Yes," I said, "I know that doctor quite well." "Well," he says, "I am very glad to meet somebody who knows her. Can you tell me whose wife she is?" There the Chinese language came to my help; for we were not married at that time, only engaged, but the Chinese idiom regards a fiancée as the same as a wife, because there is no breaking an engagement in that country. So with

some satisfaction I replied, "She is my wife," and I could see that I rose many inches in the estimation of the innkeeper.

I have mentioned how a city was opened in the far interior of China. I want to tell you now how the hearts, sometimes of a whole community, are won by medical missionary work near the coast. On a very delightful wedding journey that took place several years later, we stayed at Hang-chau, a city which every one of you who goes to China ought to visit, and you should make it a point to see there the medical mission of Dr. Main. You will nowhere in the world, I think, find a better equipped or better organized medical mission than his. We were there for several days, and on one occasion we had been over to both the men's and women's hospital. As we were returning, we noticed several ponies which a groom was leading out to the gate of the courtyard. To our astonishment, after letting them pass out through the gateway, he closed the gates and remained inside. I said to Dr. Main, "Does no one go with the ponies?" "No, they just wander at will through the city and come back again in the morning." "Do you mean to say they do not get stolen?" "Nobody would steal our horses. They all know that they belong to the doctor, and the doctor is their friend." "Dr. Main," I replied, "you surprise me. I must say, that could not happen in London." I don't know whether it could in Toronto!

Coming now to individuals, my father had charge of the medical mission in Ning-po in the year 1859. The regular medical missionary had gone home to Scotland on account of the death of his wife, and was unable to make any regular provision for the work. My father had taken a course in medicine, but he had been sent out by his board before the time when his final examination was due, and so was not in a legal sense a properly qualified doctor. He undertook that work, however, and was aided by a little company of Christian natives, who did for the love of the Master all the nursing and the other work of the wards. During these nine months seventy-two patients had passed through the wards. The native Christians had been by their bedsides early and late. My father had preached the gospel to them as often and as fully and as freely as he possibly could, because he believed that the profoundly important part of the work of every medical missionary is to give the people the gospel. As a result of the labors of the missionary and the native Christians during that time forty-eight of those seventy-two patients had confessed their faith in the Lord Jesus Christ.

We have seen then a city opened, a community opened, and hearts opened as the result of medical missionary work. I think it will be of interest if I just give you a few illustrations from my own experience, which bear out those same points. My first important patient in the Province of Ho-nan was a woman from

the capital Kai-fêng-fu, which has proved to be the most deliberately and most determinedly anti-foreign city in China. Missionaries have tried to get in there again and again and have always been refused. This man came from that city bringing his wife with him. I was able to perform an operation for her, removing a tumor. From that time forward these two were our stanch friends. Chinese talk all day and sometimes all night as well. They went back and talked for us; and from that time onward there was a continuous series of patients traveling three or four or five days' journey from their city to ours in order to consult the doctor. When I state that I was the only medical man in the Province of Ho-nan south of the Yellow River, among a population of about 20,000,000, you will not be surprised that I had often a very busy time!

I could give many instances, but we will take only one other from this city of Kai-fêng-fu; the case of a mandarin in a very high position, a prefect, who had lost his sight. He was advanced in years and had a considerable family. He had been as straight as a Chinese mandarin can be, that is to say, he only extorted from the people 180 cents to each dollar; and as that is the recognized means of keeping up the establishment of a mandarin, the people pay up their 180 cents quite willingly and still speak of him as an honest and honorable man. It is only when the man descends to bribery and corruption that the people begin to hate him. This man had become well known, but he had not succeeded in feathering his nest as well as if he had adopted the more popular methods. He said: "Dr. Taylor, I am in great difficulty. My family is large, and I have no means of my own without practising my profession. If you can do anything to give me back my sight, I and my whole family will be extremely indebted to you." You can imagine how eagerly I examined his eyes. Of course we wanted to get as many friends as we could in the capital. The first eye was like ground-glass and there was no hope for it; the other was as transparent as the first was blurred. I saw at a glance that the trouble was inflammation of the iris which caused the formation of a little white membrane that covered the pupil, so that he could not see. I explained to him in very simple language what the trouble was. I said: "It is as though that window were bricked up. I cannot remove the bricks, but happily for you there is a clear wall by the side of it, and I can open a window there." I wanted him to understand that I could make an artificial pupil for him. "However," I said, "there may be some other hidden disease behind this curtain that I cannot see; and if that is the case the operation may not be successful. If I undertake the operation, you must undertake the risks." He said that he would very gladly do that. I could see from the whole manner of the man that he was one to be trusted.

So after very earnest prayer in which all our fellow missionaries united with us, I operated for him, cut out a piece of his iris, made a fresh pupil and bandaged the eye. In ten days' time that man could see.

Of course he was very grateful. He said to me: "Dr. Taylor, I don't know how to express my gratitude to you. I know you will not accept a fee." — I may explain that in pioneer work in the remote interior I felt it wiser not to accept any fee, that the people might be able the better to understand that we came to win them, not theirs. — The mandarin continued: "I think I know a way in which I can help you. If you will come to our city I will welcome you. Stop as soon as you arrive at one of the suburbs; send your servant in to me with your visiting card. As soon as I get your card I will send my closed cart for you, and of course you will get in and be driven through the city and come and stay with me, and the longer you stay the better we shall be pleased." He added: "If while you are waiting any one comes to you and asks who you are and where you are from, say that you are a native of Yang-chau, and the people will believe you. You dress like a Chinaman; you talk like a Chinaman; you behave with all the courtesy and dignity of a Chinaman; and they will not know but that you are a Chinaman coming from that part of the country with a slightly different accent." I did not promise to tell a lie, because a lie will not help forward the work of God; but I was very interested to hear what else he would suggest. "Stay with me," he continued, "as long as you can. I have houses in the city, and I will rent to you or sell to you, whichever you prefer, and if you will settle down in our midst I will be very glad to help you." I knew also that he would give me introductions to other leading men of the city, and I longed to be able to step into that door that seemed to be opening. Unfortunately for me the way closed by my health giving out. I had to come home about that time. Since the Boxer troubles my friend Robert Powell of the China Inland Mission has gone to this place (Kai-fêng-fu), has rented a house and is living there, and my wife's brother has been appointed to go out and start medical mission work in that last provincial capital to be opened to the gospel, — one that has been opened partly perhaps as the indirect result of medical missionary work.

Much of our work does not make so serious a tax upon our nervous energies as that man's case did. Of course I strained every nerve to serve that man and was very thankful when the case turned out all right; because among people that are strongly anti-foreign, one unsuccessful case may turn the hearts of a very large number of people against you, and may even jeopardize your life and the lives of your fellow-missionaries. Many of our cases are comparatively easy. In every department of medical service there are

always a large number of minor cases. Take this one, for instance. An old lady had been suffering for a long time with toothache and had been wanting to come and see the doctor about her teeth. She lived in the country some distance from our city and had heard all sorts of terrible rumors about what the foreigners did and what might be the result of her visit, so she stayed away. But there is something very persuasive about toothache. And finally she came. She walked through the men's courtyard, went into the women's court and there was met by Mrs. Taylor. She made a polite little bow and said, "Do you think the foreign devil doctor could do anything for this front tooth of mine?" Mrs. Taylor saw that she was from the country, and of course took no notice whatever of the term. So she said she had no doubt that he could help her; and a little boy brought me a message in the front room where I was visiting some Chinese friends. I went to the old lady and found that an upper incisor needed removing. Selecting a suitable pair of forceps I secreted them up my long Chinese sleeve. I said, "Has your tooth been troubling you?" "Yes, doctor, it has been giving me a great deal of trouble for a long time. I wonder whether you could take it out or do anything else for me?" I said, "Let me have a look at it." She put her head back, shut her eyes and opened her mouth, and of course in a second the tooth was in the forceps. She looked up with a start and said, "Is it out?" I said, "Look for yourself," and I just dropped it into her hand. She said: "That is extraordinary; it never hurt me at all; I must have another out." I felt that we had got a great way toward winning her friendship, and as I was willing to oblige her and as several of those teeth of hers were loose and a great impediment to her eating, I took another out. But she wanted still others out, and a little more reluctantly I took out a third and a fourth tooth, and then I said: "Now old lady your courage is admirable, but you have a long walk home to make on your little dainty feet," — I complimented the old lady on her elegant feet, — "I don't want you to be suffering by the way. If there are any more teeth that have been troubling you, come another time and I will be just as glad to serve you as to-day." She looked up with a comical look on her face. "You don't catch me that way; I am not going away with any bad teeth in my head." Now you know when a woman has once made up her mind, it is quite a difficult thing to change it sometimes, and I decided that I would take more out for her. She went away in the end with ten teeth in her hand and a very grateful feeling in her heart and she told her friends about it. As she was leaving, after resting a while and hearing the gospel, she asked to see me again. She made a very profound bow and said: "Doctor I cannot tell how thankful I am. I have no means of expressing my gratitude to you, but I certainly will spread abroad your reputation." And she certainly did. For some weeks I had a larger run of dental practice than

I have had before or since. She was true to her word. Very similar was the experience of Dr. Gillison. He treated a cataract patient at Han-kow, and the man went home some hundreds of miles; and next spring, in order to show his gratitude to God, he led forty other blind patients to the doctor, in order that they might be cured.

On another occasion, my wife and I were working in two new stations which were remarkably opened to us in one week, after years of attempts to open one of them. At last, as the result very largely of prayer and also of medical work, we obtained an entrance into one city, and that very same week we rented premises in the other. How providential that was will be seen when I explain the difficulty in which we were shortly afterwards. We stayed in the first of those two cities for several weeks, and then the people became so excited that foreigners had at last come to dwell among them, that in spite of our reputation we thought it was not wise to stay any longer. Following our Lord's injunction when they persecuted us in Tai-kang we fled to the other city Chen-chau; and when it became rather hot for us there, we went back to Tai-kang; so, fleeing to and fro, we were able to keep both cities open.

In Chen-chau there was a man of considerable influence in our part of the city, a policeman. I did wish we could get hold of him. He was a sort of walking newspaper. Whatever he said was believed, unless they had proof to the contrary, which they frequently had. As I was in the midst of attending patients one morning, he came in at the door with a very decided limp and a distressed expression on his face. I said to him, "Well, old Har, you seem to be in trouble." "I have a chicken's eye in my foot, and it is causing me a great deal of trouble." I said, "Poor fellow! Won't you let me see it?" He replied, "Certainly." He took off his satin shoe with its inch-thick sole and his nicely starched and laundered sock; I saw that it was an ordinary soft corn. So I went into the dispensary, and obtained a little bottle of fuming nitric acid and a glass tube. "Dear me," he said, "that is strong medicine; look how it is smoking." "Yes, that is the kind of medicine required in a case like yours." I took a little and put it on the chicken's eye, when it fizzed and he said, "Dear me, it is strong." I replied, "All right, wait a little." He waited until it dried. Then I said, "To-morrow morning buy a new razor, and remove the little piece of dry skin which is all that will be left of your chicken's eye." He went limping away, and I forgot about him. Next day the door suddenly burst open and "old Har" came in stamping heavily, and looking very happy. I said, "You look different to-day." "Yes, doctor, I feel different; I am all right, as you see." Then I noticed that he had a pot of tea in his hand, and I guessed the reason. He said, "I want you to drink my health." "I shall be very happy to do so." He sat down in the

seat of honor, and I sat beside him; then he poured me a cup of tea, and I poured him out a cup of tea, and we chatted and drank together. Every time I came to that city for a long time afterward that man used to bring a pot of tea for me to drink his health. After three years he fell sick one time when we were away and did not live long, but I am thankful to say, that man died a decided and rejoicing Christian. And as a result of a couple of years' work in these cities we had a goodly number of applicants for fellowship.

One very rainy day my wife and I sat down to look into the spiritual history of these inquirers, which we keep in some detail; and we placed a check against the names of those who first came to us as patients. When we had finished, we glanced through to see what proportion of them had been in the first instance medical patients, and we were surprised and delighted to find that every one of them came to us as patients. Humanly speaking those two little churches would never have been started but for that medical work, and we might never have met those Christians who shortly after were baptized, but for their having some little trouble that required the assistance of a doctor.

One other point in closing. You know that a year or two ago the whole of North China was overrun with Boxers and the mission stations destroyed. Missionary houses were razed to the ground, and every indication of spite was shown against the place where the foreigners had been living. At Tai-kang the leading men of the city had promised me, after a very terrible riot, that they would see to it that never again were we molested in that place. A few months ago when the missionaries returned to that part of the country, they found all our stations destroyed, not only in that Province, but in those to the North also; but in that station, where this medical work had been carried on through those years and where a good many friends had been given us, not one brick nor one window had been destroyed. The municipal council of the city took the matter in hand, at the time when all the missionaries had to escape for their lives. They built up the front and back entrance and deputed soldiers to guard those premises night and day that they might not be interfered with.

As to the future, my hope is that in the gracious providence of God a very much larger number of medical missionaries, both men and women, will be sent out to China and also to other fields, as they are needed. I might mention in this connection that in our own mission we would be very glad of fifty medical missionaries to be sent out in the near future. The need is simply unspeakable, and the opportunities before us are greater than ever before. Join us in prayer for the medical missionaries, that their ministration of the gospel may be crowned with the blessing of God, and that He Himself will send forth more laborers of this kind into His great harvest field.

DISCUSSION

Dr. Parks. — In 1899 we determined to build a college in the city of Su-chau and I was appointed treasurer. As I went around through the city I took subscription books, and every man called on subscribed. After a few days a man came to see me who had been a former patient and asked, "How are you getting along with the subscription for the college?" I replied, "Very well." He said, "You cannot get a college with $20 subscriptions; give me a book," and he wrote down $1,000. He then said, "Take the book and go out to the wealthy people." This was in January, and we were raising money every day until it reached $15,000, every cent of which, except about $90, was subscribed by men, none of whom were Christians, but who were influenced by the medical work and simply did this in most cases, because the doctor asked them to give. One man sent me $50 the day when the order came from Nashville to leave the field. I wrote back to the secretary saying that I could not leave with money coming in for this college. A young Chinese there paid my way around the world and back again. His father had given $1,500 toward this college, and had made a present of $2,000 to the hospital. This man himself gave $500.

One school was started by a man who was led to do so through the cure of his brother, and there is a Christian young man teaching the school. After they had shown me all that work I went back to Su-chau to stay a few days before I came to America. I went to see the Governor who had put up the proclamation and saved our lives. He had given $300 for this school. He received me with great honor, and after a little talk I said: "Governor, you gave $300 last year, and when I came to America and told the people about your gifts, I raised a great deal of money in America. Cannot you give some expression of your further interest in this college?" He turned to his secretary and said, "Send $1,000 tomorrow." He added, "I will see all the other mandarins." I did not wait for that, because a great many of them had been my patients and I called on them myself. They had a meeting, and in a day or two there came along an envelope and in it there was $2,000 cash from these other mandarins, and in three days we received $3,000 cash in addition to the $15,000 subscribed in 1900. We have not collected all that $15,000 yet, and the war destroyed the property of some of the subscribers, so we will not receive it all, but we have collected a great portion of it and more will still be collected. This $3,000 was given by the highest mandarins in that part of the Province. They knew that they were giving it to a Christian college, and they gave it without attaching to it any conditions whatever.

QUESTIONS

Q. How soon should a medical missionary begin practice after reaching the field?

Dr. Humphrey. — I would say that they might begin at once. Why not? They see the disease, and though they cannot speak the language, they know what the disease is and know what the proper remedies are.

The Chairman. — I think that the thought lying back of the question was to elicit information as to whether the medical missionary should spend some time after reaching the foreign field in trying to acquire the language, the idea being that as soon as he commences medical practice his time would be so taken up in that that he would have no leisure for the other.

Dr. Hamilton. — As a missionary just returned from Southern Siam, who has only been two years on the field and whose experience in the study of the vernacular is fresh, I would respectfully beg to differ from the venerable missionary who has expressed the view that it is best to begin at once. Many medical missionaries have crippled their future usefulness by putting themselves forward in their professional work and allowing that work so to grow upon them that they cannot subsequently regain that which has been lost. I think that it has been the experience of most medical men that they should devote the first two years almost exclusively to a study of the language. Of course it is inevitable that their time will be encroached upon by patients with urgent cases knocking at their door continually. It is impossible to turn them away; and yet I found, if I devoted my mornings to the study of the language, when I was fresh and my mind most active, that I could attend to all the patients who presented themselves in the afternoons. I allowed my teacher to tell the patients who presented themselves, that the doctor would meet all those who came in the afternoon, and in that way time for study of the language was not encroached upon. I would like to urge most emphatically upon those who go out as medical missionaries that the time they spend on the language will bring to them the very best results. I think it is just as important that a medical man should get a firm grasp of the language as it is for those who do regular evangelistic work; because the medical man must also carry on evangelistic work. They must conduct their medical work as subsidiary to the aim of all their efforts, that is the winning of souls for Christ.

Dr. Pauline Root. — I agree with what the last speaker has said, but I also see the point of the preceding speaker. When I went out to India, I went out to a work which had already been begun by a woman of wonderful common sense, who had taken some of the work and never made a mistake in a medical way. When I reached India there were about forty patients every morning.

The rule of our American Board Mission is that our missionaries, until they have passed the first examination in the language, shall give their mornings principally to the study of the language. The mission had to ignore that rule in my own case, because the patients made it absolutely impossible to carry it out. Before I had been there twenty-four hours I was out seeing important cases. The result of following that course will be that the language will inevitably be put in the background and the medical missionary will not get the grasp of it that he otherwise would. I think when it is possible to deny oneself, the language should be studied first.

In regard to spiritual results, let me say that we have two women in the hospital every day speaking and preaching the gospel and teaching those who are in the waiting-room; but we found that this was totally inadequate for the needs of those people, most of whom have never heard of a God of love or salvation for women. So we brought it at one time before our board and a woman was appointed to take charge of that work. Dr. Taylor has spoken of marvelous results. Let me tell you of the woman who had charge of the spiritual work which I myself could not do because of my plunging into the medical work and being ill-prepared in the language in consequence; and also because I was overcome with the strain of the medical work, having an average of about 120 patients a day. There were in connection with the young woman's work, to which she was devoting her time, nineteen Bible women in different villages round about, all of whose work had been begun through the dispensary

Dr. Taylor. — I am sure that where doctors differ everybody may express his own opinion. When I first went out to China my father said to me: "Now, you will find it exceedingly difficult not to undertake medical work from the very beginning. You will be surrounded with appeals to do so, and if you give way to them in China and commence regular work, you will never speak the language satisfactorily." I am speaking of the Chinese field where we have to acquire an exceptionally difficult language. I took his advice, and it was three and a half years, on account of many medical claims among fellow-missionaries, before I had completed our Mission language curriculum, which is a rather exhaustive one, and as a result of that, I have had no difficulty whatever in speaking and preaching in the language. When I am speaking to a Chinese audience I think in Chinese and do not have any translating whatever to do. I owe it to my father's advice and my having followed it that I am able to do so.

Mr. Jays. — I would like to say that there are two sides to this question. When I went to Abeokuta I was applied to from seven in the morning till night, although a quack, and the consequence was that I could not get at the language; and so the head of our station told me to do no medical work whatever. But the need

was very great, and after awhile he quoted the verse, "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and he said that in my case it might be well for me to do what I could for the people and utilize my spare moments in the study of the language. In less than a month I was having not less than sixty or seventy patients a day, and I was left with all my box of medicines gone except a box of pain killer and a box of salt. I might say that with such excessive work going on, I had to go away from the town for a fortnight's rest. I found, however, that I acquired the language quicker than the ordinary missionary. I believe that the reason was this, that I had only an interpreter for three mornings of the week, and the rest of the week I had to look out for myself. We have a language something like the Chinese with a great many tones in it, and the people would not understand me until I had said it about a dozen times. They would then guess my word and say it themselves, and I would repeat it after them. The consequence was that at the end of eighteen months or two years I could go around town and be understood. In the final analysis language acquisition comes to this, whether you are willing to be laughed at. If you are, you will soon know what is the exact word and learn how to use it. The ideal thing, of course, is to put your time on the language, but when people are dying around you, it requires a cruel heart to shut up your dispensary and not see them.

Dr. Humphrey. — The first thing that a missionary should acquire is the language; that is fundamental. He must get it in order to succeed in his great work; but it is the general sentiment in the mission with which I have had the pleasure of working for many years, that it is ordinarily better for a young man or young woman coming out to practice medicine to have a little work of some kind on hand, aside from the mere matter of technical study of the language. Going out to see patients occasionally is a good thing. Of course one should be careful not to allow all one's time to be taken in seeing them, but a few pressing cases might be attended to, and the effort to minister to them will call forth an effort to use the words that we may have heard and may have acquired. It has a very helpful influence in pushing one along in directions where there is a natural reluctance to go. Of course, there is a difference of opinion, but that is my opinion decidedly.

Q. How far should a medical missionary engage in direct evangelistic work?

Dr. Taylor. — In China with its teeming millions the medical missionary is never short of patients. When there are patients waiting, he must see them all and do the very best he can for them; so that it is very rarely possible for him to leave his medical work, except at a life and death call from some neighboring station to

attend to a fellow-missionary. While that is so, his medical work, gives him the grandest possible opportunity for doing evangelistic work all the time. He does not go there to act as doctor merely; he goes out there because his medical knowledge and his surgical experience enable him to get hold of the people, and you can see how easy a thing it is for him to do so. If you go to visit almost anybody in China for the purpose of preaching the gospel, the ordinary attitude in which you will be received will be a retiring attitude; the people incline to back away from you, not wishing to take that which you have to give. In the case of the medical missionary, the patient comes to him and when he has attended to his ailment and relieved his pain he can speak to him about the gospel. The Chinese seldom being in a hurry, after the medical missionary has attended to them they will sit down and listen to him as long as he talks to them, and will be more deferential to the doctor than to any other person.

A Delegate. — I would like to say that very often when we are talking about medical mission work, some get the idea that all the other missionaries are doing no good; but if we read missionary biography, we know that is not the case. The great thing about the medical mission is that it opens up the work for others to come in. If there is a fully qualified medical missionary in a place, he can make enough work for at least three or four other foreign missionaries and perhaps a dozen native missionaries in his district, so that the question I think is answered in that way. The ordinary missionary is doing a grand work, but the only thing is he cannot often get an open door when the medical missionary can. With regard to the question before us, the evangelistic side of a physician's work, I think that there is no truer way of doing evangelistic work than through medicine. Evangelistic effort means going to people and preaching the gospel to them, and the medical missionary in his work is simply writing up "God is Love" in very large characters so that all can read it; and surely that is in the fullest sense evangelistic work.

Q. What is the relative value of the hospital and the dispensary as evangelizing agencies?

Dr. Humphrey. — Any form of work that we can do for Christ is admissible. In the hospital the missionary sees a large number of patients at certain hours of the day. It is customary to arrange that all those patients be instructed more or less before they leave the hospital. They hear the word in some form from the missionary, or from a native assistant whom he will appoint for the time. It is very difficult to tell what may be the best way, but in connection with everything the vital point is to hold up Christ and press the matter of salvation through him in whatever work we are engaged. If we fail to do that we fail at a vital point.

Dr. Hamilton. — It is very well understood by all medical

missionaries that the hospital and dispensary are great aids to the medical man in getting hold of his patients, just as in hospitals in this country a physician has greater control of his patients by having them directly under his eye in the hospital wards. I have found it effective to have a service immediately before opening the dispensary in the morning, so that as the patients were gathered before the dispensary door, they would hear a portion of Scripture and a short exposition of it. Then I had tracts in my dispensary in which I did up the drugs; for instance, if I was putting up quinine I would use those tracts to enclose the powders, and in a good many instances patients came to inquire about the truths that were discussed in these tracts. In that way we got literature into their homes, and they seem to regard those tracts in a somewhat different light than the tracts of the colporteur. They seem to think in many instances that there is a sort of power in those papers that contain the medicine, and they very often ask for them, even if they do not care for the medicine. I should say that there should be a hospital or dispensary established in every mission station in every suitable country, to carry on medical missionary work. You do not need to have an operating room with all the antiseptic and aseptic facilities that we have at home; but you must have a hospital or dispensary, even if you make it of bamboo and thatch. You will thus have a grasp of your patients that you will not otherwise have.

EDUCATIONAL AND LITERARY WORK

Elementary Education: Its Methods and Results

Christian Colleges in Mission Lands: A Defense and a Plea

Theological Education in Missions

Literature in the Scheme of Missions

The Bible and the World's Evangelization

The Place of the Press in the Foreign Missionary Scheme

ELEMENTARY EDUCATION: ITS METHODS AND RESULTS

REV. W. F. OLDHAM, D.D., FORMERLY OF INDIA

How far elementary education should be entered upon by any foreign missionary society will depend largely upon the field and the resources of the society. In general the question is never, "Is an elementary education under Christian direction advisable?" That goes without saying. The narrower but more vital question is ordinarily under the given circumstances of any designated field, "Is the elementary education of children the best investment of mission funds?" The impression begins to prevail among psychologists that the training of infancy must be continued through adolescence, if permanent trends of thought and character are to be determined. And if only a part of the training can be provided under distinctly Christian direction, it would better be the second rather than the first half. The former impinges upon the later adult life more directly and is more likely to give permanent direction to it. It should therefore first be clearly asked concerning a given mission field, — 1. Can the children receive their early education in schools not provided by the mission? 2. Is this available education largely anti-Christian in its teaching? 3. Can the mission follow its elementary schools with higher schools and yet maintain its evangelistic agencies unimpaired? 4. Where there is a considerable native Christian community, may not the native Church be induced to conduct and care for its own elementary schools at least?

If in the clear light of adequate knowledge on these points elementary schools are operated by the missionary society, the methods now sketched will be found to have produced the results detailed. In any system of elementary education there are four great factors, the pupils, the teachers, the methods of teaching, and the subjects taught. I begin with the pupils in a heathen land, and do not speak of Moslem countries.

(a) Besides the Christian children there are pupils from heathen families without reference to their rank or caste. In lands like China, where education is eagerly sought and an almost perfect social democracy is broken only by an aristocracy of letters, social distinctions will form no difficulty. In India, however, there may seem to be much opposition from the higher castes. This opposition invariably weakens in the presence of a well taught school and the

manifest progress of lower caste children. These pupils pay a suitable fee and are under an exact discipline. Their parents are early notified that no irregularities born of childish caprices and the interminable demands of heathen festivals, etc., will be permitted to break the regularity of attendance. Accurate knowledge of the people's religion and habits will easily show where this rule should bend and where utmost rigidity is better. Few heathen households know anything of regular family discipline, and the reasons for evading regular duties are without number.

I am not writing a pedagogical article, and will therefore say nothing about the methods of teaching except that the best methods employed in Western lands, where the atmosphere is already electric with mental vivacity and intelligence, are surely none too modern or too scientific for the more apathetic childhood of these sluggish countries. These methods, however scientific and modern, should never fail to recognize the existing methods and appliances of the land, the more so that these have governed the thinking and practise of the people for thousands of years, and it is never well to jar public opinion and usage in the strongly conservative Orient. And, again, some of these methods, though unusual with us, will be found useful in securing results. I suppose that in the early years at least of an elementary school in China, to attempt to teach in any but the usual way of having each scholar bawl his lesson at the top of his voice would scarcely seem to the village fathers any process of education at all, while in Southern India to dismiss the method of letting a child learn the numerous letters of the vernaculars in any other way than by writing them with his finger in the sand spread on the floor before him, is to dismiss both an economical and admirable method. If for a few generations of pupils the only difference made in methods is to secure some relation between the hieroglyph that is bawled or the word written in the sand and its meaning, so that the sound or the symbol conveys some idea to the child, the beginnings of sufficient reform will have been set in motion.

May I be permitted at this point to say a word concerning the plant in use — the buildings, their furnishings, etc. I think that the safe rule for all mission schools in their architecture, etc., is to follow two courses. The first of these is never to thrust upon Oriental peoples the taste of the West. There is no adequate reason for supplanting Japanese or Indian ideas of what is becoming or even beautiful, for our ideas of a model school-house. If we use native models sufficiently modified to give light and ventilation, we will not run counter to native taste. And, again, the buildings, etc., should not be on a scale of expense that the native Church, when it comes to its own self-propagating and self-supporting strength, will not be able to multiply indefinitely. In all these respects the mission plant must not be the expression of

foreign taste and resources, but the expression of native taste, modified if necessary to afford good hygienic conditions, and designed to be the model of what the native Church, when one arises, may multiply to meet the demands of its far reaching wants.

What the subjects should be must depend in part upon the habits of the country and the intelligence of the children. The text-books, in their subject-matter and method of treatment, are of prime importance. If anywhere there be the widest difference between the elements of Christian education and any other, it is here. In China the earliest books are simply incomprehensible; in India they are often greatly idolatrous. The societies which are providing Christian text-books for elementary and other schools in non-Christian lands are rendering no small service to foreign missions. No elementary school conducted under mission auspices can afford to use any but the Christian text-books furnished by such auxiliary societies.

And finally I come to what is usually the crux of the whole matter, the teachers. Who shall teach our elementary schools in mission lands? It is of course impossible to have this work done by the foreign missionaries themselves. They are highly trained men selected for leadership in the creating of a new civilization, and cannot be provided in such numbers as to make it possible that they should teach the children in addition to their other multitudinous labors. The school is not taught by missionaries, but it is always rigidly and continuously supervised by some person of education and proved Christian character. The teachers, too, should always be Christian men and women. The mission exists primarily to educate for God. The presence of heathen teachers, be they ever so free from the desire to teach their own faith, is nevertheless a constant silent factor, working to the obstruction of all Christian effort. The better the man, the more effective as a teacher, the more positive the hindrance his presence presents to the objects for which the school exists.

It may be objected that Christian teachers are often difficult to obtain and are still oftener men of less caliber than the heathen who may be had at the same cost. In any land, like India, where for generations the higher castes have monopolized education, and where for the most part the young Christian church is recruited from the lower castes, the heathen candidates for teachers' places are likely to be more numerous and better prepared than the Christian. But admitting all the difficulties of the situation, it must yet be fixed as a cardinal rule, that in a Christian school supported by missionary money the constant presence of a heathen teacher, particularly among young children, should not be tolerated. Better that efforts in this direction should cease altogether than that the sacred money of the Church should be spent in a way that cannot but help to fasten upon young minds the non-Christian beliefs

that are silently inwrought by a heathen teacher's presence. Let all the trusted and honored teachers of every elementary school operated by the Church in heathen lands be Christian men of approved character. But whoever the teachers may be, the missionaries, husband or wife or both, should be frequently at hand to inspect, advise, upbuild. The living evangelical warmth carried into the school-room by a virile, loving-hearted missionary can scarcely be computed. He has no time to teach, but finds time to inspire teachers and pupils. The school is likely to fulfil its purpose thoroughly, when thus taught and thus supervised. The ancient dispute between teaching missions and preaching missions would forever end if the preaching missionaries would themselves take their messages to the school compounds from time to time and would in the school-room come into sympathetic contact with childhood and youth.

So much for methods; what are the results? These are seen among the pupils of the mission themselves, or in the households from which they come and in the community to which they belong. To begin with the latter, it has been proved times without number, that the coming of a little child into a missionary elementary school was the opening of a little window to let the light of the gospel into the darkness of a pagan home. "A little child shall lead them" might have been written as the working formula of the results to be expected whenever in any Christless land the child of the family has stepped out of the shadows of a heathen home into the Christ-lighted rooms of the missionary school and then has returned to the house with something of the new knowledge lighting his mind and heart. The simplest facts of the ordinary reader and handbook are marvels of revelation to thousands of darkened households into which they are carried by the little feet that go and come. Often is the young pupil the center of a circle of admiring friends, male and female, as he tells the marvels that are stimulating his budding intelligence and that equally stimulate the imagination and fill with wonder the minds of his adult friends. It may be a tale of adventure, of a ship that sailed around the world, or of strange animals in far-off lands, or of how the moon is lighted by the sun while earth and moon together revolve around the sun, or of how the great God loves us all and keeps us, waking or sleeping, from harm. It is all profoundly interesting and strangely marvelous. Coming from the lips of the child, it is not met with suspicion and antagonism. The love and care of the adults for the little messenger helps all the strange new messages to do their work the more effectively. It may safely be said in thousands of humble villages in heathen lands, when a child goes to a rightly conducted missionary school, the whole family has begun to listen to gospel preaching. The first faint streaks of dawn have begun to look in through the child window. Again, there is always a different feel-

ing in the community toward a mission which spent a part of its energies on the teaching of the children of that community. The value of the gospel may not be apparent; the religious help offered by the mission may neither be valued nor sought after; but the school is the visible symbol of practical service. It is the proof that the mission has come to help in a way that cannot be questioned. The most ignorant people yet desire some knowledge for their children and can always see that the missionaries are knowing men. The school, almost as manifestly and much more widely than the hospital, is the key to the heart of a suspicious or openly hostile community.

The more striking and permanent results are to be found in the children themselves. The deliverance of their young minds from the load of vacuous, unmeaning learning that is the portion of youth in India and still more in China is in itself a cause for ceaseless gratitude. What blight is upon the naturally strong intellect of the East from the dead load placed upon childhood in the schools, only the future, when Oriental methods are entirely abandoned, will reveal. A revolution here means a revolution everywhere. As soon as learning is related to life, and knowledge is vitally connected with conduct, the quickening of a moribund civilization is begun.

Again, contact with Christian teaching, both in the text-book and in the concrete form of the teacher's own life and spirit, greatly clarifies the moral vision. Never can the ideals of a heathen child, trained in such a school, fail to transcend anything the heathen world knows. The mission-school children may often prove unworthy and sometimes be worse than the untaught heathen around them; but they know the right more clearly and cannot be deceived regarding their own sin and shortcoming.

Above all, from the school has come more direct Christian fruitage than from any other single agency. They have opened the way to hundreds of objecting communities and to thousands of hostile families, and have led multiplied hundreds of the children themselves into such loving knowledge of Jesus Christ as has made them the great nurseries of the Church.

In attendance upon this Convention is a gentleman who, single-handed, supported a great network of elementary schools in India. These were taught by humble men for a small wage; but the men were sincere Christians and supplemented the lessons of the school with very elementary preaching in the village streets and homes, and much of the great revival movement of the Methodist Episcopal Church in India is to be attributed to these schools and their teachers. If these humble men did not lead the movement, they prepared the ground for it, and it is very noticeable that in every village where one of these schools existed, the infant Church has thriven and grown and rarely has there been a relapse into idolatry

when the village "class" was buttressed by the village Christian school. From these schools have come the students for the Christian high-schools and colleges and a considerable per cent. of the faithful and stalwart young Christian manhood now found in the pulpit and pews of the Indian Church. Whenever the Christian elementary school has been worked as a direct Christian force, yoking vital piety in the teachers with effective educational methods and outspoken Christian teaching, the results have never failed to justify the methods and the expense.

CHRISTIAN COLLEGES IN MISSION LANDS: A DEFENSE AND A PLEA

REV. C. A. R. JANVIER, M.A., INDIA

In order to understand the position of higher education in a land like India, it is very important that we should understand what that higher education is. There is a great deal of misunderstanding about it; the prominence given to the gospel, the spiritual character of our higher education, are consequently being lost sight of. I have had comparatively little experience in higher education in India, seeing only what another college has wrought in our mission in Lahore, but I have been in constant touch with the higher educational work. I am a member of the Allahabad University Senate, the governing body of the Allahabad University, which is simply an institution which can confer degrees. We have not a teaching university in all India. The Allahabad University does not own so much as a table or a chair. It is simply a body of men who fix the standards of examination and appoint examiners and grant the degrees on the basis of those examinations. There are five of these universities in India proper, and affiliated with them is a great system of colleges, about 140 in all, and a very much larger number of high-schools, which are practically preparatory university schools.

I could best illustrate the character of the spiritual work done in a school or a college, which are practically the same, by speaking of the school of which I have had the honor to be manager during the past seven years, the Jumna Mission High School. There are 250 boys in that school, about 175 Hindus, fifty Mohammedans, twenty to twenty-five Christians. We are affiliated with the Allahabad University, we are under government control, receive a government grant-in-aid, are visited at stated intervals by the government inspector and are compelled to charge fees according to the government standard, but with this exception, that we

are permitted to charge seventy-five per cent of what the government high-schools are compelled to charge. In other words, we are allowed to charge a lower rate and thereby to attract pupils through that means. That is not the only reason why they come to us, but that is one reason. We teach according to government standards the regular secular subjects taught in the government schools, but side by side with them we teach the Bible. Every day of the school year every boy is taught a Scripture portion by a competent Christian teacher. I say this with emphasis in order to remove misunderstanding. We have had a great deal of discussion as to receiving grants-in-aid from the Government, and it is constantly being charged against us that we are being subsidized by Government and are neglecting religious instruction because of this subsidy. This charge is absolutely without foundation. We are just as free to preach or teach the gospel as any private school in the United States or Canada.

As a matter of fact we reach our pupils in three ways. In the first place every school in our mission, — and I think I may speak for most of the missions of India, — is opened with a regular gospel service. My own work in the Jumna Mission High School has been to open it with a passage from the Scriptures; then follows a brief gospel sermon, about five minutes in length, just as full of the gospel as I can pack it; and then comes a short prayer, the whole of it occupying from ten to fifteen minutes. Think what that means! An audience of 250 boys year after year coming under the direct preaching of the gospel, receiving it into hearts prepared by daily training in the class room.

Then we have Bible training in the class room. The classes are dismissed to the different rooms, and my own duty was to teach the University entrance class and the preparatory University class, and I taught them very much as you would teach a Bible class here, assigning a lesson which was carefully prepared and recited upon the next day. My first word as I would take the Bible in my hand was, "Books closed, please, boys," and every book was closed. There was nothing like reading answers from an open Bible, as you sometimes see in a Bible class in America. The boys are expected to prepare their lesson exactly as they would their geography lesson, or a lesson in arithmetic, and over and over again I have said to the boys: "Fail in your geography lesson if you will, you will take the consequence, but you must not fail in your Bible lesson. Understand that this school is here, not for making you Christians, for it is God Almighty who does that, but for introducing you to the Bible which introduces you to Christ," The parents understand it; everybody knows that. It has been charged that the Bible is pushed into the background so that the pupils are not quite sure what they are receiving. We put the Bible at the front, and I may say that the only public function that we had at Jumna

Mission High School was the Bible presentation once a year, and I have been able to secure high government officials to come and give the prizes and make an address in connection with the presentation of prizes for Bible study after this annual examination.

But it is not the teaching of the gospel which comes every day; it is the personal influence exerted upon our pupils which counts for most. We come into contact with them, and the relation of teacher and pupil in Oriental lands is a little closer than that relation here. There is something almost akin to the relation of son and father, and we rejoice in the hold we have on the boys, and they regard with respect and love the one with whom they have been brought into contact sometimes for years. One of the boys passed out of the Jumna Mission High School this last spring, whom I remember from the first day I saw him at the mission school seven years ago. He was a little fellow then in the lower classes, and year after year he had passed under my eye and come into personal contact with me.

It is not only the personal contact in the class room that is worth a great deal; we get to know our boys. I had forty pupils in my Bible class beginning the first of March, but before the end of the month I knew every boy in that class and called him by name as I met him on the street. I made it a point to know something about his circumstances. My boys come to see me sometimes years afterwards, sometimes to get a letter of introduction to a civilian under whom they expect to get employment, sometimes to get help in trouble, sometimes to talk over old times. At every opportunity I press home the old truths that may be lying dormant in their hearts; and sometimes years afterwards that seed has germinated and brought forth fruit.

May I allude to a point that was touched upon by Dr. Oldham in the matter of heathen teachers? I agree with him as to primary schools; we have taken the position that in primary schools where there is only one teacher, or at the most two or three of them, we must have Christian teachers; but in the high-schools it has so far been impossible. We must choose between not doing the work at all or doing it with the help of heathen teachers. At the same time we have secured so high a grade of Christian teachers that the paramount influence in the schools is the Christian influence. For instance, in the Jumna Mission High School the head master is a Christian, the second master is a Christian, the manager is a Christian, and there are two or three other intelligent Christian teachers on the staff, so that the tone is thoroughly Christian.

In spite of the hindrance that comes from Hindu and Mohammedan teachers, — and it is a hindrance which we hope one day to remove, — there is no question that these mission schools are influencing character and transforming it and are leading men and families to the Lord Jesus Christ. There are many direct conver-

sions, though not so many as we would like to see. Some of you may have seen a notice not many weeks ago of two men who were baptized in Madras, both of them graduates of the Madras Christian College. They had been twenty years out of college when they were baptized, each one with his wife and all his family after this lapse of twenty years. The seed had been germinating. I had a case very similar to that a little less than a year ago. Nearly two years since, there came a man to me drawn in by our evangelistic work; for most educational missionaries are evangelistic in the direct sense as well as through their educational work. In one of my nightly meetings in the city a man came and sat back near the door, and the next day he wrote me a letter asking if he might have a talk with me. He said that there was something in the manner of the speaker rather than in the matter, that gave him the impression that he had something that the hearer had not, and he wanted to get it if he could. So he came and we had many talks and much correspondence. The end of it was that in February of last year, after we had been talking and praying together, as we rose from our knees he put out his hand and said, "Mr. Janvier, I am ready now to have you baptize me just as soon as you are ready to do it." When I came to question that man, I found that he had received the first Christian impressions in the Presbyterian Mission School in Central India twenty years before.

As to the direct influences, they are tremendous. I could speak for half an hour, quoting instance after instance. Let me mention three very briefly. A woman comes to the doctor in charge of our zenana hospital in Allahabad and says to him, "Dr. Sahib, teach me one of your hymns." He replied, "What can you do with a Christian hymn in your heathen home?" "Why," she said, "don't you know that my brother is a pupil in the Jumna Mission School, and he comes home and sings them?" Miss Fullerton went into a zenana in Allahabad a year and a half ago. She began to tell one of the young women the story of the Cross, and the young woman interrupted her and said: "You don't need to tell us that; we know those stories." Miss Fullerton asked, "Have you ever had a zenana teacher?" "No, but years ago my brother was a pupil in the Mission High School, and he studied lessons there." The only way a boy knows how to learn is to swing back and forth and roar out his lesson at the top of his voice, and this young woman had learned his lesson by hearing him, and she said to Miss Fullerton: "Why, several years ago we gave up all Hindu worship, all idolatry; we believe all that you are telling us." There was a Hindu home, so far as anybody knew, transformed by that pupil in the high-school. One other case, that of a young man who was a student in the college, who came back and told me how for years his whole thought had been transformed. He said: "I lost my faith in the old beliefs, and I have taken Jesus as my Savior, and I have asked God

to forgive my sins for His sake, and I believe He has forgiven them." This was years after he had left the school where I had taught him, and I asked him, "Do you suppose there are other young men in the same attitude toward Christianity as you hold toward it?" He answered, "Yes, many of them." I said, "How many? Hundreds?" "No," he said, "not hundreds, thousands of them. There are thousands of the graduates in our schools and colleges who have lost their faith in the old religion." "What is going to be the outcome of it?" "Why," he replied, "there will be a great outbreak some day." I said: "Don't you see your opportunity? Why don't you confess Christ?" He answered, "I cannot do it." I knew what his taking a stand for Christ meant — the loss of father and mother and home and position and friends and everything.

In closing I would say only one word to emphasize the importance of this work. I believe that the crisis in India calls for emphasis along this line such as we have never witnessed before. If we are going to meet that drift into agnosticism, if we are going to meet the situation created by the non-religious, non-theistic education provided by the British Government — understand me, I am not blaming the Government, as it seems helpless in this regard and it is glad to give us help so that we may impart a religious education to the people, — I say in the face of the situation created by this non-religious, non-theistic and practically anti-theistic religion, which the young men of India are receiving, there is no power on earth that can meet the situation except the power of a gospel-filled, Christ-filled educational system. To this you and I are called.

THEOLOGICAL EDUCATION IN MISSIONS

REV. JOHN P. JONES, D.D., INDIA

None of the non-Christian peoples of the world are to be brought over to our faith through the exclusive or chief agency of foreign missionaries. Leaders must be found among the people themselves who will commend their new found religion to them in a way which they can best understand and appreciate. They must be men and women who are possessed of the new life and who are inspired with a passion to communicate it to all their countrymen. It is only as such a band of Christian workers comes into existence in any mission field that we can hope for the rapid coming and the permanent prosperity of the Kingdom of Christ in that field.

Hence the great need of every mission is a well-trained native agency. It is needed with a view to presenting to the people, both

Christian and non-Christian, the highest type of spiritual life which is characteristic of our faith. They should be men and women who are distinguished for their piety and who daily illustrate the doctrines of grace which they teach. They should be qualified to clearly expound the distinctive truths of our religion both to believers and unbelievers. They should be well fortified against attack as rational defenders of Christianity, and as removers of every doubt and question in the mind of wavering believers and sincere inquirers. And they should be strong and wise to shepherd the flock of God, to rightly divide unto them the word of truth and thus to lead them into vigor of life and activity of service in Christ Jesus.

The absence of such a strong and reliable spiritual native agency has sapped the life and impeded the growth of not a few missions in the past. Missions are increasingly realizing the importance of such a class of workers and are exerting themselves as never before to train such men and women as they can depend upon to support them and finally to succeed them in the spiritual work of their field. Perhaps South India, which is the oldest field of Protestant missionary activity and which boasts of some of the best organized missions in the world, is a good illustration of what is being done in this line. In the thirty-five Protestant missions there at work, there are twenty-five theological schools for the training of men and three Bible Training schools for women. In all these institutions there are 337 male and eighty-four female students. This seems an encouraging showing; and yet it is not so when we remember that within the missions here represented there are more than 4,000 spiritual agents — men and women — whose depleted ranks even cannot be supplied by the outgoing graduates of these schools, not to speak of the demand for a larger number to meet the growing needs of the missions.

And the training given in some of these institutions is altogether inadequate to the highest needs of the service. I know of no department of mission work which is in more urgent need of being emphasized and strengthened at the present time with a view to the highest good of the missions. More blood at this center means more life and vigor throughout every congregation in our missions.

What are the methods pursued by our missions with a view to developing their spiritual agency? In what ways do they impart a theological education to those whom they are training in this work of spiritual leadership? Of course methods will largely vary according to the differing conditions in which missions are found. Here is a new field whose work is not yet fully organized. One of the mission staff gathers around him a few men of meager educational attainments and gives to them an irregular religious training, mostly in the Scriptures and in methods of sacred oratory and of pastoral work. He then sends them forth to impart what they have received to the small waiting congregations which have

just embraced our faith and are crying for instruction and guidance in its truth and life. Thus, usually, is the spiritual agency of a mission first brought into existence, and it is equipped with the merest pretence of a theological education, not at all satisfying.

Later on as the converts multiply and as youth of promise and piety are found in the day-schools, a few are chosen for special training and a missionary is set apart to instruct them. Thus a theological school is founded which gradually gathers strength and importance as the years multiply, and as the educational qualification for admission is raised and as the course of training is elaborated and the equipment given attains increasing fulness.

But it will take many years before the school will become one of such high grade as can send forth men of largest training who are qualified to fill the highest posts of Christian service. Nor will it soon grow beyond the duty of training the lower class of mission agents; for these, at least for many years to come, will constitute the class most urgently needed and most largely in demand in mission service. They are men of limited education, of moderate ability, but of proved character and of genuine piety. It is the first business of the mission to equip a large number of such helpers that they may lead and instruct the bulk of its village congregations. These constitute the rank and file of its spiritual agency. The educational demands of their congregations upon them are not great, the salary which can be paid them is very meager, and so we must not be too ambitious in the course of training imparted to them.

But later on, as the mission develops in culture and power and as its people rise in intelligence and the congregations grow in size, ability and ambition, an ordained ministry becomes a necessity and furnishing the means for training such a ministry becomes an imperative duty. These men may be trained in the same institutions with those of lower grade by supplementing that course and adding in various ways to the culture imparted. Or a mission may see fit to establish separate high-grade divinity schools for the special preparation of men who are to enter the pastoral office and are to take up other positions of large trust and importance in the life and work of the Church. Only a few such institutions exist; but, even with a small number of students these are doing a large and important service to the cause and are setting before the communities which they supply a high ideal of qualities and attainment for those who are to become the leaders of the Church among the people. In the ultimate development of mission efficiency and economy the lower classes of institutions will yield to the higher, when only men of thorough training will be in demand and be sent forth to the service of the Master. And then will the function of a mission have been largely accomplished and foreign effort be replaced by the labors of well equipped men of the soil.

The employment of native women as mission agents in Eastern lands is of recent date. But it is growing with marvelous rapidity. In South India alone about 3,000 women are employed in connection with our Protestant missions. And of these more than 800 are Bible women who give their time and strength in large part to the work of teaching God's Word to non-Christian women. The proper training of these workers for this most important duty is largely a matter of the future. In South India only a beginning has been made where three schools for the training of Bible women have been recently established and in them forty-three women receive as fair an equipment as their educational antecedents will permit. The importance of the work of these women calls for a better training than is now given.

It is of no small importance that the theological education imparted by a mission to its agents should not cease upon their entering into active mission service. It is the duty of every mission to keep on training its spiritual agents throughout the years of their service. The temptations which beset an ordinary mission catechist to intellectual stagnation, as indeed to spiritual loss of power, are many and serious. He usually lives in a village where educational impulse is conspicuous by its absence and where he is looked up to for intellectual light and for spiritual strength. It is so easy for him to descend to the level of his surroundings and to lose courage and even interest in those great things which it is his supreme business to impart. Hence the importance of every mission having a regular course of instruction and periodical examinations in the same, whereby its agents shall be kept toned up. And these studies should also be on the line of their greatest spiritual needs and should be supplemented by monthly meetings conducted by each missionary with his native associates whereby spiritual and intellectual stimulus may be imparted to the jaded mind and heart of the native brother and sister.

What is the character of the theological education specially needed in our missions at the present time? While it should be as thorough as circumstances permit it should also be specially adapted to the peculiar needs and conditions of the people.

1. It should be thoroughly practical. The life and general condition of the students and of the community to which they are to minister must largely furnish a clue to the subjects taught, to the method of teaching them and to the relative emphasis which they are to receive. Western scholasticism should have no place; old Western controversies should be allowed to slumber in peace so far as possible. The West has fought its battles. To the East interest in these should be largely a historic one. The Orient is to work out its own problems on different lines.

It must have reference to the backward condition of the people. For instance, the study of sociological questions, which are so ab-

sorbing in this land, have little place in India at present. On the other hand the study of the being and character of God, of the incarnation, of soteriology, of human life and destiny, of the relation of faith to morals, of the rights of the individual — all these have a present and a vital relation to the peculiar needs of that people. The antecedents and the life of the Occident are so far removed from those of the Orient that we of the West often fail to come into close touch with the students of our schools in the East and ignore the best discipline and methods of preparing them for the highest usefulness among their own people.

2. This education must be constructive. The message of this education must be a simple gospel which shall be easily intelligible and thoroughly preachable. It must be positive in its spirit and based upon clear convictions concerning the fundamentals of our faith. It must not parade doubts, plunge deeply into speculation nor become too involved in highly critical methods. It must indeed be imbued with the spirit of progress, but it must not progress beyond that which is fairly well established and largely accepted by the Christian Church. It shall be the province of this education not so much to investigate as to build up men in well-established truth. It shall also be Christo-centric — gathering all its best truth around our risen Lord. It must give no uncertain sound either as to the person and work of Jesus or as to the absolute uniqueness of His religion in the world. It must not only give itself entirely to the task of building men up in a clear intellectual apprehension of the religion of Jesus; it must also lead them into the way of testing experientially the primal truths of this faith. The argument from Christian experience is gaining new power in the West to-day; in the theological training given in our missions, the evidence from Christian experience must find much larger emphasis and must be urged as the paramount Christian argument for mission fields.

3. It should be largely comparative in its method. The doctrines of Christianity should be imparted with a view to comparing and contrasting them with the teachings of the ancestral faith of the people among whom we are working. He who does not understand the religion of a non-Christian people is not qualified to train men to teach or to preach the gospel to them. Comparative religion has taught us that most, if not all, religions have certain common postulates. Between Christianity and Hinduism this common ground is considerable. It is the business of this education to get at this ground of harmony, that those instructed may be enabled to appreciate and conserve those elements of the old faith which belong also to the new. This also gives a new vantage-ground to the Christian preacher, because appreciating the merits of the ancestral faith, he gains the ear of its adherents as he dwells upon the greater blessings of the Christian religion. This method will

lead also to the same faithfulness in finding and in pointing out the contrasts of the two faiths and will thus add power to him who aims to overthrow the old and to establish the new faith among the people.

This same method should also be pursued in a comparison and contrast of Eastern and Western thought, interpretation, life and religious ideals. Nothing is more important, for instance, than that the East and West should learn to know each other in all matters of thought, life and of general aspect. And it should be the special function of this education to cultivate in this respect a mutual understanding between the Orient and Occident. Thus only can those trained in these schools be prepared to bring to their non-Christian neighbors the message of our faith from an Oriental mold and glowing with the warm colors of the East.

4. This education should be eminently scriptural. Its studies should largely find as their center the Word of God. The study of its text and of the canon, of its history, its noted characters, the development of its revelation and the progress of its doctrine, above all, its central character and bearing of all its parts to the life of our Lord. All this and much more than flows out of this sacred volume should receive careful study and thorough examination, so that all who are trained in these schools may go forth well qualified to interpret the Word and to bear its message of life with directness and power to the people. The Bible should be taught not only as a compendium of saving truth, but also as the supreme book of devotion. It is the source of truth and the rule and inspiration of life. To the preacher also its homiletical value is inestimable. Thus the Word of God should be the largest power and must consume most of the time and thought of our mission theological training.

5. This education must be broad and not sectarian. Our common heritage of truth in Christ should be emphasized and our peculiar tenets as denominations consigned to the background. Our sectarian differences in ritual should be touched lightly and the common pathway of worship and of Christian service be exalted as supreme. I shall not forget the eloquent plea of a native Christian gentleman of India, made to a gathering of missionaries in that land, begging them to forget in that country adjectival Christianity and to make everywhere paramount substantive Christianity. Nowhere should this request be heeded more than in our mission schools of theological training. There are few evils which we have carried with us into heathen lands that are more baneful than our sectarian prejudices. And in no way have these been cultivated in mission fields more than through the over-emphasis which they have received in our theological schools. The partisan seed there sown has found only too nourishing soil in the native mind and has yielded fruit a hundredfold in sectarian jealousy and narrow bigotry.

An ounce of denominational fervor on the part of the missionary teacher easily produces a ton of sectarian intensity in the native disciple. Sectarianism in study and advocacy should be reduced to the minimum in our theological education, and the broad truths and the broader fellowship of all the disciples of our Lord should be exalted supremely. We owe this to the graduates of our institutions who should be schooled in, and inspired by, only what is broadest and best and universal in our faith. We owe it to the native Church which we are building to impart to it the true spirit of Christ who prayed that "they all may be one." We owe it to the non-Christians who must find in the love and union of Christians the highest evidence of the divinity of our faith.

6. I therefore add that so far as possible the missions of different denominations which occupy adjoining fields should unite in the work of giving a theological education to their men. This will not only be a large step in the way of furnishing that breadth of culture and sympathy desired, and in developing that spirit of fellowship so blessed to all concerned; it will also promote large economy in the expense connected with this department. I know of not a few such institutions which are conducted at no inconsiderable cost and for the merest handful of students, several of which could be united under one staff of teachers and conducted at much reduced expenditure with no loss of power. No other plan of union could do more good on the mission field. And I am glad to say that action has just been begun on this line in South India recently. May it be the beginning of a great movement. I am not unaware of the many obstacles which will rise to confront any effort to bring these schools together, but I am persuaded that such obstacles are not of the highest spirit of Christianity.

Finally, I would say that the healthy and speedy progress of our faith in unevangelized lands is not so intimately connected with any other department of mission work as it is with this of imparting, to an increasing number of worthy and wisely chosen men and women, a sound, broad and thorough theological education, such as will qualify them for the most efficient Christian service. May it receive increasing emphasis in our mission economy.

LITERATURE IN THE SCHEME OF MISSIONS

REV. HENRY OTIS DWIGHT, LL.D., TURKEY

THE literature referred to in this address comprises the Holy Scriptures together with such other writings as may be appropriate to the aim of Christian missions and to the purpose of helping ignorant non-Christians to understand and appropriate the gospel message. If such a definition seems broad enough to admit to our consideration the whole vast body of Christian, as distinguished from pagan or atheistic literature, its breadth is vindicated by the wideness of a plan of salvation which aims to take men from the dunghills of vicious and bestial existence, and to fit them to sit among princes in this world, and hereafter to stand rejoicing among the redeemed before the throne of the pure, righteous and holy God.

When any man would build for the Kingdom of God, he can have no other foundation than that of Jesus Christ. But next in importance to the Rock of the Foundation is the man himself — the man whom Christ has commissioned to represent Him in building. Of that missionary we may perceive, as of any Moses whom the Almighty has sent to be as God to a Pharaoh of brutal instincts, that his words and conduct alike convey his message. In fact, to use the classification of another, such a man's means of making his power felt are three: First, the words of his mouth uttered in the hearing of all; second, his life lived in the sight of all; and third, his written words which persist after his voice has been silenced forever. This inventory of the messenger's means of expression holds good in all departments of missionary effort. Whether the missionary is man or woman, whether preacher, house-to-house visitor, school teacher, physician, or hospital nurse, the means of reaching the hearts of men, there to prepare the way of the Lord, and the means ever accepted by the Holy Spirit as opening doors for His peculiar work, are these three. The great departments of missionary activity common in our schemes of missions have proved efficient because they all alike carry the gospel to minds which have not known its value. But upon use of these three means of influencing men each of those departments of effort depends for that soul-winning effectiveness which alone can justify its presence in our apparatus for aggressive action. Each of them would be one-sided and uncertain in exhibiting to men the perfections of Jesus Christ, did it not command all three of these means of missionary ex-

pression. The place, then, of the written word of truth, that is to say of literature, in the scheme of missions, is in its very foundation as one of the three means of witness for Christ upon which the enduring effectiveness of the whole enterprise depends.

In thus fixing the place of literature in the scheme of missions, we should avoid confusing place with importance. With respect to importance distinctions must be drawn between the Bible and its subsidiary literature. Yet with respect to place in evangelistic effort, all writings which help the understanding of God's love for man and of man's needs and of faith and practice and of the steady onward march of the Kingdom are means of expression to the missionary selected according to the need of the moment, to carry his message beyond the range of his voice and to penetrate where he cannot go. This is true whether such writings are his own words or those of the Bible itself. A point to be regretted in the past and avoided in the future history of literature in missions is that the home churches and some missionary societies have tended, because of the supreme importance of the Bible, to think the place of literature in the scheme of missions filled so soon as the Bible has been issued in the language of any field. Thus the provision of a full literary equipment for the missionary has often been left to the independent action, for which apology has sometimes been offered, of a weary and overloaded missionary suddenly brought face to face with the fact that without such an equipment he is a cripple. Missionaries now know that on the field the primer, the lesson paper, the exposition and comment and illustration are as inseparable from the Sacred Book as the candle which illumines its pages in thick darkness or the lens which brings its writings within the range of defective eyesight.

This co-ordination as to place in the missionary scheme of the Bible and other Christian literature appears clearly in the practice of the pioneers of missions. Ziegenbalg, when making for the whole Church of Christ those tentative essays in the science of missions in South India, in 1708 wrote home as one of his first discoveries, "Great progress in Christianity cannot be expected until the people possess the Word of God in their own tongue." So Ziegenbalg straightway fell to work — upon translating the Bible? No; before he began his translation of the New Testament he prepared a Tamil primer and a grammar and a dictionary. For such work no funds had been provided, and the missionary had much ado to collect the money, part from merchants in India and part from European scientists who wished the addition to their apparatus for linguistic study. Henry Nott of Tahiti, plain, uneducated mechanic as he was, became the one mighty man in that first band of English missionaries to the South Seas, because he alone saw the place of literature at the very foundation of all kinds of missionary effort. His message reached a whole nation because

it was written and begun with a tract primer. Dr. Elias Riggs of Turkey was pre-eminently a Bible translator. Yet among his earliest, as well as his most important works, were primers and catechisms and hymns. As lately as twenty-five years ago missionaries in China unitedly pleaded for general Christian literature to be allowed a place by the side of the Bible, urging the Bible Societies to permit colporteurs to distribute tracts and religious books as well as the Bible, and repeatedly begging that the Bible be printed with notes and explanations needed to open the Scriptures to the comprehension of the ignorant and non-Christian reader. It was no mere flight of rhetoric which led some of the missionaries in Turkey on issuing a primer to print on the cover as its appropriate name, "Key to the Bible." To be properly equipped for work, every missionary must have within reach a printing press which can issue those essential works for which Bible Societies cannot make provision.

We would not belittle the noble efforts of the various missionary societies and the Tract Societies to provide Christian literature in various missionary fields. All the great societies and many of the smaller ones have set up presses, have published schoolbooks in series, have issued books for culture in doctrine and morals. The achievement of the Bible Societies, distributing the Holy Scriptures in such world-wide diversity of tongues as to settle once for all any question of their adaptedness to the needs of all races of men, is one of the leading facts of modern Christian history. But after all this has been said, such is the enormous mass of the non-Christian populations of the world, that except perhaps in the cases of the Bible Societies, nothing has been done that can be said to approach adequate use of the tremendous power of the press in our missionary enterprises. The work of giving the Bible to the nations is a first essential. But when "tons of atheistic, agnostic and pernicious literature are annually issued in India," and when "Arabic literature, proud, self-confident, domineering, stands forth like a mighty Goliath to challenge the armies of the living God," we must ask what missions are doing in the same field. The importance of Christian literature other than that published by the Bible Societies, is the branch of the subject which falls within the scope of this address.

The importance of such literature to the preacher appears as soon as he begins to preach. Dull minds have listened to the preacher's words but drift away from the congregation with hardly one complete idea of what it is all about. If the man who is drifting away can be overtaken by a tract, which repeats and explains words but half-understood, in many cases that tract becomes the pivot on which turns his future relation to the missionary's Master. When a number of persons have become interested in the message and have taken up the reading of the Bible, a thousand

questions are at once suggested to each one. Alone, the missionary would be unable to attend to any new cases because of the multitude of these questions. With books designed to answer such questions, however, he is himself multiplied, so to speak. The same situation exists in the work of the medical missionary. One of his greatest needs is an invention for multiplying his means of expression to the people who throng the dispensary or lie through long days in the hospital. He must have text-cards, leaflets and books which speak while the over-worked staff are attending to the bodily ailments of others.

Let it not be supposed that such evangelistic literature is limited to doctrinal discussion. It embraces everything which can rend the veil from darkened minds. If the missionary can put into the literary Oriental languages what he knows of the sources of the prosperity of Christian nations, such a book goes forth in printed form with the power of a thousand auxiliaries to his preaching of the crucified Savior. But even the vast range of subjects available for opening a way for the gospel message does not picture the full degree to which the printed page multiplies the missionary force. A woman visits people in their houses. She leaves a little book here, a tract there, a picture card in another place. The heathen who has had his curiosity excited by one of those little printed works becomes unwittingly a worker for Christ by showing it to some friend and by discussing with him its strange message of peace and good will. A child in the street or the Sunday-school receives a leaflet or an illustrated paper. He is certain to carry it to his parents and to explain it as far as he has heard. With lip and printed sheet together the child becomes a messenger of the Cross to a fortress garrisoned by superstition against any direct approach of the missionary. In Uganda this office of literature in evangelization used to be fully understood. The phrase by which a besotted heathen rejected the invitation of the gospel used to be, "No, I do not wish to become a reader." To read was the same as to heed the message of the missionary. Hence to be a "reader" used to be the earliest distinguishing mark of an adherent of the gospel of Jesus. It is safe to say that it is because of the free use of the press in that field, that the Uganda church is now a type of the power of the gospel, since within one single generation from ferocious savagery it is taking its little books and evangelizing all adjoining regions.

In the Arctic regions of our own continent, the Eskimos of Blacklead Island in Cumberland Sound have realized, perhaps quite as clearly as we, the effect of the printing press in multiplying preachers; for after having learned their letters and having grasped the fact that thought can be conveyed through written words they said, "Letters are as good as men, because they too can speak."

The fundamental importance of literature to the educational

work of missions is particularly hard to be realized in lands where books seem to grow of themselves like the fruit in an apple orchard. In such favored lands the chief task seems to be to teach children to read books. In non-Christian countries the task of the missionary is to teach the children to read and also to make the reading-sheets and the primers and many others of the books used in the school; for either books for the young do not exist, or they are as much to be shunned and dreaded as the heathen practices which they inculcate.

Let us look beyond the region of school-books, however. After the people have been taught to read, what are they going to read? Those who leave the schools in the early part of the course, where their work has been largely that of the memory, ought to have books which it is worth while to remember. Those who have stayed at school long enough to gain some training in the comparison of facts, need to have books which contain facts that are facts. But on the mission field, if literature exists, it is saturated with superstition, vice and the foolish science of the Dark Ages; if it does not exist, to those who leave school at twelve or fourteen years of age the world is almost a blank, so far as aids to further growth are concerned.

Such a situation compels us to face at this point one of the tests of the perfectness of our scheme of missions. Our scheme should bring to bear upon the native Christian community the forces of Christian nurture, so that those who partly appreciate Christian ideals of manliness may steadily grow into the measure of the stature of the fulness of Christ. The forces of Christian nurture are but meagerly applied to the community, if stimulating and elevating literature is wanting. In Christian lands we rely upon the library to be high school, college and university for the half-educated part of the community, and to act as a valuable auxiliary in the mental, moral and spiritual nurture of the family. But on the mission field there are no libraries for the common people, and books that will foster growth can come from the mission press only, until the development of the Christian community shall make native Christian publishing houses possible.

A concrete case will make this point more clear. In Turkey and in parts at least of India and China missions have reached a stage where the work of the schools tends to fail of full fruitage because of the scarcity of healthy Christian literature. Existing native literature is either ancient and composed of books whose dialect is not understood by the common people, or it is modern, embracing fiction of a low grade and science distorted by materialism. There is nothing in it to fill the place in culture taken by the children's literature of America. There is nothing which attracts young people to the pursuit of noble and manly ideals. There is nothing which conveys to the mind an idea that purity, honesty,

self-restraint and sympathy for the rights and needs of others are not Utopian dreams, but have been tried by large bodies of men and proved to be principles of success. Young people who leave school with some desire to read and adults led by Christianity to seek to widen their sphere of vision have the Bible, it is true; but on venturing to read outside of the Bible they fall into the clutches of writers who care for none of these things, and their last state tends to be worse than the first.

The task of providing books for such people is not so stupendous as it appears, since one powerful good book in a land where a living literature does not exist is equal in point of influence to a hundred good books in the lands where each competes with multitudes of others for a hearing. The necessity from a missionary point of view that people in such plight be provided with good books is clear. But provision has not been made enabling mission presses to publish works for the nurture of communities already evangelized. The expenditure of great sums for the maintenance of schools and colleges is an accepted feature of the scheme of missions. But many a missionary revolts against teaching people to read other books than the Bible and then dropping them, as they leave the school house door, into the morasses of doubt and corruption gladly made ready for them by non-Christian and anti-Christian writers.

Such are some of the more elementary parts of the question of the importance of literature in the scheme of missions. Hints only can be given in this place of the profound gravity acquired by the question, when regarded from the point of view of the consolidation of the influence of the churches planted through the instrumentality of missions and the development of their permanent aggressive efficiency. One need which springs to light in this connection is that native writers shall be brought forward to be the spokesmen of the native Christian element of each nation. Such writers cannot be developed in non-Christian lands until the missions have funds for encouraging their efforts and fostering the creation of an indigenous Christian literature. Yet it is the judgment of careful observers that a time approaches when such native writers will have to take part in the defence of Christianity both at home and abroad. The late Dr. G. T. Purves remarked two years ago that "the spread of Christianity through foreign missions is swiftly resulting in one long, world-wide battle line between Christianity and unbelief." To defeat any such coalition between the philosophies of the East and the irreligion of the West, Christendom needs the aid of Eastern-born scholars, converted from non-Christian religions and thus knowing from the inside the Eastern systems of philosophy. Until the missions receive a mandate to foster Christian literature in non-Christian lands, Christendom will look in vain for such Eastern scholars to stand forth as champions

of Christ against the men in the guise of Eastern sages, who already stand by the side of our churches to rehash for us at home ideas and arguments furnished to them by Western rationalists.

Another need of serious gravity is that Christianity should take a commanding position in the revival of literature, already begun in Japan and rapidly approaching in India, China and the Mohammedan countries. One century ago representatives of Western nations in all heathen and Mohammedan lands confronted despotic rulers whose bearing toward Christians and Christendom was the arrogance of unassailable might. Before the end of the century the scepter of world-sovereignty passed to Christendom, and now every non-Christian ruler throughout the world is dependent upon the tolerance of Christian nations for the privilege of maintaining a semblance of power. To the Christian there is solemn meaning in this change of the seat of power. But think you that it has not been used by the Almighty to bring the educated Hindu and Chinese and Japanese and Turk and Persian under compulsion to examine its causes? Never before have missionaries in those lands stood upon the vantage ground of acceptance by the people as representatives of the world's progress. If they are given means to publish, by virtue of intellectual and moral superiority they can hold that position of influence while they set forth in clear and inoffensive form the causes which have lifted Christian peoples to supremacy. If supplied with funds in time, missionaries in all these lands can take leadership in the approaching revival of literature, creating in its midst a strong Christian element with all that this means of gain to the people in justness of vision and elevation of national ideals. At such a time, as Edwin Greaves of Benares has said, "what we need is not writers of Christian books, but Christian writers of books."

As matters are at present, however, the lonely worker in the mission field, weighed down by the knowledge that multitudes are not reached by his voice, longing to use the press, as the only means by which a few can sway the thoughts of such masses of men, is eating out his heart in helplessness because the necessary means of expression are so grudgingly supplied. At this point we find special justification for the proposal of a witty friend of missions for the formation of a Society for the Prevention of Cruelty to Missionaries. It is true that as at present supported the missionary societies cannot assume the expense of book publication to the extent demanded by the scheme of missions during the years which must elapse before the people of the various fields can fully sustain the Christian publishing enterprise. But some solution of the problem of providing literature essential to the full success of missionary effort should be diligently and strenuously sought by all bodies to which belong the discussion and improvement of missionary methods. Some steps should be taken of common accord,

also, to bring before the stewards of the Lord's money the fact that in non-Christian lands books do not grow but for some time to come must be painfully provided by the beneficence of those who appreciate their permanent and penetrating and vitalizing power.

It is recorded that one of the Pharaohs of Egypt built a great library at Thebes, over the door of which he had enough wisdom and enough knowledge of the peculiar mission of books to inscribe, as a name for the place, the words, "Dispensary for the Soul." When facing this great problem of securing the Christian nurture of the community of adherents, as well as when considering how to supply our missionaries with the fullest means of expression in their aggressive campaign, let us stand by the side of Rameses I in recognizing that through books we can furnish on a large scale remedies for the ailments of the soul by giving our disciples opportunity to retire at times from sordid and degenerate surroundings that they may feed on the great thoughts and the examples of the men of Christ's Kingdom whose writings and practice have fostered our own inner life.

THE BIBLE AND THE WORLD'S EVANGELIZATION

REV. JOHN FOX, D.D., NEW YORK

We need not at all hesitate to accept what is so often emphasized in our day, that the Bible is literature. But it is not mere literature, and it is above all things not simply literature produced by human genius. If it were, there would be no such thing as the Bible Society, which is a unique institution, — there is nothing else quite like it in the world. There are, indeed, societies for the interpretation of literature. For instance, there is the Shakespeare Society, whose business it is to collate and compare the various editions of the great dramatist and hand them down in their purity and to some extent interpret them. And then there is the Browning Society, which we hear a good deal about in Boston and elsewhere, the aim of which is, I suppose, to interpret the hard sayings of the great master of literary chiaroscuro. But such literary societies do not publish editions of Hamlet or Sordello and scatter them at the bare cost of publication among the masses, or give them away gratis. The Bible Society is a unique institution because the Bible is a unique Book. This great world-embracing organization is in evidence everywhere. It would be superfluous for me to explain what it is, nor is it my purpose to dwell upon the technique of organizatian at all. Bible Societies are in themselves testimonies to the

power of the Book, for the sole circulation of which they are organized. These societies girdle the world with their beneficent ramifications; though as to their organization and operation there prevails a good deal of popular ignorance, and we sometimes have to explain the rudiments.

The Bible is not an end in itself; it is a means to an end. It is a definitely appointed instrument, a hammer, a fire, a sword, a well-made tool, intended to accomplish a certain purpose; and God has so constructed it that it will be useless, unless we take it as He has given it to us and apply it to the purpose for which it was intended. I need not dwell upon the uses which it has for our own personal salvation and growth in grace. Until one is compelled by some circumstances to look at it, I am afraid that the great majority of Christians have little thought of how the Bible as a book is to be made practically effective in the conquest of the world. But, as soon as you do think of it, you must realize that the Bible must be translated, and adequately translated; and then there must be some effective and organized provision for its wide circulation among those who have never seen it. That is a task which the Bible Societies are set to do in co-operation with the missionaries. The delight of our work is that we are fellows in toil, partners in one another's labors; and we are conceded to have a place among the organizers and directors of foreign missionary labor. Long before there was any Bible Society, however, there was a translation and a circulation of the Scriptures.

The Bible Society has been made possible in these latter days by the invention of cotton paper, which led to the production of cheap books; and it was aided still more by the invention of the printing press. It is a significant fact that the first book ever printed was the Latin Bible, and it was so skilfully done, even with the rude instruments which were then just produced, that it is one of the marvels of typography still — the Latin Bible known as the Mazarin Bible.

But before that, there was from the very beginning of the Christian Church the divine impulse to translate the Scriptures. Indeed we can begin earlier still. The base line from which in history we can reckon this whole subject, we must put 250 years before Christ. Some one has said that "before the incarnated Word came, the written Word came." The inspired production of the Old Testament dates back far beyond that time; but about 250 before Christ came the first Bible translation, at least anything like a full translation of the whole Old Testament. This first translation was made in Egypt under the Ptolemies, and it is probable that it was not a missionary but an academic interest which led to it. The fact clearly is that we have that version which is called the Septuagint from the seventy persons who took part in making the translation. When Christ came, therefore He found the Old Testament

Church not only able to read the Hebrew Scriptures, but to read these Old Testament Scriptures put into Greek, which was the common language, so far as there was one, that was spoken all about the Mediterranean basin. That was the beginning of Bible translations.

Then when the early Church came to be and the New Testament Scriptures were produced by the hands of apostles and apostolic men, these were in Greek ready to take their place with the Greek Old Testament which we find the apostles so constantly quoting. The Church took up the process of translation and carried it on. At the first, considering the condition of the world, the progress was rapid. We find Bible translations springing up like flowers in the springtime all around the Mediterranean basin and among the chief nations that were gathered there. Over our Savior's cross, you remember, was the inscription, "This is Jesus, the King of the Jews," written in Greek and in Latin and in Hebrew; and it would seem therefore fitting that very soon His words should be put into Latin as well as into the Greek and Hebrew. As a matter of fact the first translation was into Syriac; we still have that and we know much about it. Then came the translation into Latin; curiously enough it was not done in Italy, as we might suppose, but apparently in North Africa. There was an African Church and one that needed the Latin tongue, and so we find the earliest Latin translation dating from the North of Africa; and then came the Italian form of that version, still known as the Old Latin, which was an imperfect translation.

It is a very difficult matter to make a translation of any great classic. Our English Bible, which I believe is the crown of all translations, — the best probably that any nation has had, — has been produced little by little. Mechanical inventions are perfected by many inventors, each building upon another's foundation. So there has been a linguistic pedigree for the English Bible that has slowly brought it to its relative perfection, and now we have our Revised Version, which is an attempt, one might say, to gild refined gold, though it makes a little more accurate in detail some of the passages in the Scriptures. It was just so about the Latin Bible. Jerome found that the Latin Bible in common use was very defective. The Pope of Rome asked him to make a new one. Jerome left his congregation and went to Bethlehem for the task. It is a beautiful story, of that old scholar and saint sitting down where Christ was born and for twelve or fifteen years poring over his new translation, the Revised Version in Latin. When it was done, Jerome's Latin Bible had to fight for its very life. It was not substantially different from what they had before; but it was a more accurate and expressive rendering of what God the Holy Ghost had written. Afterwards, with the characteristic perversity of human nature, when for centuries almost they had fought against

it, they finally accepted it and almost deified it. That is called the Latin Vulgate, which the Church of Rome now will hardly let you touch at all. I mention these things that you may have some sort of historic background for the practical questions to-day as to translations of the Scriptures. Canon Edmonds, of the British and Foreign Bible Society, one of the greatest authorities on the subject, has made it as clear as light, that what the Roman Catholic Church now claims has no foundation in historic fact, and that the early work of the Church was largely the work of Bible translation into the languages spoken by the people. It was only when that dark night settled down on the Church —

> "In the Church's dark eclipse,
> When from priest and pastor's lips
> Truth divine was never heard —"

that the idea took root, that the Bible was somehow to be locked up and only could be made known to the people through the priest. The priest generally did not understand it himself.

So the Reformation was an appeal to the Scriptures. It would be an absurd appeal, if we did not intend to give the people the Scriptures. The very first duty of the new-born Church of the Reformation was to continue the ancient process, which had been begun in early days, and to put the Bible into the hands of modern Europe and send it to the new world that had sprung into being. Is it not significant that the discovery of America, the invention of the printing press and the practice of Bible translation are so closely connected? It was a new epoch in the history of mankind.

I have only given you the background; but the whole story can be condensed, and I can only hope to give you some impression of the dignity and the paramount importance of this department of missionary labor. I like, however, to speak to a college audience about these things, because to you God has given special advantages, so that you can understand the necessity of sanctified learning. We want men to go out on the mission field who not only can speak the Word in simplicity and power to the gathered multitudes, but who can quietly sit down and master the intricacies of a heathen tongue so thoroughly that with their training in Greek and Hebrew they are able to put the Bible into those languages. What a task that is!

In the Chinese Empire the American Bible Society has been engaged since its entrance there in helping to carry forward about a score of translations. It is at the present time assisting in several translations and revisions. For instance, we count it a great honor to be of any assistance to Bishop Schereschewski, who for thirty-five years has been laboring as Jerome labored at his Vulgate over a Chinese Vulgate — the Easy Wên-li, as it is called. Paralyzed twenty years ago, he has with indefatigable perseverance

pursued his arduous task, until now it is almost ready for publication, and its value to China no one can estimate. For eight years he used his own typewriter, his hands crippled with disease, but still pressing on toward the goal of a translation that the common people could read and understand, and which would yet be worthy of the dignity of Holy Scripture. The hero of the battle-field has his meed of glory; but the heroism of this invalid in his study, conquering physical weakness and using for divine purposes the intricacies of the strange Chinese tongue, — who can measure the value of that! Let it inspire us to greater faithfulness in this great task.

I refer to but one other concrete example. I have in my hand a copy of the Gospel of Mark into Tagalog. This is the language spoken by the most important tribe in the Philippine Islands, numbering 1,000,000 people. Though not quite the largest tribe, it is apparently the most progressive. The latest estimate is that there are thirty-four different languages and something like fifty or sixty different dialects spoken in the Philippine Islands alone, and we have just begun the task of putting the Scriptures into those languages. We had the pleasure of sending a cablegram from New York not long ago with the significant word, " Proceed," and that word, interpreted by the agent's correspondence, would make plain to him that he was desired to secure and push forward translations into three or four of those languages at once. The British and Foreign Bible Society, which is working in the same Islands with our concurrence, is doing the same thing, and what is happening there is what must happen everywhere. Think of the unspeakable importance of that department of missionary labor, and the responsibility that rests upon the translator!

How are we to secure translators? How are we to know that their work is well done? How are we to co-ordinate the various departments of missionary labor, so that this shall receive its due and proper place? How are we to arouse Christian people all through these great communities in the American commonwealth across the line and in this Dominion of Canada, so that they will not think of His work as a mere side-issue which we may neglect if we please, but as one of the foremost in importance and in power for the salvation of the world? I can only give you these hasty impressions of what this great subject ought to be in your thoughts; and I beg that you will, as you continue your studies of missionary literature, not neglect this important part of it.

THE PLACE OF THE PRESS IN THE FOREIGN MISSIONARY SCHEME

MR. F. D. PHINNEY, BURMA

THE importance of literature determines the place and importance of the press which produces the literature in form for use and dissemination. If it is impossible to build up a satisfactory church or body of converts from heathenism without giving them the printed Bible in their own tongue, and as much more in the way of religious literature as they can possibly use, then certainly the press is an essential part of the foreign missionary scheme. Where it is possible to get printing done accurately, promptly and cheaply at private presses, it may not be advisable for a missionary society to own and work its own establishment, and where one missionary society has established a press which is capable and has facilities for doing not only all its own work, but the work also of other bodies laboring in the same field, it will not be economy to multiply presses. The work to be done is to provide printed matter when it is needed, as fast as it can be used, and as cheaply as it can possibly be turned out. This demand should determine the number and size of the mission presses in each field.

The oldest mission press to continue in constant service, so far as I am aware, is that established a century ago by Carey, Marshman and Ward at Serampore, now known as the Baptist Mission Press at Calcutta, owned by the English Baptist Missionary Society. The press ranking next in age, I believe to be our own at Rangoon, established in 1816, of which I shall say more later. Probably the most important mission press at the present time is that of the American Presbyterians at Shanghai, China, which many years since had over one thousand names of missionary patrons on its ledger, and which sends Chinese literature all over Asia, as far as the Chinaman has gone. There are many other mission presses in China and Japan, but none to compare in importance with this one. Other notable presses in India are located at Allahabad, Calcutta and Madras. This may seem to be crowding presses somewhat, but they are about as far apart as Boston, Atlanta and Chicago, and as their main work is in distinctly different vernaculars, they do not trespass to any great extent on each other's fields, for no one press could do the work done by the three. Another notable press is that of the American Presbyterian Board at Beirut in Syria,

certainly a center of light in a dark country. There are many others which justify their existence by the good they are doing, good impossible to be done in any other way.

The work of all printing establishments may be illustrated by the story of how one press has tried to fulfil its mission. The American Baptist Mission Press for Burma was established at Rangoon in 1816 by the arrival of Rev. G. H. Hough with a press and some Burmese type, given the mission by that noble triumvirate of missionaries at Serampore, Carey, Marshman and Ward. The first thing to be printed was a small tract written by Dr. Judson, "A View of the Christian Religion," and the next a small catechism written by Ann Hasseltine Judson. Both are still in print and in constant demand and have been doing the Master's service for some eighty-six years. The first tract was the means of winning the first convert, and each generation since has proved for itself the exceeding use of the printed page in bringing in the converts, and in training those brought in, and so has justified the existence of the press and given the printer reason to know that he, too, was doing the Lord's work, even if in apparent humdrum drudgery. It was driven out of Burma by the first Burman war, and was brought back and established at Moulmein after peace had been made. Later on a branch was established at Tavoy to meet a special demand and after eighteen years, when this special demand had ceased, it was brought back to the parent press. After the second Burman war, this was transferred to Rangoon and consolidated with a private press there and has grown to its present size and importance. It does everything from type casting to full divinity-circuit Bible binding. Hand-presses long since gave way to machines turned by coolie power, and these have been displaced by later machines driven by steam. Stereotyping has saved much labor in typesetting, but electrotyping and electric power and light must soon displace the steam, if we are to keep pace with the procession of our denomination in Burma.

The work done to the present may be summed up in this statement: This press has issued the complete Bible in four different languages, the entire New Testament in another language, and portions of Scripture in still two other languages, making seven in which the Scriptures in whole or in part have been given to the peoples of Burma, and the end is not yet. Many books have been written and published and allowed to go out of print when their usefulness seemed to be at an end; but the present price list of the press shows over 140 titles of books which may be classed as religious literature in the different languages, ranging from Mrs. Judson's Catechism at sixteen cents per hundred to a complete concordance to Dr. Judson's Burman Bible listed at $1.35, less than a third of what it costs to publish it. Commentaries have been issued on the whole Bible, and larger ones on various portions. These

are all the work of our own missionaries. In school-books and aids to language study we range from spelling-books up to large dictionaries; from simplest arithmetics to the higher mathematics, algebra, Euclid, surveying, astronomy. Works on logic, sermonizing, anatomy, physiology, hygiene, medicine, history, songs for the kindergarten and kindergarten manuals, as well as text-books for normal students, can all be found in our list of published works.

In periodicals we have two religious monthlies and in Sunday-school lesson helps we have three monthlies in as many different tongues. The polyglot character of our work is shown by the fact that we print in ten different languages, and among our 150 employees are men speaking fifteen different languages. If the superintendent could speak half as many with reasonable fluency he would be happier than he now is, where three languages have to answer all purposes.

This press is more than self-supporting. Its business has grown from $15,000 in 1881 to over $65,000 in 1900, while its stock of books and its plant have increased in valuation by over $40,000 during the same time, all of this increase being due to its own growth, without including anything received from America by way of donations. All profits are absorbed in its own work, the demands of the field being met as far as possible in this way. Many books in the list of religious literature must be sold at less than it costs to print, and other books, like many for school use, can be sold at a margin of profit, one line of business helping to pay for the other, while a job-printing and stationery business makes up the balances and accounts for the growth.

Men are almost always in demand in some of these big presses, and any student volunteer who has a practical knowledge of printing and a desire to make that knowledge useful in the Master's service, might well make his knowledge and skill tell in just this way by seeking a place in a mission press and devoting his whole energy to its advancement and in making it just as great a power for good as it can possibly be.

QUESTIONS

Q. In how many languages and dialects has the American Bible Society published parts or whole of the Scripture? A. About one hundred, and the Bible Societies of the world have published over 400. There are between 425 and 440, depending a little on how you reckon languages, into which the Bible has been translated in whole or in part. Of these, 100 only have complete Bibles. About 150 more have the New Testaments, and the rest have portions of single gospels.

Q. Should every missionary know something about printing? A. I have been in charge of a press in China and will tell you

my experience. One vacation I had nothing in particular to do, so I went into a printing office and learned something about the printing business. Some years after a printer in charge of the press in Peking was called away on account of ill-health. I took charge of that business for six weeks because I knew something of printing and binding.

Dr. Hart.—I have had four years' experience in Western China with the press, and it has been a great experience to me. We had printed something like 10,000,000 pages up to the time of the riot a year and a half ago, and we were then printing a 5,000 edition of a Christian classic, and also printing an edition of 5,000 for the American Bible Society in Shanghai. Some of you do not know exactly our position in Sze-chwan. We are cut off from the eastern world in China; we are 2,000 miles from Shanghai, and there is no press between us and Han-kau, a distance of 1,100 miles, and we have a constituency of 75,000,000. We just began that great work four years ago. We have three presses at the present time. We hope to take back a practical printer next fall when I return to that work, if my health is fully restored.

Q. How many dialects do you have in Sze-chwan? A. We have but one dialect. A man that speaks Chinese in Cheng-tu, the capital of the Province, can go on up to the borders of Tibet and be well understood.

The Chairman. — Let me say to the ladies here, that just as you take prizes in languages from the young men in educational institutions here, so in foreign work ladies very often do the best translating. One of the books that I have sold by thousands was translated into Chinese by a lady. A number of other important books in China were written by ladies.

PROFESSORS' CONFERENCE

The Chairman's Introductory Address

How may We Wisely Promote Missionary Interests?

Promoting a Permanent Missionary Life in our Institutions

THE CHAIRMAN'S INTRODUCTORY ADDRESS

PROFESSOR F. K. SANDERS, PH.D., YALE DIVINITY SCHOOL, NEW HAVEN

We do not come to this gathering of the Student Volunteer Movement as outsiders, but rather as those who share heartily and gladly in the privileges and in the obligations of this great Convention. We do not come as critics particularly; we do not come in any other sense than as those who feel themselves privileged to share in whatever will help to make this great Movement more fruitful and more helpful. And we feel that we belong to it, not only because of the promise which it seems to offer of the spread of the gospel of the Kingdom throughout this world, — not merely because there are students in our institutions who are interested members of the Movement; but we are participating in it as those who are naturally called to take a share in its work.

I think that we may consider ourselves a part of it for two strong reasons which pertain to us in a peculiar and personal way as instructors. It is absolutely essential that we should identify ourselves as members of faculties with movements which have to do with the spiritual development and activities of so many of those whom we touch. It is a fatal mistake to allow development to take place which includes them and leaves us out. In the earlier days there was some such tendency, largely for the reason that members of faculties stood and watched what was going on. They had considerable confidence in the leaders of the Movement, but it did not to a large extent concern instructors. The more we as members of faculties can wisely identify ourselves with this Movement as it touches our own institution's life, the more surely are we doing that which ministers to their largest advantage. And particularly when we have had such a living proof of the genuine spiritual power which is born of this great Movement, we see that we can ill afford to be unidentified with it.

I call your attention also to another consideration, and that is the value of this Student Volunteer Movement and all that it carries with it as a factor in our rapidly developing educational life which makes for that which is distinctively spiritual, godly and ideal, and which makes definitely against that semi-materialistic view of the universe and of our relations to it which is the bane of some kinds of education to-day. It is a danger in all education perhaps, inasmuch as the development of pure science has

been so rapid and wonderful that its influence has been unduly felt. Such a Movement as this, developing such a splendid conception of the world and its needs of to-day, of God's relation to it and of our relations to it as men whose service is due to God, is the kind of Movement which makes in favor of a broader and truer ideal of life and its activities.

We do not need to waste any time in discussing the Student Volunteer Movement itself. It is in existence; it has a distinct organization; it has a noble history; it has developed very well defined methods. Nor are we particularly called upon to discuss in detail anything that relates to its development. It is in very good hands and I am sure that we all feel that the direction which it is taking is, on the whole, a very sound and wise one. Its policy has been slowly matured by varied experience and with the help of advisers drawn from various walks in life, prominent among whom have been the intellectual leaders of this country and the United States. And so we can simply remember the glorious work that has already been accomplished, the great things which have exerted an influence so profound and so salutory on the college men and women of our countries. We may truly say that this Movement has become the great factor in the development of student interest in missions. We all agree, that it is of the greatest possible advantage for our students that they be interested in this particular religious end, which goes beyond the individual, beyond the college, beyond the country, and which is content with nothing less than the proper influencing of the whole world for Christ.

The practical question for us to discuss to-day is, What is our particular share in the promotion of these interests as they come before us? There are two great problems which have been encountered in the history of the movement's work in educational institutions. It is a perennial problem to consider how all forces can best be made to work together in order to promote an earnest, hearty, sound and continuous interest in missions in every institution. It is comparatively easy to arouse such an interest at one particular time among a certain group of men; but the problem is, how shall we make this interest permanent, and there is where the faculty's co-operation is of the greatest value. That is one of the general subjects which I think we might take up and discuss informally to-day.

The other is an equally important problem, How shall those who volunteer be enabled to persevere in their purpose until they finally arrive on mission soil? It is an extremely difficult question for the Movement itself. It is not hard to secure a large number of volunteers; it is most difficult to have that same number of volunteers actually enter upon mission work; and through grappling with that problem I am persuaded that we as members

of faculties can do large things. That, too, is one of the subjects, which I will bring before you for informal conference this afternoon. There has been almost no program prepared in the line of elaborately prepared speeches. It seemed wiser to leave the time open for such discussion as would spontaneously arise on this subject in which we are all so greatly interested. But in order that these two subjects might be laid before us in a way in which we can get at them, I have asked one to introduce each topic.

HOW MAY WE WISELY PROMOTE MISSIONARY INTERESTS?

PRESIDENT R. C. HUGHES, M.A., RIPON COLLEGE, WISCONSIN

I ACCEPTED the invitation to speak on very short notice; so I must think on my feet and with the understanding that it is to be a free conversation.

I believe, first of all, that we ought to maintain this as a purely student movement. Any discussion that may come up here should be with the understanding that this is a student movement among students and not in the faculty. It grew up from the needs of the students for more definite work among their own number. Hence any help of the faculty ought to be not official, but by way of personal touch. Since coming here I have been very much interested in hearing of the plan for the government of McMaster University, where we are now, because it is working out exactly what ought to be the relation of the faculty to this movement of the students. They have here a senior who has a committee under him, and I am told that through this committee they successfully govern the college, with the advice and help of the Chancellor and the faculty. In just that way ought this Movement to be directed.

Second, I believe that the faculty — and I speak this from personal experience — need the help which we may get from contact with these students. It will be one of the correctives of the cold materialism or neglect of religious opportunity on the part of teachers. We are too prone to give attention to our own work and forget the personal touch, our real prayer life, our real duties as Christian men and women guiding the religious life of the students under our care. I believe that this is true of the small college and of the great university, of the Christian college and of the non-Christian college. So if we are to help the students, I am sure that they will largely help us as we come into personal touch and help to direct the Volunteer Movement.

What help do they need? How do you keep your hand on the Movement in the interest of permanence? The student generation is very short. It may be that just now the work is in the hands of very earnest and successful men and women. But at commencement they drop out. As it must remain a student body, we cannot step in and elect the right men. It is in danger of disintegration by falling into the hands of the wrong leaders, the pious type of men who cheat in examinations. It must be kept under the control of the best students, the genuinely Christian men. The faculty ought to be in such favor with the students as to be able to direct the work in the interest of permanence. While it is the student body that has power in this Convention, the wider power of the Movement is in the every-day student life, in the student bodies out in the colleges, not here. Some of these vast movements have been too much a public parade and not enough in the power of the daily life. We must see to it that the Movement is going just right in our colleges.

As I have been about among the churches somewhat, I find a great amount of ignorance of the Movement. How many thousands of churches know nothing of it, are giving nothing to foreign missions! Our students are now being asked to present missions in the churches. I see a vast amount of good to be done there; but I see the necessity for faculty co-operation that the cause be not set adrift by the wrong men and women.

There is another thing about which I am very anxious to hear. What more can we do in the matter of education in missions? Some of you have been fortunate enough to establish chairs of missions. That solves the problem very nicely. The college I represent sees no immediate prospect of establishing such a chair. When that cannot be done, what are you attempting? Can you introduce a course in the history of missions? It would be just as interesting and quite as good a discipline as a course in the history of any other movement. This foreign missionary enterprise touches all the various lines of human interests, philology, politics, sociology, etc. I believe that we have now reached a very important crisis in this matter. A few years ago we were talking about Bible study. Most of us had a good course, met once a week and listened to what we wished. We talked about the Bible, we did not study the Bible. Chairs of Bible study have come, and I believe that the chairs that have done the most severe and scholarly work are the ones that have been most popular. In the conference yesterday, it was said that in the churches it was necessary to make mission study very easy in order to get the people to study. The lectures and the text-book must be easy. I am very sure that this is not true in the colleges. If you make the mission study class a snap, as the students call it, you will spoil it. The difficult, severe work, is

the work that pays, and I am a little afraid of starting a mission class until I can start a thoroughly good one.

DISCUSSION

Chancellor N. Burwash, LL.D., Victoria University, Toronto.— We find it a dangerous experiment to attempt directly to mold the missionary work of our college, but we reach it in two indirect ways. First, through the mission study class, which occupies two hours a week throughout the year. One of our professors takes charge of that class, rather as a leader than as a professor, and through him we expect to infuse into the minds of all the students who are interested in the missionary problem intelligent ideas of the work and then depend upon their intelligence and common sense to guide them aright. The other method is to have another professor act as treasurer of the missionary funds, and of course he is in that way an adviser in all matters of raising money, etc. His kindly, quiet personal influence with the students serves to guide them in many respects. These two points have been developed by our experience extending over a good many years.

Professor A. H. Currier, D.D., Oberlin Theological Seminary, Oberlin, O. — Perhaps I can throw a little light on this question by briefly narrating the evolution of mission study in our institution. From its beginning, Oberlin has been known as a missionary institution. It has been a favorite residence for foreign missionaries, and for a good many years we have had lectures and addresses — sometimes a series of them — from some of these missionaries, home on furlough. We received a great impulse from the Convention four years ago, and at that time what had been an irregular sort of work became a regulated and organized movement. I was interested in the inquiry made by President Hughes. He says that his own college has not been able to establish a professorship of missions. The same is true of Oberlin, both in the college and in the seminary. I represent the professorship of missions, so far as we have one, but for twenty years I have been professor of homiletics and practical theology. I made missions a department of my work in practical theology. Previous to four years ago in my instructions in pastoral theology I gave courses of readings to my students, and they were examined upon them with pretty good results.

My heart was greatly stirred by the Convention at Cleveland four years ago, and I resolved to make my instruction in missions something better worth the students' attention than it had been; and so I gave my summer vacation for four years to the work of arranging into a course of lectures the readings on missionary topics which had occupied my spare hours in the five

years preceding. Though I have given the mornings of these vacations to the work of preparing the lectures, it has been to me a great joy and exceedingly profitable, and I think the result has been very greatly to the advantage of the students who have been in my classes. In the long term, which covers eighteen weeks, we have two lectures a week upon the subject of missions, and connected with each lecture is an assignment of readings to which each student is obliged to give two hours to every hour's attendance upon the lectures. So our course in missions now amounts to more than thirty lectures and upward of sixty hours of assigned reading, upon all of which the students are examined.

I think it is true of teachers, as it is true of business men, that they can take on a little more work if they see its value. I saw the importance of emphasizing this work, in order that our graduates going into the ministry should lead their peoples in missionary interests. If a church has no interest in missions, the pastor is largely to blame for it. I believe that if a pastor is in earnest upon the subject of missions, he will create an interest though there has been no interest before his coming to the church. And believing that from my own experience as a pastor for over twenty years, I put into practice the lessons I had thus learned; and I think that young men who go out from our institutions into the ministry, will go out persuaded that if their churches are not missionary churches, they themselves will be to blame for it.

Professor J. H. Farmer, LL.D., McMaster University, Toronto. — Our institution has both Theological and Arts work done. I wish that to be borne in mind in connection with the two or three points I make. We all believe that Bible study is the best incentive for the missionary spirit. We have two years of English Bible in the Arts Course, and two others in the Theological Course. In connection with that work there is a very large opportunity for a professor to keep the missionary thought to the front.

The second feature that I wish to mention is our Fyfe Missionary Society. When the Theological Department was started we borrowed an idea from our friends in Louisville, where they have a monthly missionary day when they spend the forenoon in the discussion of missionary topics. I think that we have improved on their plan. We have a monthly missionary day when all the lectures in Arts and Theology are suspended; so that it is hoped that the students generally, both in Arts and Theology, will attend the exercises of the Society morning and afternoon. We keep before us two main purposes, and first, the deepening of the spiritual life. The actual difficulties which the students meet in college days and will meet with after graduation are dealt with. The other half of the time is devoted to missionary information. That gives us six or seven whole days in the course of the year

for the consideration of missionary topics and the problems of the spiritual life. My own impression has been that this is a larger amount of time than could be given to it, if we had a separate chair of missions.

There is one other thing. Theory is not very much without practice and so we have practical missionary work here in the city. We borrowed that also from our Louisville friends. Our students are constantly engaged in missionary work in Toronto, and reports are presented on the missionary day.

There is just one other point. For a number of years we have had student volunteers. A year ago last fall they requested that one of the professors should take a regular course of studies in missions. That was begun and we took Mr. Mott's "Evangelization of the World in this Generation" as a text-book. This year the same plan has been adopted. It has been somewhat experimental. We have been wondering what real call there might be for more specific study of missionary history and are feeling our way. The money is not in hand for the establishment of a chair just now, but we feel that the greatest and most beneficent fact in relation to spiritual life and missionary intelligence is our monthly missionary day.

Professor John T. Ward, D.D., Hillsdale College, Michigan. — The experience in our institution has been somewhat similar to that in Oberlin. We have the regular college courses and in addition those of the Theological Department. For some years the study of the history of modern missions has been made a required subject in the Theological Department. Several in the other departments have taken it, but it does not apply on their course in the college curriculum. We have in addition the study of missions in the Christian Association, but this is made distinct from that. The purpose has been to make the students familiar with the facts of modern missions, no effort being made to give the reasons why people should engage in foreign missions. The devotional side has not been made prominent. Simply the facts, reviewing the whole field of all denominations to find what has been the work in these general fields. I mention this merely to call attention to one influence which I think very important. Though no attempt is made to call the attention of the members to their duty in the matter or the importance of their having an increased interest in missions, there has been a feeling of duty and of great interest in the field. Those who remain in this country are interested in missions. Students go out with as many sermons on missions as on other topics. The question as to the students' life-work is also presented, though without any special urgency or excitement. We attempt to bring before the student the facts and the history of the great heroes of missions and the demands of the present time, and that is very useful in guiding the thought of the

students in the decision of their life-work. I feel like recommending most heartily the introduction of regular required missionary study in all our schools. We have not attained to that in our College Department, but I think it is very much needed.

Professor J. Mavor, University of Toronto. — I belong to a university that has no Theological Faculty, and which, therefore, cannot officially do anything in the way of teaching missions; and yet a great deal is being done. In the Medical Faculty of the University a class of from fifteen to twenty-five students has met every Saturday evening this winter for the study of the history of missions from the apostolic age to the modern times, and a number of gentlemen of the city have very kindly given them talks on the subject. These lectures have been exceedingly interesting and instructive as well. The lecturers belong to different churches. Mr. Wilson of India gave us a history of missions there, and it was really a revelation to us all of what India was and the mission work there. The closing talk was on St. Francis Xavier — the first time, I suppose, that a minister of the Roman Church has spoken to non-Romanists on religious subjects. We are also thinking of having some talks on the different religions.

Professor C. A. Tillinghast, D.D., Christian Biblical Institute, Stanfordville, N. Y. — Our school is a purely theological school and has a chair of missions. I believe it was one of the first schools to institute such a chair, but we have another form of missionary work there which I think might be made practicable in institutions having no theological department, and that is what we call a missionary band. It is a student volunteer band, properly speaking, but it includes nearly all of our students. It is conducted in such a way that the students themselves substantially have the direction of it, although the members of the faculty belong to the band and take their part as other members. It pursues a course of reading, usually selected by me, and I look after it quite carefully. At its public meetings it discusses missionary topics, — sometimes in the form of debates, sometimes through a symposium, — and we also try to keep well informed as to the missionary periodicals. In this way a vast amount of information is picked up in the course of the year, and a great deal of interest is manifest in the conduct of that band from year to year. We have been able to get it in the hands of the very best students. It has thus been an educating factor in the school and has in every way been a help. In this way and by the course of lectures which I give, upon which thorough examinations are held, and also through the chair of biblical history, we are able to keep the interest at white heat all the time.

Professor Thomas F. Holgate, Ph.D., Northwestern University, Evanston, Ill. — I think the problem which President

Hughes proposed at the outset as to the difficulty of the faculty taking part in the work of the Student Volunteer Movement without appearing to dominate their work is an exceedingly difficult one. The Movement is distinctly one from the students and among the students. Its work is far separated from the question of instruction in missions. It is supposed that the college, and particularly theological schools, will give in these days instruction in missions. The Student Volunteer Band and other students conduct their own voluntary classes in missions, so that that question can be handled with little difficulty. But the participation of members of the faculty in the Movement thus securing permanency has perplexed us at Northwestern very much. We have found that the best way to handle that is on the financial side. Our students are supporting a missionary, one of their own number. They collect $400 a year from the students in attendance and find sometimes a great deal of difficulty in getting that sum. They are then quite willing to come to one or two members of the faculty to consult as to ways and means, and that gives those members a most excellent opportunity to give advice. By that means we have found that a bond of union can be established between certain members of the faculty and the Volunteer Band. When the students come to us for advice, we are able to manipulate the choice of leaders, and through the advisory committee of the Young Men's Christian Association, we can secure the appointment of some of the strongest students on the missionary committees. The attendance of the members of faculties at such conventions as this does a great deal toward strengthening the work and giving it a permanency without any official connection with it.

Professor Sylvester Burnham, D.D., Colgate University, Hamilton, N. Y. — I represent the theological part of our university, but we find that this department has its problems in reference to the Student Volunteer Movement, quite as much as the college that has practically nothing to do with the theological instruction. It is not an easy thing in the seminary, with all the subjects that are filling our curriculum, to harmonize the demands for a full and complete curriculum, with what would be pleasing to do in connection with the Volunteer Movement. Our experience has been this: We have had from the very first a Student Volunteer Band in our seminary and a mission study class. They have been carried on usually with a good deal of enthusiasm and interest.

We have had instruction in missionary work in one form or another from several departments. The Department of Practical Theology has done something; the Department of New Testament, the Department of Church History and the Department of Systematic Theology have also done some work, and so we have furnished both required and elective instruction in missionary matters. Our students have not seemed satisfied with that kind of instruction in missions, but it was the best until recently that we could possibly

do. Now we are going to try a new movement. Our president has secured a fund by which we propose to support a regular course in practical missions. This course is to occupy three hours a week for two terms. The instruction will cover the general and special conditions of missionary service in any country, phases of its religion, habits of the people, rudiments of speech, methods of preaching, relations between missionaries and students, influence of foreign populations on communities, finance of missions, etc. It is designed particularly for those who are going out as volunteers in order to give them preparation for work, though others who are specially interested will be allowed to pursue these studies. But we especially wish to foster our Volunteer Movement by giving these two terms of practical instruction in the work which they are to undertake.

Professor H. L. Wilson, Ph.D., Johns Hopkins University, Baltimore. — It may interest some of those here to know how we are trying to attack these problems in a field so peculiarly difficult as the Johns Hopkins University. It is difficult in the first place, because we have no religious connections of any sort; in the second place, because a comparatively small number of the members of the faculty are actively interested in Christian work; and in the third place because the large majority of our students are already graduates, whose habits of life and thought are fixed, — men who have chosen their path of life. We have made a beginning in this great work and in this way. One of the members of the faculty in the Historical Department has for years made as his specialty a very minute and accurate study of conditions of the Far East, and we thought that he was best fitted to help us in this work. So under the auspices of the Young Men's Christian Association we have had organized under the direction of this gentleman, Dr. Barrow, a missionary conference. Under his guidance and co-operation, a committee collects bibliographical material from week to week, which is duly tabulated, published and placed in the hands of each member of the conference. At the same time we have collected an admirable missionary library to which the members and others may have access. The conference meets every two weeks and is doing a really thorough and good work. Remember that the members of this class are largely men of mature years and of liberal education, who have come from other colleges as graduates and are trying to attack the problems of the mission field in a scientific manner in order to fit themselves to promote missions, and some have been led to volunteer for the work.

Professor A. W. Patten. D.D., Northwestern University, Evanston, Ill. — I was very much impressed with the remarks of the president of Ripon College as to the maintaining of the spiritual life of the college, and it seems to me that one great benefit of this Convention will be the emphasis placed upon the spiritual life of

members of the faculty. I think that far back of missionary volunteering lies the stimulation of the religious life of the students, and the missionary spirit will be in direct proportion to the religious conviction. If we could induce the members of our faculty to be present at the college's religious meetings and associate them with the developing religious life, a great thing would be accomplished.

I feel also that we need to emphasize more particularly the quality of those who volunteer rather than the quantity of those who volunteer. On the mission fields I have met men and women who were thoroughly unable to cope with that work because they were ill adapted to it. If some kind hand had turned them aside in their college life it would have spared the missionary board much perplexity and saved those persons great embarrassment. Very often the weakest students are the first to volunteer, and I am sure that we can exert a very great influence upon students in that direction. It is my own conviction that as members of the faculty we must keep in close touch with the spiritual life and get our strongest men and women to feel that to give their lives to God in the ministry or on the mission field is the highest vocation.

PROFESSOR ARCHIBALD, TAYLOR UNIVERSITY, UPLAND, IND. — Without going into the details, I speak of this work under two heads: the lecture work and the Band work. The work in lectures is done, first, by giving some work on comparative religions, and the Department of Homiletics and Practical Theology does this. There are also other occasional lectures on comparative religions and some by returned missionaries. Besides this, there is a systematic course of studies carried on by the students themselves. They have seen the necessity of dividing into two classes, thus creating a sort of rivalry, and they are doing good work.

Second, the kind of work that is practical. The first work on this line is the prayer-meeting work. Two missionary prayer meetings are sustained during the week. Not only the leader but every student comes prepared for that meeting. Two other lines of work are conducted. One is the street meetings of the regular old-fashioned sort. They do street preaching and call from house to house, taking Saturday afternoon or some Sunday afternoon to call on the people in their homes. Then that which is, perhaps, the greatest of all, is to sustain a missionary abroad and some students in some of our schools, especially in Japan. I must say in reference to this relation to the students that we feel it quite in place to belong to the Band, although we do not take a leading part. I joined it immediately after my arrival at the school. Being in the Band, I can put my hand here and there on some things restrainingly and on other things helpfully. I enjoy the work exceedingly and feel that the missionary spirit is developing largely in my own heart.

PROFESSOR J. G. HUME, PH.D., UNIVERSITY OF TORONTO. — It has always seemed to me that the value of the Student Vol-

unteer Movement is greater for the ordinary college than for the theological college, for we take it for granted that theological students have made up their minds for the line of work which this Movement stands for. The value in the ordinary college is that it does for students what it seems to me nothing else can do in the way of formal instruction, for the reason that it is spontaneous. My own conviction is that the best thing that the professors and lecturers can do is, not to hinder it and not to interfere so as to make it their work and not that of the students. The students should feel that it is their work, and then they will give themselves earnestly to carrying it on.

In our own college, along with the beginnings of the Student Volunteer Movement there had been another movement which had very great value, and that was a movement among the members of the Young Men's Christian Association to support a missionary in the foreign field. With great self-sacrifice they supported a Korean missionary for a number of years, and now they intend sending one of their own number next year to Calcutta. The great difficulty of the ordinary studies and meetings is that it is all too general, and the study of missions in general is not what is wanted. You want something specific, and if students have one field in which they are deeply interested and for which they are some way responsible it will do ten times as much good as knowing something in general about the whole field. They will come to know about the rest of the field through their interest in this particular work, and then to give for it at some sacrifice. The connection of the professors has been voluntary, in our case where invited. I have had some connection with it myself, but I have aimed at doing as little as possible and allowing the students to do as much as possible.

Another thought. Some one said that it would be a good thing if many had been diverted from volunteering. Our experience is that it is our better men who have gone into the Volunteer Movement. My own observation indicates that the ordinary theological school is made up of two extremes, the best men and some of the weaker men; because in some theological colleges there is a tendency to allow the doctrine of grace to prevail a little too much in examinations. In the college we depend on works at the examinations. I do not believe that any movement may be made an excuse for any student neglecting his ordinary college work. I have heard speakers talk as if a great deal of it was useless. But the student volunteer is going to the field and should be a general. He should be one of our best generally trained men with all his earnestness superadded, and therefore he should do his work and do it well. Our men have usually had that idea and where they do not have it, I think it is just as well to discourage them. Their general work should be done as part of their preparation, in order

that they may go abroad and be able to do what is necessary. A man thoroughly trained is the right man to have on the field, even if he has not studied the history of every mission. A man of policy and resources and good sense is required, and we want to send those men to represent us, just as the Chinese Government selects a very skilful gentleman to represent them at Washington.

Professor J. W. Beardsley, D.D., Western Theological Seminary, Holland, Michigan. — We have a college and a theological seminary. I am connected with the seminary, but am directly in touch with the college work. In our college curriculum we have a regular course of missionary duty, under the charge of our professor of applied Christianity, and in his program he has a course of lectures on missions which the students are required to attend and for which they receive marks, counting just as they do in any other subjects in their final examinations.

PROMOTING A PERMANENT MISSIONARY LIFE IN OUR INSTITUTIONS

PROFESSOR J. F. MC CURDY, PH.D., UNIVERSITY OF TORONTO

What I would like to say will be in the way of intensifying one or two ideas that have been suggested by the discussion that has gone on thus far. The fundamental question that concerns us here, is the relation of the instructors to the students. If that is of the right kind, missionary work will progress. In connection with this topic it seems to me that instructors are called upon to do very special work, if they are the right kind of men. How to deal with men who have already the missionary idea in their minds is really a fundamental question. Volunteers do not all go to the mission field, nor should they go. Those who understand missions best will probably cling to the idea longest and do the best work. We know that in the great athletic teams every man has a trainer in the colleges. What each volunteer for the service in the fields needs is a kind of trainer, not necessarily that each should absorb the attention of any one instructor, but that every man should be specially trained for this work. I think that the permanence of the missionary idea in the minds of the students will depend on the idea they have of the fields to which they are going. I have been very much disappointed sometimes, when questioning returned missionaries on special topics of importance, to find their ignorance of fundamental things, — the life of the people, their habits, their traditions, the ideas of the people that they have to try to undermine, first through intellectual sympathy with the thoughts of the people and then

through moral sympathy and then by using the Word of God aright and by invoking the Spirit of God.

There are two things that ought to be brought before the minds of all volunteers. The first is, that the Bible is to be understood by them and used by them, and the next thing is that they are to understand men. On both these points they should be instructed where they are, and instructors can do a great deal for students if they will only take the right tack and try to understand their characters and needs. Students do not need to be let alone. It is a mistake to suppose that student volunteers or Bands should be left severely alone. It is a mistake to suppose that young men should be trusted to fit themselves for the foreign field, when without experience in life and with the minimum of knowledge of the great world and its inhabitants so various and appealing so pathetically on account of their various needs and conditions. Here is a matter in which the instructor can do a great deal. He can make permanent and — what is better — make stronger in the idea of the student the work he has to do, and thus he may fit him to accomplish that work.

I say two things — to understand and know the Bible better. I would almost suggest that the time is coming when the curricula of our theological schools will be so correlated as to make that first and primal which is first and supreme, namely the study of the Word of God for practical ends, for the salvation of men, and when that is done it will be found that the whole Bible can be better used than it is now. This is an era in which the Old Testament is being studied, and we are beginning to see that it is a missionary book; but it is not used in that way to such an extent as it might be used. We think of that wonderful picture in the eleventh chapter of Isaiah of the great ruler to come, and of the way in which he shall rule. The result will be that not only men, but even the lower animals shall be harmonized. And then the climax is reached when it is said that in this holy mountain nothing shall hurt or destroy, — in this mountain which shall have assimilated and absorbed all the rest of the earth by a sort of spiritual imperialism. How is that to be done? The secret is given, "For the knowledge of Jehovah shall fill the earth, as the waters cover the sea." We have there the missionary idea. And in the forty-ninth and fiftieth chapters of Isaiah the same missionary idea is flamed forth in a way not paralleled even in the New Testament. That is an idea that ought to be brought out in our theological schools.

Then, too, the student should be impressed with the sense of the need of knowing the men to whom he is to go. He is to know their language, and in that respect we can do a great deal. He should be taught to take up the science of phonetics. That is one of God's laws. As the laws of physiology are exemplified all over the world let that be also a part of our discipline. I knew of a lady

speaking in a town in Syria, — she had been a missionary for ten or fifteen years, — who told the people that what they needed was to get a new dog. She supposed that the two Arabic letters that we represent by K had the same sound. The people heard it and were too polite to make any comment, and so they were not reached.

DISCUSSION

Professor W. O. Carver, D.D., Southern Baptist Theological Seminary, Louisville. — We ought to take it for granted that a man who is a volunteer will find, when he comes to a seminary, such an atmosphere that there would be no danger of his relaxing his grip and the grip of God upon him for the foreign field. Foreign missions occupy the first place in our studies on our monthly mission day. But our local missionary work also holds a large place. Our organization is doing missionary work in Louisville, one of the largest cities in the South. Reports are given, and in that way we find out who the men are that are most competent to deal with missionary problems, and these become the leaders in the student missionary organization. In this society, which embraces all the students and the faculty, the president of the seminary is president of the society, and the other officers are students. The committees also have on them members of the faculty to co-operate with the students. We have foreign correspondence which is read at the meetings. One of the members of the faculty is on a committee to raise funds for the support of a missionary on the foreign field. The volunteers are kept active by making them the leaders in all missionary work. We have besides a Missionary Band which meets once a week, including all who are interested in missions and embracing a large majority of our students. Missionary subjects are studied here also, and the volunteers have separate meetings besides. Students will find out men in the faculty who are sympathetic, and when problems arise they will come and talk with them. The members of the faculty ought to pray to God that they may be at the disposal of the students when they have problems. I have sought to keep my eye on competent men for foreign missions, who are temporarily kept from going, to see that they did not fall into a parish where they could not get away. Correspond with them and talk with them.

Principal William Caven, D.D., Knox College, Toronto. — The importance of preserving as far as possible a right and helpful spiritual atmosphere in our theological schools is quite as necessary as in our arts institutions. I have tried to feel as much as I can the responsibility that rests upon us every morning for the tone of our own minds and of our teaching. Even good men may be so occupied with the questions of their teaching as not to give due prominence to the other great matter. None of us think that

the teacher who carefully prepares facts and seeks to gain the highest scholarship is on that account any less spiritual. At the same time, I think every lecture ought to be a spiritual tonic to our theological classes.

Another thing: sufficient prominence should be given in our theological curriculum to missions. I wish that all our theological schools were able to have a missionary professorship. I suppose that the brethren know that in Scotland, where they cannot secure this, the Free Church, for example, which has three schools, has a professor who takes these colleges in order and gives a course of lectures upon missions every year. There are also other methods used to which I need not refer. In the theological school with which I am connected we seek to do the best we can through the professors in their departments. The professor of apologetics deals with comparative religions; the professor to whom pastoral theology is intrusted seeks to do what he can also. I think, further, that personal dealing on the part of the professors with the students might be of value here, and I have always found that if a professor does not approach the students in any formal way, they are very ready to be advised and very generally seek advice from the professors. So it is of prime importance to have kindly free relations between the professors and students.

Miss Hunton, Agricultural and Mechanical College for Negroes, Normal, Ala. — In institutions for negroes the missionary spirit is intense. I suppose that there are three reasons for this. First, these schools are largely supported by missionary enterprises. Second, because the teachers in them are themselves imbued with the missionary spirit. A third reason is that we ourselves are in need of having missionary work done among us; hence in all these institutions the missionary spirit is marked. In the school which I represent we have two missionary bands under the auspices of the Young Men's Christian Association and the Young Women's Christian Association. While we have a required Bible course, the Associations carry on their own Bible courses also. Twice a month we have public meetings. In our schools I suppose that the bond between teacher and student is closer than in the larger institutions. In most of them the teachers are white, the students colored. In our institution we have forty-five negro teachers, most of whom have come from the larger institutions in the East and the West, and yet there is a bond here that we do not find in the larger colleges. These missionary meetings are carried on by teacher and students, the teacher indirectly influencing the work of the students.

In my institution we have four native Africans that we are educating. Two have graduated and are now taking professional courses. These have been supported by contributions, mainly from the students themselves. The money is raised in various ways; for instance, they have Sunday-schools in the neighborhood, and

one of the student teachers went to her Sunday-school and told of the need for foreign missionaries. While the children had nothing else to bring, they could give eggs, and several dozen were brought. That is one of the ways by which students raise money, and this is true of all our negro institutions. The missionary spirit is very intense. We have a large number from our institution in Africa. Our missionary work naturally centers there. Our missionary instruction consists in lectures by returned missionaries, the study of the conditions in Africa, lectures about the country and so on.

CHANCELLOR O. C. S. WALLACE, LL.D., MCMASTER UNIVERSITY, TORONTO. — Professor Farmer thinks a word should be added to the statement which he made to show how permanency is secured in our missionary work in the McMaster University. The Executive Committee consists of thirteen persons. By the constitution five of these are members of the faculty. One, the chancellor, is a member *ex officio;* the president and others are elected by the students. All the Christian members of the university, whether professors or students, are members of the Fyfe Missionary Society, according to the constitution.

I would like to emphasize what Professor Carver and Principal Caven have said. I think that organization is of great importance; but there is a point beyond which we must not depend upon organization, and I have more faith in the spiritual character of the professors than I have in a detailed organization for the purpose of securing permanency of purpose on the part of these young people. In reference to one remark made, that if there be on any theological faculty a professor concerning whom the students cannot feel that he sympathizes with them, that professor should be asked to resign forthwith, I would say that if professors are full of spiritual vitality they will be continually seeking out these young people and influencing them in an informal, unofficial, and therefore more effective, way.

DELEGATE FROM WOOSTER UNIVERSITY, OHIO. — We all know that facts are the fuel of God, and to keep up the fire we must add continually to the flame. I have wondered why no one has mentioned the missionary library. It seems to me that no other means is superior to that in keeping up the interest of the volunteers. The faculty can testify to their interest by raising the money to keep up the library. We now have 1,200 books in our library. I have never heard this question of loss of interest raised at our institution; nearly all its volunteers reach the foreign field. It is largely because of what has been touched upon so often this afternoon, the spiritual influence of our professors and their support of the library.

CONFERENCE OF LEADERS OF YOUNG PEOPLE'S SOCIETIES

The Student Missionary Campaign

A Call for a Young People's Movement for Missions

Mission Study in Young People's Societies

THE STUDENT MISSIONARY CAMPAIGN

MR. EDMUND D. SOPER, MADISON, N. J.

THE Student Missionary Campaign comes to the Volunteer Convention to celebrate the completion of its first quadrennium. Before the Conference at Cleveland campaigning had been done in some places, but mostly without any plan and with little idea of its possibilities. The one notable exception was the work done in the Canadian Methodist Church under the leadership of Dr. Stephenson. Here first the large field to be occupied by such a movement was realized. From Dr. Stephenson the idea was carried to the United States by Mr. Fletcher S. Brockman and Mr. Willis W. Cooper. Before the Convention in 1898, they had worked out a plan for a campaign in the United States. At the close of the Convention they, together with Dr. Stephenson, met a number of the leaders of young people's society work and determined to open the Campaign the following summer. During the intervening four years the scheme has been tested, so that we can now sum up some of the results and learn lessons for the conduct of the work yet before us.

Let us look at the extent of the field covered and the numbers of those who have done Campaign work during these years. Careful reports have not been made by most of the societies, so we can state only general results. They cover as far as possible all the work reported since the Campaign opened. In the Baptist Church sixty campaigners have been sent out. In the Canadian Presbyterian Church, six or seven. In the Presbyterian Church South, six or eight, one of whom was out three months and visited 100 churches. In the Congregational churches fifty campaigners have visited 200 churches. The report is: "The work was very successful. The churches visited pledged over 400 per cent. more for missions than they had pledged the preceding year." During the last season in the Presbyterian Church eleven workers have visited 327 churches and sold 836 books. In the Dutch Reformed Church eighteen men from New Brunswick have done work on Sundays. In the Northern Methodist Episcopal Church, where more complete records have been kept, 325 campaigners from thirty colleges visited 1,996 young people's societies, addressed 206,170 people and organized 1,208 missionary committees. Permit me here to read that section of Mr. Mott's report of the Volunteer Movement pertaining to the Student Campaign. (See page 46 of this volume.)

We may now turn with advantage to some of the results, direct and indirect, which have come from the Student Campaign. The two "Student Missionary Campaign Libraries," the "Conquest Library" and the Library of the Congregational Movement have been brought into demand through the Campaign. The desire for mission study classes has come very largely as a result of the use of these libraries and the visits of the campaigners. The enlarged plans for systematic giving and the increased volume of prayer is the result, to some extent at least, of the prayerful lives of the young men and women who have gone out among our young people's societies. It is only within the past year that one devotional meeting each month has been generally devoted to missions by these societies. This would not have been possible before the coming of the missionary library and the mission study class. Another change which we notice is the large place given to missions on the programs of our various conventions. And more than all this, we begin already to see an increased amount of money flowing into our missionary treasuries through the awakened conviction of the young people.

Another result which we do not always stop to consider is the influence of the work upon the lives of the campaigners themselves. After the 160 workers from the Methodist Episcopal Church had carried on the first summer's campaign, Mr. Taylor made a list of the names of volunteers secured through the visit of Mr. St. John, of the Student Volunteer Movement, to the colleges from which the campaigners had come. This list of names, increased by those of students who were considering their personal responsibility to the foreign missionary field, showed almost without exception that they had been campaigners. And these persons have already begun to go out to the foreign field. A man cannot talk missions to other people for a month or more and be the same man when he comes back.

Four years ago permission was given by some of the missionary societies to conduct a Campaign, but there was much skepticism as to the possibility of getting young men and women to sacrifice their time during the summer to do this kind of work. Not only have the societies been convinced of their mistake, but they have cordially endorsed the Movement. They are giving all the assistance possible and consider the Student Campaign an efficient adjunct to the societies themselves.

Several things have been demonstrated by the results of the four years' experience which it will be well for us to consider. The first is with reference to the campaigner himself. When the work began the thought was that it would be difficult to secure workers, so the call was made somewhat general. Now it is very evident that not every one will do for this work. The responsibility which we place upon a campaigner is greater than we sometimes realize. In most places he is presenting something quite new. The young

people know very little about missions even in a general way. Frequently there is no leader who is intelligent or interested about missions, and too frequently the pastor himself is indifferent. The young man or woman who goes out in the Campaign has as his or her object the presentation of a movement which looks toward a transformation of our societies. In view of these facts it is evident that the campaigners should be selected with care, and that some kind of training, either by letter, or by personal interview, or in a training conference, should be required. Not only so, but they should be chosen early enough to become familiar with the missionary libraries and be able to talk intelligently about missions in order to command respect among those with whom they work.

We have also learned several lessons with reference to the individual societies. Frequently the first visit of a campaigner has done little more than awaken interest, much of which has seemed to die out a few weeks after his departure. In a number of such cases the most effective work has been done on a second visit during the next season. This work of revisiting the societies is important and needs to be pressed in many places, even to the neglect of untouched fields. Moreover, the campaigner is directed to lay special emphasis upon several things. If it is impossible to find some devoted person who will make himself responsible for the missionary interests of the local society, the work cannot be successful; hence much of the campaigners' work is to discover and interest such persons. Much emphasis is also laid upon the formation of the mission study class and the securing of one of the Campaign Libraries. A society not provided with either or both of these cannot do successful missionary work.

The Campaign has also shown the necessity of central organization. That the work may become more effective from year to year, and that it may profit by the mistakes and successes of previous years, careful reports have been secured and preserved in several of the Campaign offices. The necessity has also been demonstrated of having the missionary interests well provided for at the district or county conventions where campaigners are to do their work. More than this, it is now coming to be felt that there must be an effective district or county missionary committee which shall follow up the work of the Campaign and conserve results.

Finally, what is yet to be done? While we may rejoice over what has been accomplished, we must not neglect to view the field in order to see what is yet to be accomplished. A few facts will bring before us regrettable conditions. Comparatively few societies have as yet been touched. Very many young people do not know what the Campaign is nor what it stands for. Most societies still lack earnest and qualified leaders to assume the responsibility. Missionary libraries have been bought and in many places but few of the books have been read. Prayer for missions is not a vital thing

in the lives of thousands, and missionary gifts from the local societies have not as yet been sufficiently large to show that the conviction of stewardship has come to a large number. Not yet has this missionary movement gathered sufficient momentum to reach the average members of the local societies. The practical object which we strive to obtain in this Campaign and which we should constantly keep in mind, is to make missions the real aim, the supreme purpose of all the work of every young people's society in our land, from the wealthy city churches to the small struggling societies in remote country districts. But we cannot think of attaining such a high aim without realizing that the work is not ours alone. This is the work of the great missionary boards themselves and the great enterprise of the Christian Church. Ours is but a part of the great work, and we are auxiliary to the mission boards. But we must not forget that ours is essentially a young people's work, prosecuted by young people for themselves, and it becomes us to plan with all diligence, to work earnestly and to come in the spirit of prayer to our Lord and Master, beseeching Him that His blessing may be upon us, and that we may be faithful in our endeavors for the salvation of those who know Him not.

REPORTS

Dr. F. C. Stephenson, Toronto. — We feel that we must carry on the campaign in the Methodist Church of Canada still farther than in the past; the battle is not won; the field is widening. Yesterday we appointed a student to represent each college from Winnipeg to Nova Scotia. These students will go back and see how many and what kind of campaigners may be secured and arrange for training them. In each of these colleges there are some who know more or less about Campaign work. Of course the study classes, carried on under the auspices of the Student Volunteer Movement, constitute the basis of missionary education preparatory to campaigning. To this, however, must be added training with regard to our own denominational mission fields and work and the methods which we adopt throughout the Church.

A word more as to the district or county organization that was mentioned. We believe that it is absolutely impossible to make the Campaign a success without somebody on the ground from year to year to maintain this work. A student going about as a herald and announcing certain methods and principles without arranging for superintendency, will see his work evaporate, so that he will not be able to find it in six weeks or six months; but if responsible officers are appointed, and the methods recommended by one campaigner are later followed by his successor, in five or six years you may expect very great results.

As to the widening of the field, the Sunday-school teachers are drawn very largely from the young people's organization, and out of the abundance of the heart the mouth speaketh. If we can get our young people filled with missionary information, then they go before their Sunday-school class, and their Bibles become the best of missionary text-books, and the Sunday-school children are reached to some extent in that way. Moreover, nearly all our missionary collectors are drawn from the young people's societies. If they are well educated concerning missions, as they go about collecting missionary money they do a great deal of personal work. A number of the churches are desirous of taking up systematic study, daily prayer and systematic giving. This is what I mean by the widening of the field.

Miss Ella D. MacLaurin, Boston. — We need in this Campaign men having a purpose. In looking over the report of the Campaign for last year, I was greatly saddened by the fact that appears in those reports, that many of the campaigners evidently went without a purpose and consequently accomplished nothing. I think our greatest lack is the lack of persistence.

The regular policy of the American Baptist Missionary Union provides a budget for young people's work, the selection of a good missionary committee in every young people's society, the establishment of a study class for missions, a monthly missionary meeting, the daily use of the prayer cycle in the closet and also in meetings and securing the library for every young people's society and church. If you cannot get it into the society, canvass the whole church, but get it in before you leave the town.

We want men this year who will work in connection with the district secretaries of the American Baptist Missionary Union. We have our whole home field divided into eight great districts with a secretary for each. Every campaigner who lives within the limits of any of these districts, if he will make himself known, will be put in touch with the district secretary who will get him into the churches, the societies and the Sunday-schools and let him accomplish what needs to be done here. Then we need eight young men who either have been, or will be, appointed in the next few weeks. What is to prevent those young men from going? It means the crucifixion of self, but that is exactly what St. Paul means when he says, "I am crucified with Christ." If my going to the foreign field depended upon my getting traveling expenses and salary, I would be off before the end of next week. What our young people's societies and our churches need is a man or a woman with a message, and so full of that message that they will overcome all kinds of difficulties.

Mr. F. M. Stead, Chicago. — We have had some fifty Presbyterian students in the field, and they have visited 1,500 churches. We want theological seminary students, the strongest men there,

and we want them for from eight to sixteen weeks. As far as possible, we wish them to devote their entire summer to visiting the churches.

We ask that they visit not more than two churches a week in ordinary cases, and in visiting a church they ought to make from two to five addresses, to hold conferences with the missionary workers, with the missionary committee of the young people's societies and with the Women's Missionary Society. Start, if possible, in every young people's society a monthly missionary meeting, introduce a Missionary Campaign Library, — if possible, two Campaign Libraries and a Conquest Library in addition. Introduce systematic giving, not only in the young people's societies but in the churches; organize definite prayer for missions, using the year-book of prayer, which is used to a certain extent in the Presbyterian Church. Get the people to pray definitely, thus building up aggressive missionary effort in the church. Inflame the pastor and the young people.

We must have strong men. The mistake heretofore has been that students who are not strong were sent out into the field, and according to our system of organization, if we put weak men in the field, the complaint is brought up at the Presbytery meeting in the spring or fall that the campaign has not been a success; and then that comes up at the Synod meeting, and not only that Presbytery but the Synod is closed against us, and it may be that the whole State is closed to the work of Missionary Campaign for a year or two.

Mr. B. C. Marsh, New York. — Yesterday afternoon at our Congregational meeting, we asked the co-operation of students who were willing to help us, men from the colleges and other institutions, and there were between thirty and forty who agreed to do at least this, — to organize a missionary department in their own church; and we are making a special effort for that in our work. We can reach at least 100 or 200 churches a year by having the students do this work in their own churches; and the students who do the work there can most effectively do the same in other churches. We are using that as a sort of test of their energy and success in the work.

We are planning to use the men from theological seminaries. From one seminary ten men will go out on Saturdays and Sundays. It is our plan to use these men and the students enlisted yesterday. We are also holding training classes in some of our colleges.

A CALL FOR A YOUNG PEOPLE'S MOVEMENT FOR MISSIONS

MR. LUTHER D. WISHARD, MONTCLAIR, N. J.

SHALL there be an an interdenominational conference of the leaders of movements which are designed to enlist the young people and children of the churches in rendering a larger service to the cause of home and foreign missions? The answer to this question should be determined by the answer to a more fundamental question, Shall young people be specifically organized for a heartier, more intelligent co-operation with the missionary activities of their churches? The answer to this fundamental question will not be taken for granted; for there are many denominations whose young people are not figuring prominently, distinctively and effectively in the missionary enterprise. Therefore, before indicating some of the benefits attaching to a general conference of leaders, I briefly note a few reasons which call for the thorough organization of the young people of the churches into strong, aggressive, denominational movements in behalf of the evangelization of their country and the world.

1. The first reason cited relates to the steadily increasing attention which is being given to the organization of young people as a class into the various departments and activities of the Church. The young people's societies, the young men's and the young women's Bible class, to say nothing of the Sunday-school itself, are almost universally recognized and employed. This being the case, the omission of the young people's missionary movement in the local church is in danger of being recognized, not merely as an indication of apathy toward missions, but even of out-and-out antagonism to missions.

2. The strength, the enthusiasm, the spontaneity, the hopefulness, the audacity of youth are so needed in the Holy War, that they should be specifically enlisted.

3. The cares of this world have not so pre-empted the time and energies of young people as to render their attention to, and co-operation with, the missionary enterprise as difficult to secure as are those of people of riper years. They not only have all the time there is at present, but they have a much larger measure of time in the future to devote to these things.

4. They have not become so set in their ways, so conservative,

as to require almost miraculous power to enlist them in new methods of giving and working.

5. The value of young people's missionary movements is unquestionably established by the record which such movements have already made in several denominations. For example, the Christian Endeavor Missionary League of the Reformed Church, the missionary movement in the Epworth League, etc.

6. Finally, nothing can be more appropriate than the organization by our young people of a strong base of supplies, sufficient to insure the success of the most extraordinary, most promising missionary movement in church history, the Student Volunteer Movement for Foreign Missions. If it is theirs to go, it is ours to send, to pray, to give, on a scale of generosity and self-sacrifice fully equal to the heroic spirit displayed by the movement of the students toward the uttermost parts of the earth. There are grave reasons for fearing that the existing agencies of the churches will not prove equal to the tax which the student missionary uprising imposes upon the churches. One of the most mysterious, most disappointing incidents is found in the fact that the most phenomenal offering of men and women for missionary service has been attended with an actual per capita decrease in financial offerings. This decrease undoubtedly accounts in part for the fact that the number of missionaries sent forth by the leading missionary boards since the student movement was inaugurated represents a smaller increase in the outgoing missionary force than was made during a corresponding period of years previous to the launching of the Movement. Some new, extraordinary agency is needed. May not the need be met by a Young People's Movement?

Some fundamental characteristics of the Movement are the following:

1. Inasmuch as the Church is an army composed of divisions, the proposed movement will be more practical and effective if it be a movement of movements. It should be denominational, rather than interdenominational.

2. It should be educational and should aim to acquaint the young people with the facts of missions, through meetings, study classes and libraries.

3. It should be financial and should aim to enlist every young person in the church in systematic and proportionate giving.

Having briefly indicated the need and general character of the proposed movement, it remains to consider the kind of a conference called for, the composition of it and a few of the urgent reasons calling for it.

1. The conference needed should be in session long enough to afford ample opportunity for the thorough treatment of the fundamental problems with which the expert leaders of the various movements are grappling. Let us have one conference which

will not be punctuated from beginning to end with the well-worn reminder of the leader of a topic, "There are only two minutes left in which to entertain ten fundamental questions." It should be educational, rather than exhortational. It should be comprehensive in its discussions, without attempting to be exhaustive. It should teach as far as possible by object lessons. Instead of theorizing, for instance, about mission study classes and missionary meetings, some actual model meetings and classes should be conducted daily. The sessions should not be so continuous as to tire the members. There should be ample time for recreation. To this end, the conference should be located with reference to the requirements of those who are planning their summer vacation.

2. The membership should be limited to denominational leaders, national, state and sectional. The term leaders does not mean of necessity those who are already leaders of missionary movements, though these are of course included; it also means leaders of young people who ought to be, and probably will become, leaders of missionary movements among young people.

3. Two reasons for the conference instantly occur, which are sufficient in themselves to justify the gathering. In the first place, there are several denominational movements already in operation. Those with which the writer is most familiar have already been referred to; there are doubtless others. All of these movements are wrestling with hard problems. Some of these have found a solution in some denominations, which are still unsolved problems in other denominations. The mission study class is one of the solved and unsolved problems. The student deputation, or Student Campaign Movement is another. The problem of finance is, as a rule, unsolved. Such a conference as the one proposed will afford the first opportunity for comparing experience, learning what methods are successful and ought to be continued, what methods are failures and ought to be abandoned. In the light of these suggestions, it would seem that such a conference will prove invaluable to the cause of missions, if composed only of those who are already at work. There is, however, a second reason in favor of the conference. Many denominations are doing little, and some doubtless are doing nothing, to especially enlist their young people in missions. Such a conference will call together young people's leaders from such denominations. It will arouse, educate and train them for the important work. It is not saying too much to declare that such a meeting will constitute the starting point of a number of denominational young people's missionary movements. What Northfield and Geneva have become to the student world, such a conference may become to the young people in our churches. What more appropriate time and place could be found for deciding upon such a conference than here and now in connection with this greatest gathering of Christian students?

MISSION STUDY IN YOUNG PEOPLE'S SOCIETIES

T. H. P. SAILER, PH.D., PHILADELPHIA

THERE are two very desirable things in any line of work, both of which can sometimes be included, but which sometimes unfortunately are contrasted with each other and are almost naturally exclusive one of the other, — the two factors of breadth and depth. Breadth usually comes first, and especially in most of our young people's work it is the thing which is most valued, and surely breadth is a most desirable thing. We at this great Convention know what impressions have come to us merely from the vast size and enthusiasm of the audiences. And yet the address of Mr. Wishard is a testimony to the fact that such extensiveness itself defeats the securing of the greatest intensiveness. Therefore, we must have some conference such as he has just proposed, in order that a few people may get down to a few definite points, exchange opinions on those points and arrive at some definite convictions.

In the mission field the first idea is to cover as much territory as possible. The idea of many people is that the work of foreign missions is to get as many converts as possible, and we hear the numbers talked about. Those who have worked long are thinking more about intensiveness; where they are going to drive in nails upon which they may hang things in the future; where they can plant the church which shall strike its roots firmly into the ground and become self-propagating.

In our young people's work we incline far too much to breadth instead of to depth. In our individual societies the idea seems to be to get an all-around training, rather than to specialize. In some societies I am reminded of the good old game of "Stage Coach." Have a little bit of the work of the Social Committee, then a little of some other Committee; and those who have been anxious to hammer in missionary ideas have found it most difficult to put their hand on a person who would stay long enough to do any good in any particular position. We certainly need in the missionary work of our societies depth as well as mere breadth.

I think many who have done work for missions know how much more effective it is, when we can get at short range with a very few people. The missionary study class represents a small number of persons, so that the responsibility is distributed among a few, and consequently there is greater responsibility for each one.

You can do the best work most easily with a small and compact class.

I think that it is Professor James, of Harvard, who calls attention in one of his books to facts as to the way in which we remember things. A German worked out the statistics with the most painstaking care as to the percentage of a book that you remember when you have read it once; the increased percentage that you remember when you have read it through a second time; the still increasing percentage that you will remember when you have read it through a third time, etc. The impression that a book makes upon you multiplies much more than in the arithmetical progression which you might expect with the number of times that you read a given book. If you read a book three times, you will remember much more than three times as many things out of that book than if you had read it only once.

Another mistake is that we hold our meetings too infrequently. There are a great many others here whose experience may have been quite different from mine, but after some attempts in trying to run a mission study class that met only once a month, I gave it up in disgust; and you could not now persuade me to touch a class that would not meet oftener than once a month. Once a week is the ideal which we have come to in our work. You want frequent meetings and a definite subject and then you should hammer away on that subject.

With regard to the courses themselves, you can have either broad courses that are easy to run, or you can have a stiffer course which is harder to teach. Some in this audience have already worked out courses adapted to a large number of people, courses that do not demand specially well qualified leaders. It is very necessary to have courses which you can put in churches and start where the stiffer courses would not be practicable.

At the other end of the scale you find the English Volunteer Union's view; they profess to work for only five per cent. of their men and let the other ninety-five per cent. go. This is well illustrated by a remark which St. Clair-Tisdal makes in his book on India. He says that those who study the Oriental religions should study the native books, not in the English translations, but in the Oriental languages. That is a very desirable thing, but I fancy that few of us would undertake the study of Sanskrit and the other languages for the sake of reading the Indian Sacred Books, as we may accomplish much without going to such an extreme as that.

What we need most of all in this work, with all due regard to the great text-books, is better leaders and more intenseness in our work. This has been our experience in connection with the Christian Endeavor Union in Philadelphia. If you can have a good leader, the class will be forthcoming; if you get a weak leader and attempt to push your class through in any way with the hope of

getting it started, you will have the same experience as that which Mr. Stead spoke of in the Campaign work, — the ground will be burned over and the future mortgaged. I believe that in a gathering of this kind, we ought to be able to make an appeal to college men and women to grapple with this subject and qualify themselves as leaders, both in their college work and afterwards when they go out to their local Churches. You will find a great opportunity in your homes for study class work. It is very strategic.

If the few remarks I have made have any effect, I hope that they will induce some in this audience to make up their minds that they will study missions along some one line, — that they will qualify themselves in some one text-book, so that they may be able to do high class study work. I believe that is the greatest need of our mission study classes and that our work will be most advanced by having a few leaders who will study to constantly improve the quality of the work and add to its intensiveness.

DISCUSSION

Miss Bush. — The Baptist Young People's Union of America has had as one of its fundamental principles from the very beginning the purpose that its young people should be trained in missions, and one of its three study courses is the Conquest Mission Course, the others being the Bible Readers' Course and the Sacred Literature Course. From very nearly the beginning of the Young People's Union, we have provided a monthly missionary meeting for the young, with a systematic course of topics and suggestions as to treatment in the meetings. It covers four years, beginning with the New Testament basis of missions and going on to the present time, through the forerunners of modern missionary work, Carey, Judson, and so on down. We take up the work done in all foreign countries in all our Baptist societies, including those of the North, South and Canada. We provide for the monthly Conquest meeting and publish in our paper each week from 1,500 to 2,000 words on the topic. As one topic is continued for four weeks, we publish from six to eight thousand words on each subject.

Our study season opens with October in each year, and at the end of seven months we hold a written examination, sending out twenty-five questions covering the work of the seven months. We have each year from 700 to 1,100 examination papers returned. You all know enough about young people's work to know that this represents but a small proportion of the young people who follow the work of the course and take part in the meetings. Many are not prepared to take a written examination, although they may know something about the work.

We provide for our Juniors the same topics as for our Seniors. They have a special paper, called The Junior Baptist Union, and

three pages of that paper are given to the subject each week. They are also referred to the different papers on the subject. Our Juniors send in each year probably from three to seven thousand examination papers on the missionary course. They send in from ten to twelve thousand in the three courses, covering about an equal number in each course.

MR. GEORGE B. GRAFF.—The United Society of Christian Endeavor has tried to do what it could for the missionary interests of the young people of the different denominations; and yet we have been handicapped in that we did not wish to interfere at all with the denominational work that was being done. You all know that for many years we wanted a missionary library, and yet there was not a denomination that would put a dollar into a library, until finally Mr. Cooper, of the Methodist Church, issued the Campaign Missionary Library and subsequently issued Library Number Two. Afterwards there was a call for a cheaper library, and we issued the Conquest Missionary Library, consisting of ten volumes for $5. There are now those three libraries, besides the denominational libraries which have been issued by the Congregationalists and some others.

A few months ago Mr. Taylor and I were talking about the dearth of mission study text-books for young people's societies. The same difficulty came up, that the denominations did not have the money to put into a series of text-books which were adapted to the wants of young people. We all know about the excellent text-books prepared by the Student Volunteer Movement, but as a rule it has been found that those text-books are a little too deep for the average young people's society. So we consulted with the leaders of that Movement, and they said that they would be very glad if a series of text-books could be provided for the young people's societies. So it has been arranged — and this is the first announcement of it — that a series of text-books, covering all the missionary lines, will soon begin to be issued. The course proposed embraces about twenty different books. As to the work in the larger missionary countries, such as China and Japan, there will be two books, one on the history of the country and one biographical in character, giving the story of the lives of the missionaries. These books as a rule will consist of eight chapters, there being one chapter for the history of the country, one or two chapters for something about the people, and then two or three chapters, one devoted to missions in the past, and probably two devoted to the present missionary efforts in that country; and then follows the closing chapter for a general summary. We intend to have those text-books written by the best missionary workers in their respective fields. We cannot at this time announce who the authors of the books will be, because they have not all been consulted, but we intend to secure the best ones possible.

You will understand that the books are to be issued jointly by the Epworth League of the Methodist Episcopal Church and by the Christian Endeavor Society, so as to divide the expense and cover a larger territory. The books are to be edited by Mr. Taylor, representing the Epworth League, and by Professor Wells, representing the Christian Endeavor Society. Where it is impossible to secure a strong missionary in a foreign land to prepare a book upon a country, we shall secure some one at home; for instance, Mr. Speer has consented to write the book on Persia.

We hope to begin to issue these works early in next September and then to continue issuing three or four books a year until the entire course has been brought out. It is hoped to issue them at not more than fifty cents in cloth and probably a cheaper edition in paper.

Rev. A. McLean. — The Disciples of Christ have three books, one is our Handbook, one is on Missionary Heroes, and the Women's Board issues a monthly publication called The Junior Builder. The Juniors last year gave the Missionary Society $25,000 for their work and we try to keep the young people informed regarding it. I think that the gold mine for the Church of the future is the Sunday-school. That is the great source of strength.

A Delegate. — I think that a word should be said with regard to the interdenominational work of women's societies. Last year was the first year in which a book was published by them. It is entitled Via Christi, and has been used extensively in young women's and girls' societies as well as in women's societies. And for another year another book is planned.

EDITORS' CONFERENCE

The Chairman's Introduction

What the Religious Newspapers can Do for Missions

The Relation of Periodicals to the Boards

THE CHAIRMAN'S INTRODUCTION

REV. H. A. BRIDGMAN, THE CONGREGATIONALIST, BOSTON

We are here seriously to consider the function of the weekly religious and the monthly missionary press in connection with the world's evangelization, how it may be made a more effective collateral agency. Without exalting overmuch our calling, or claiming that we have at all realized our ideals, as a basis of our discussion we may fairly call attention to the service which we are now rendering to the foreign missionary enterprise. If the Christian public throughout the United States and Canada is to feel the inspiration of this great gathering and to have it properly interpreted, it will be because there has been an army of newspaper men here from the different religious journals. I have not happened to see the Boston or New York dalies of the last five days, but my impression is that they contain despatches of two or three inches in length, quite inadequate, often inaccurate and certainly lacking in that interpretation of the purpose and significance of the meeting which we shall undertake to give our readers. The managers of this Convention appreciate the function that the religious journals have in spreading a knowledge of the truth far and wide. It will be a long while before the verbatim report is out or before their own organ can convey to the public an adequate idea of what has been going on in Toronto during the past week, and it will be because of the service rendered by the newspaper men that hundreds of thousands of people, a week or ten days hence, will know about this meeting. But after all that is only one of the little incidents of our gathering. These conventions come only once in four years. A capture, like that of Miss Stone, comes only occasionally. A Boxer uprising is very phenomenal. How about the years between, the long periods when the missionary cause is progressing quietly and steadily without observation, very much as Jesus said the kingdom would go on? What are we as editors to do in those seasons?

We are to exchange views on this very vital question, and I hope that there will be time for each of us to get up and answer a few practical questions. What is your policy touching missionary news? Where do you get it? What are your relations with the secretaries of the bureaus and the boards? How many correspondents in the field have you, and how good are they? What use do you make of the various missionary publications and leaflets sent

out from time to time? How do you present the news to your readers? Do you have a separate department headed "Missions"? Or do you scatter it throughout the paper without a label, and how do your readers like it? What do you hear about your presentation of missionary news? Is there anything that we can do in the direction of extending and strengthening our news service and working together as a unit as religious papers, as missionary periodicals? These are all concrete, definite questions which I hope you will attempt to answer in your own minds and, if possible, with your lips. I opine that as we open this subject it may lead us into that larger and more serious one of the general problem of religious journals, but I trust that we shall not go too far afield. It might require more than the entire afternoon to answer the question whether there is any function for the so-called religious press to-day that is not served by the daily papers, that is not served by those admirable pseudo-religious journals, like The Outlook and The Independent. But let us bear in mind before we approach that underlying question, that we are here distinctively to deal with this point: How can we as editors advance, through our papers, the enterprise of foreign missions, and the enterprise of home missions, the enterprise of city missions, the enterprise of college settlements, or the spread of religious views throughout the community? How can we serve the cause of the world's evangelization and thus co-operate with the final purpose of this splendid assemblage?

WHAT THE RELIGIOUS NEWSPAPERS CAN DO FOR MISSIONS

MR. D. D. THOMPSON, NORTHWESTERN CHRISTIAN ADVOCATE, CHICAGO

Without egotism on the part of religious editors, or an undue exaggeration of the influence of the press, I suppose we may say that, aside from the operation and power of the Holy Spirit upon the work of men for the spread of the Kingdom of God, the religious press is the most powerful agency in existence for the carrying out of the missionary spirit of the Church in practical work. I do not mean to say that it has heretofore been so, and I doubt if any secretary of the missionary boards would confess that he had received from the religious press of the country the assistance that he thinks he has a right to expect and which he naturally hopes for. On the other hand, I think if the religious press were conscious of its power and responsibility and of its opportunity to aid in the cause of missions, it would not feel that

the mission boards and the mission secretaries had furnished all the assistance which the press has a right to expect.

I think that we ought, as religious editors, to realize what seems to be a fact, namely, that we have entered upon a new era of evangelistic effort, that we are in the midst of a great revival, some manifestations of which are very clear, and one of those is a great Convention like this, which illustrates how the Spirit of God is taking hold of the hearts of young people. We have in our church work what was called The Forward Movement. It did not meet all of our expectations, but it did arouse the interest of our young people and revealed an interest on their part in the work of God in individual hearts and in communities which to many was a great surprise. I think that this revival spirit is the means by which God is preparing the world for the march of events, not very far distant. I think that the hand of the Lord has somehow or other been in the great revolution that has taken place in China and, that as religious editors, we ought to realize that the future civilization of China is not to be determined by the diplomats and the political action of the nations of the world, but is to be determined by the efforts of Christian missionaries and Christian missions. If we cannot get into our minds the realization of the fact that God is molding the nations through the work of Christian missions, we not only will be unable to do our full duty as leaders of the Church, but our papers will die. No religious paper can live and do its work that is not characterized by a missionary spirit.

How can we best carry out the work which we have to do? Every editor must be governed by his individual surroundings, but one thing we must do, if we are to lead the people and awaken their interest and satisfy their interest when it is once awakened; we must give them facts as to the progress of the work of God throughout the world. I think these facts ought chiefly to relate to what God is doing in the apparently most unpromising fields, because if His work is prospering there, there is no reason why it should not prosper under more favorable conditions. But how are we to get this information? I think that every editor will acknowledge that this is the difficult point. If I tell you my experience, perhaps it may help some of you.

I was trained as a newspaper man. The proudest day of my life was when as a young man I sent an article to Murat Halstead of The Cincinnati Commercial and found the next morning that it appeared as an editorial. The result of that was an invitation to contribute editorials to that paper, and Mr. Halstead gave me this advice: "Give a good many facts in your editorials; base them on facts." That lesson got me into the habit of writing things largely from the standpoint of facts. So one way in which I get information about missionary movements is to watch all sources of information, such as magazines and books and periodicals and

papers, and in that way try to get the fact which I can use as a peg to hang a fuller statement upon. For instance, when it first came out, I read with a great deal of interest Dr. Dennis's "Christian Missions and Social Progress." I read that volume as editors are obliged to read a good many books; I skimmed through it and caught a good many things. So, when I read in the papers a fortnight ago that China's Empress Dowager was about to abolish footbinding by Imperial decree I made that the peg on which to hang all the facts that I could obtain relating to footbinding.

I have tried to get missionary intelligence from the boards and from the missionaries, and the modesty of the missionaries and the indescribable something which affects the boards has prevented us from securing the information which we wanted, though there is no lack of communications from both. The material that comes to us from the missionaries and from the boards is for the most part simply long appeals, and the people do not want appeals. Facts published from week to week, giving the people information that they desire and which will keep their interest constantly aroused, will give force to the appeals; but without the facts the appeals have scarcely any weight at all.

However I must make an exception. The women give us all the facts we want and a great many more than we can use. I think that our foreign boards could learn a lesson from the women. They are not only interested themselves, but they succeed in getting information from their missionaries on the field and they know how to give it to the papers. More than that, they are so interested through the impartation and their interest is so continuous, that they watch us with an eagle's eye and see that good material is published.

While the missionary department has been a great success in our paper I do not think that such a department is ordinarily a wise thing. It would be for a time, but the experience of daily department papers indicates that the setting apart of missionary news into a department would not be a wise thing. What we want to do is to be giving the people missionary information all the time, just as the daily papers are giving their readers every day a history of what is going on throughout the world. We ought to dish it up in every style, — personals, editorials, editorial notes, news notes — everywhere and anywhere, so as to keep the facts of missionary progress and the work of the Church at large and denominationally before the people.

As a matter of fact there is more interesting missionary news, that the missionaries can give us if they will, than is to be found in the political movements of the world. The missionaries and our bishops and all those who travel in the interests of the Church and have to do with the affairs of the Church, could give us hundreds of items and keep us constantly supplied with interesting

facts. Their inability to recognize news is the reason why the boards do not furnish the religious papers with news that we could print.

It is the same with the missionaries. In the case of death, they usually cable that to the mission rooms and to the papers, but that is the only thing I recall that they ever think of telegraphing. There are some missionaries who write very interesting letters, but they will wait and put a flood of material in a long letter where it is lost, and where it does not catch the eye of the editor and hence does not get before the reader. If our missionaries would get into the habit of sending us short items, which they could write quickly, he would be glad to get them, and the purpose of both would be accomplished in its publication. The publication of scores of news notes fresh from the mission fields would awaken a renewed interest in missions that would surprise the missionaries and the Church.

We must do something to give effect to such movements as these. If the enthusiasm of these young people is suppressed, it will be the greatest injury that the Church has ever suffered. We will be as certain to backslide as we are certain to see the sun rise to-morrow. Moreover these young people are to become the leaders of the Church in the very near future, and we must prepare our people for that leadership.

It is a great thing to be at the head of a religious paper. I would rather be the editor of a great religious paper than to be the Governor of the State. Do we realize the opportunity that God has put into our hands? We are not simply providing a considerable amount of entertaining reading for Christian families, but we are molding the character of the Church, and what the Church is in the future and what its influence upon the history of the world shall be, will depend very largely upon the work that we do.

THE RELATION OF PERIODICALS TO THE BOARDS

REV. A. W. HALSEY, D.D., SECRETARY PRESBYTERIAN BOARD, NEW YORK

THE newspaper helps mightily to mold public opinion. It behooves the lover of foreign missions to woo and win it, for once secured it becomes a most potent ally in the ever irresistible conflict between the powers of good and evil.

First, we should seek to impress the newspaper man with a sense of the largeness of foreign missions. We believe "that the broad and true mission of Christianity to mankind is nowhere more fully and effectively illustrated than in the foreign mission field."

If I were a wealthy man I would present to each editor of our leading secular and religious journals a copy of Dr. Dennis's last book, "Centennial Survey of Foreign Missions." The best informed man on the subject will find much food for thought in this magnificent contribution to the "opulent and splendid literature of missions" now being brought forth in such bewildering variety. It is true, as Dr. Dennis quietly remarks in his introductory note, that "missionary statistics are mere figures, but they stand for immense and thrilling facts." No apology is needed for a cause that can show at the beginning of the twentieth century such an array of facts and figures, in the evangelistic, educational, literary, medical, philanthropic and cultural spheres. Foreign missions command the attention, not to say the admiration, of every student of affairs as well as of every follower of Him whose mission on earth is briefly but comprehensively stated in the single verse, "He went about doing good." If there is any phase of human need, any sort of "ill that flesh is heir to," any earthly sorrow reachable by human sympathy or skill that the missionary has not sought to remove and has not in part at least assuaged, I have failed to learn of it.

In view of the fact that many Christians are either indifferent or openly opposed to foreign missions and that givers to this cause rarely see the results of their generosity, giver and recipient being separated by vast continents, it is remarkable that in a single year $20,000,000 is freely given for this work. If we are to believe the carefully compiled statistics of Dr. Dennis, 18,682 men and women have forsaken the comforts of the home land to labor amid difficult and dangerous surroundings for their fellow-men living in the darkness of heathenism. It seems hardly credible that so large a number as 79,396 native helpers co-operate with these missionaries in this stupendous task of leading men to Jesus Christ. The 14,364 organized churches, 25,889 Sunday-schools, 20,458 universities, colleges, boarding schools, high schools, training and medical schools, kindergarten and village schools, the 159 printing presses, issuing annually 381,166,106 pages, the 1,162 hospitals and dispensaries treating in a single year 2,347,780 patients and last but by no means least, the very large number of orphanages, asylums, leper homes, homes for the blind and for deaf mutes, opium refuges and the like, all attest the immensity, the humanity and the Christianity of the work of foreign missions. A century ago men might sneer at this subject and possibly then there was need for apologetics, but that day has passed. "This enterprise is the hope of the world, the preparation for the brotherhood of Christian nations." It has evidenced its right to be. It must be dealt with as a real thing and not as the imaginary dream of a fanatic. It is time that the press, secular and religious, ceased to treat foreign missions either with a maudlin pity or an undisguised contempt. As the Bishop of Ripon long ago said, "It is quite foolish and unworthy for news-

papers to treat the subject in a jaunty spirit, as one which has no practical importance or social significance." The 558 missionary societies whose missionaries girdle the world are in the work to stay. The 456 versions of the Holy Scriptures translated by the missionaries abide. They are a part of the world's stock of knowledge. The thousands of homes purified and beautified by the love and labor of these consecrated servants of Jesus Christ will continue to send out their light and life through the ever widening years. The work must increase rather than decrease. What has been done is only the earnest of what is to be done. The newspaper appeals to an intelligent constituency. No intelligent man can afford to ignore the work and the worth of the foreign missionary.

Second, in other departments the newspaper seeks the expert. High prices are paid for articles on medicine, mechanics, politics and all other subjects. Is it not time that our newspapers learned to obtain foreign mission news from those qualified by adequate training and experience to furnish it? A great literary critic, a master of English, a maker of droll sentences and a well-spring of humor undefiled may be a most incompetent critic of foreign missions. A leading newspaper in one of our Western cities in a recent editorial article, discussing the captivity of Miss Stone, asserts that all missionaries should be recalled. The Government should not be put to such expense and discomfort by the missionaries. The article in question was evidently written by one who knew neither the science of missions nor the intricacies of European politics, yet this paper to my certain knowledge pays a very high price for articles on other subjects where it wishes to secure trustworthy information. It is not alone. Thousands of articles appeared in newspapers during the recent troubles in China which showed that the writers were ignorant of the geography, not to say the literature, of missions. I recall an amusing experience on a Sunday evening when the managing editor of one of our leading New York papers sent the man next to him to interview me. The cable had announced that all the missionaries in Hai-nan were killed. They happened to be our missionaries. "I suppose I can say that Hai-nan is near Peking," said the newspaper man. "Yes," I replied, "about as near as New York is to San Francisco." And yet that man had been in the newspaper office for many years. We had that great trouble all through the Boxer outrage. They are absolutely ignorant of the geography of missions, and the geography of the world for that matter, and of any history whatever.

Many of our religious papers, friendly to foreign missions, are unwilling to pay for articles on the subject. As a result much that they publish is little less than trash. It costs brain and blood and nerve to write a good article on foreign missions. I know of a leading religious paper, once famous for its foreign mission department, that now is losing favor rapidly with a large number

of subscribers because of an ill-defined notion that foreign missions are of small account. Missionaries or missionary experts have attained proficiency in their art by dint of hard labor. The editor must pay for mission articles, if they are to be of any value. The missionary is not blameless. He seeks much free advertising. The cheap advertising of missions so often obtained is like all other cheap advertising, it does no good. If every mission paper would pay for its contributed mission articles it would obtain a higher grade of material acceptable to its readers and helpful to the cause.

Third, there is something to be said on the side of the newspaper. Foreign missionaries and foreign mission boards are too thin-skinned. No lover of this cause should fear just criticism on the part of the newspaper. The missionary is a marked man; his words, his conduct, at home and abroad are sharply criticised. I believe that this is wholesome. I have known missionaries on board a steamer to alienate more friends by their un-Christian conduct than they gained followers during a long sojourn of speech-making in the home land. I believe that the newspaper is perfectly justified in holding up to scorn and ridicule the missionary who belies his high calling by his low action. The calling is the most noble on earth. No one should undertake it unless willing to endure hardness as a good soldier of Jesus Christ. The missionary cannot do things that other Christian men and women are permitted to do. He is a city set on a hill. His free renunciation of home and friends and worldly emoluments and all the luxuries of life attest that he has been baptized with a baptism that the ordinary man knows not of. The man who goes far hence to the Gentiles should not only teach but live the gospel of Christ. David Livingstone won the love and loyalty of the poor black in the jungle of Africa, but all England honored and revered the man who walked with such exemplary piety before the people in the homeland. Robert Moffat at home in the evening of his life left an indelible impress on all who came in contact with him. Not the least of his conquests was his marvelous influence over the great philanthropist, Samuel Morley, near whose palatial home the noble missionary spent his last days. I doubt not that John G. Paton has done more for foreign missions in his furloughs in the homelands than in all his arduous years of service among the wild men in the islands of the sea. Foreign missions court investigation. The true missionary has nothing to fear. Long ago an old missionary, speaking on this subject, said, "This thing was not done in a corner."

DISCUSSION

Mrs. Louise Seymour Houghton, The Evangelist, New York. — I believe that the time has come for a sort of associated religious press. I had thought that out of this conference would

grow an association of religious editors such as exists among the secular editors, but we will not talk about that now. I think it to the purpose, however, to suggest some sort of a committee and co-operation in getting religious news. It is too expensive to do this independently for the ordinary unendowed religious newspaper. In my editorial work I do not want merely Presbyterian news, for we cannot know anything well unless we know a little of everything. It is not enough to say that in all Alaska, or in some other part of the world, there are so many missionaries, when we mean that there are only that number connected with Presbyterian missions. We want to know something about other missions as well as our own and so I think it would be a wise thing if, by some measure which would grow out of this discussion, we could take steps to get the money or make arrangements whereby religious news could be sent to all the religious papers at a minimum expense. We publish all that we can get, but we can very much better judge of what we need to publish, if we know what each paper is going to get; and we can very much better interest our people in our editorials and general articles, if we are informed of the effect of missionary life, missionary experience and missionary history from week to week. I have felt that there ought to be some definite and intelligent and combined method elaborated now, or begun now. The seed ought to be planted now for getting the foreign missionary news of the world.

Mr. Silas McBee, The Churchman, New York. — I came here primarily to meet my brethren of the religious press, because my own object in publishing a Church paper is, first of all, that the family of Christ may find each other and love each other and in some way and in some time unitedly co-operate in the extension of the Kingdom of God.

I have been trying primarily to impress that ideal upon myself and upon my people, and naturally as the years have increased I have had a consuming desire to get information for my constituency. It ought to be paid for. It was never so in the past, but I pay now for every line that comes into my paper in the shape of news contributions. I not only pay for missionary news, but I have sought in our mission field abroad and at home for special contributions; and I will pay as fully, if not more fully and more fairly for anything missionary in character that is worth printing than for any other kind of news.

I grasp at every opportunity to get any one who is competent to speak, and I rejoice in the privilege of paying for it. But it is not easy to get real facts. Real facts are not unworthy details. There is a vast difference between something that counts and something that does not. I could fill my paper each week with what would discourage and defeat those who are trying to make the Episcopal Church in the United States of America realize its duty

and its privilege. We have our separate difficulties, and everywhere else in the world there is concentrated effort, combined and co-operative effort in the world to-day. It is the genius of our age, and yet we do not as editors of journals accomplish anything along that line. Whether or not it is possible I know not, but I make this proposition here to-day, and possibly we may find some ground of co-operation. I will gladly print and pay for any contribution from any body of Christians that is sent in to my office, that commends itself to my judgment as an educative power to our people. Is there not some way whereby we may co-operate to get hold of these truths that lie at the very foundation, not only of our faith and of our destiny, but of our practical experience and practical progress? No one can go through these meetings without feeling that we have been on the mountain top; and yet even in these meetings, those who have followed them from the beginning will realize that there is progress being made, a sifting of the chaff and a getting down to the wheat, and you will notice that an audience always responds and responds sometimes with a silence that is more eloquent than applause. Any step forward to any new experience, to any thing that contributes to clearing a path in the dark wilderness that is before us, is to be welcomed.

Let us in some way get together and consult and stimulate each other and missionary writers, not only by the money paid, but by advice and by constant, persistent, searching after news. Let us get the news and print it without stint, and give it to each other without stint for the advancement of the cause.

Rev. E. M. Bliss, D.D., Bureau of Missions, New York. — I am very glad for those words spoken by Mrs. Houghton and Mr. McBee. For a good many years this question of missionary journalism has been a very vital one with me. It is now eleven years since I went on the staff of The Independent. During those years I got a good deal of experience, and I can sympathize very heartily with everything that has been said on all sides, — with the difficulties of the editor, with the difficulties of the secretary, with the difficulties of the missionaries. It is one of the hardest things for an editor to get facts, and next to the difficulty of securing facts is the difficulty of understanding them when he has them. In order to set forth a fact so that it shall be a power, you have to understand its meaning. Now what do most of us who are sitting in our editorial offices in this country know of the inner meaning of the facts that are given to us from India, China, Japan or elsewhere? How are we to get at the meaning of the few facts that we get? My experience has been this that the best way of securing missionary news was to get into personal relations with the missionaries themselves. I have pleaded and pleaded until it seemed to me that I was making a nuisance of myself at the offices of the missionary boards, to get the missionaries to come down to

my office, and generally I have failed. I appreciate the difficulty which arises because a great many people have an idea that an editor's room is a kind of *sanctum sanctorum* into which the average mortal steps with bated breath. Any editor who lets a man go out of his office with that feeling does not understand his business. It is just as much the editor's business to make his visitor, from whom he is going to get the meaning of his facts, feel perfectly at home, as it is his business to get those facts from him.

This is one of the phases of one great difficulty that we must in some way overcome, if we are going to get the best that there is to be had. Every missionary when he lands and goes to the offices of his board should be instructed by his secretary that one of the first things for him to do, — as important as for him to address any church, — is to get into personal relations with the editors of the religious press; and one of the first things for the editors of the religious press to do is to see that that man or woman is perfectly at home in his office.

Rev. J. T. Gracey, D.D., Missionary Review of the World, Rochester. — Just now it is particularly important that we should do something that would help to bring the whole missionary force into some sort of intelligent relations to the papers I have had a great deal of experience in getting information from the missionaries and have done two or three things that I think might be helpful. I have in many instances given these gentlemen a schedule, drawing their attention to such and such things going on in their field and to such and such things likely to develop, and asking them to take that schedule and watch for anything that occurs on this line. Then I have said this: "I do not want you to write me for writing's sake, but give me on a postal card in the quickest way you can any articles or contributions. I want you to write me that thing which you are so full of and which you think is of so much importance that you must find some way to say it." They want to be helped. They are not editors, but when we get a combination such as Dr. Bliss has referred to, we will find out the truth of what the Arabs say, "One and one make eleven" and we will go on and find still further that one and one and one make 111.

Rev. C. H. Daniels, D.D., Secretary American Board of Foreign Missions, Boston. — First let me say that I am in sympathy with what has been said. I have no use for a religious journal that fills itself up with missionary news simply because it is missionary news. I would four times rather have The Congregationalist entirely empty of missionary news and have, what we know we have, its large sympathy with the missionary work. The thing that we covet and desire most from the religious papers is the assurance of their large sympathy with us, so that in times of emergency when the Boxer uprising is on, Miss Stone imprisoned, a massacre

going on in Turkey, we may have such forces beside us, so that we can give them the latest news.

The greatest problem that we have is to get from our busy, overloaded, tired missionaries, the message from all our fields that we wish for our publications. We get a great deal that is good but not enough, and a good many of them do not know how to write for a paper. I sent a special letter out to every one of our missionaries and asked for specific news and requested them to make it so brief that it would go on a single page of a leaflet sent them. One of the first letters which came back was from a missionary in China and it covered twenty-four closely written pages! Dr. Bliss and another brother have said something that suggests a question. When anything of interest is going on in missionary lands, our lives are made miserable by reporters from all over the city, and we also get messages from Washington, New York and Chicago asking for information. Why does any one stand here and insist that our missionary boards should send men to sit down with him in his office? Why not adopt the newspaper plan and have the men come up and search for these missionaries and find them out? We cannot get a missionary into Boston for a moment without having the newspaper men there to see him, and they get all they want.

Dr. Bliss. — The point is just here. The daily newspaper has a staff of men whom it can send around to get the facts. They are organized for that purpose. A weekly paper has not that staff. What is wanted is the personal contact, the personal view-point. I have over and over again, when I found it difficult for the missionaries to come down to my office, said, "If you will let me know when such and such a man will be in your office, I will come down and see him because I want to get at him." But I could not get the word. I do not want to be understood as finding fault, and yet here is the fact that it is extremely difficult for the editor of a weekly religious paper to get into touch with the missionaries. I believe that if the same kind of effort were made to get the missionaries into relation with the editors that is made to bring the missionaries into relation with the churches, it would bring the same results.

Mr. Bridgman. — In a dozen leading papers, most of which are represented here, relative to the whole amount of matter, I have measured the amount of missionary information given by them. It will only take half a minute to read it, and while I acknowledge that one line of good stuff is worth a dozen bad ones, it is interesting to note the following comparisons:

A Baptist paper, two and three quarter pages out of twenty-six pages.

An Episcopalian paper, one page out of thirty-four pages (foreign missions purely).

A Methodist paper, no columns out of nineteen pages.

A Presbyterian paper, a page and a quarter out of twenty-three pages.

A Congregational paper, no news out of twenty-three pages.

Another Congregational paper, one page out of twenty-seven.

A Presbyterian paper, no news out of twenty-five pages.

Another Presbyterian paper, three-quarters of a page out of twenty-seven pages.

A Methodist paper, a page and one and one-half columns out of twenty-four pages.

A Presbyterian paper, a page out of fifteen pages.

An Episcopalian paper, one-half column out of twenty-eight pages.

REV. HENRY MANSELL. — I know that it is hard to get letters out of missionaries; it is hard to get them out of me. I will tell you just how it is about getting letters from missionaries. There are many of us who do not know how to write letters, and then those of us who know how, when we get over on the other side of the world into a new language, our idiom appears to be all broken up and we are not able to speak or write acceptably.

Those who have facts to write are persons who have no time to write them. We have too much to do. Never in forty years in India, except during my first year, have I had less than three men's work to care for. Perhaps I should except two years, when I was principal of the theological college in Bareilley, and I had to fill every one of the chairs of a regular theological institute. That is the only time I had one man's work in India. I had no time to write telling how many students were there and where they were going to and what they were doing, etc., etc.

As to paying missionaries for information, it will make not a bit of difference. There are hundreds and thousands of facts in India, but we get used to them; they become ordinary things. When we go out and preach three times a day in the bazaar and teach three hours in school and write up our reports for the mission secretaries and get out our statistics, there is more than we can really get time to do. Then we have to go and bury people, and by the time we get back from the funeral there are two or three other things waiting for us. So there is really no time that we have for writing, not even if you were to pay us for so doing.

REV. J. W. CONKLIN, THE MISSION FIELD, NEW YORK. — I have been a missionary and have written a great many letters home under pressure of obligation. I know what it is for a missionary to grind out letters, and so I have written to our missionaries and asked them to consider themselves reporters, not correspondents. A reporter and a correspondent are two different people. You do not find much correspondence in the secular press to-day, and the correspondence that is put in the secular papers as a rule is only

read by a very few. We have seen Dr. Dennis's success and we know, I think, how he got his facts. As I understand it, he wrote to missionaries all over the world and enclosed a dollar or two to pay their postage and any expense they might have in getting those facts, and I suggest that we call on missionaries who know facts when they see them. We might send envelopes with the printed address of our paper and enclose a dollar for postage, and then we have that printed envelope staring the missionary in the face and telling him at the same time that we only want as much as he can write on a postal card.

I do not think that the trouble with the religious press and with missions is altogether a scarcity of facts. It seems to me that one of the troubles is that facts are not presented in the same form as they are in the daily papers. They appear in small type in the back part of the periodical. I think we ought to present striking facts with big headlines, such as you will find in the daily papers, calling attention to them, and then see that they are put where the eyes first fall. We ought to feature mission news with heavy type. We may not like that, but the people do.

Rev. F. P. Haggard, Baptist Missionary Magazine, Boston. — In my early years I was a newspaper man, later on a pastor and now a missionary acting temporarily as a secretary and also as an editor. This latter experience has revealed to me a solution of some of these problems which we have been considering. With reference to what my older brother has said about the time at the missionary's disposal, let me make a statement. On my last journey from India the missionaries held a meeting on board ship, and we agreed that we had made a very serious mistake in allowing anything to keep us from writing home. I took a great deal of interest in missions both from a religious, medical and industrial point of view and was a very busy man, but on that homeward voyage we missionaries came to the conclusion that we must give the result of our labors to the brethren at home, even if we neglected other very important things in order to do so.

Acting as secretary, I have at present the care of our foreign correspondents, and in examining that correspondence I think that the reason why we have heretofore not been able to get facts to the newspapers is because the only man familiar with the work was our foreign secretary. He was overwhelmed with other duties and, furthermore, did not claim to be a newspaper man, and did not exactly know the best news when he saw it. Previous newspaper experience enabled me to see the news in the letters a little better perhaps than he did, and I have tried to sort out and mark on the margins of the letters items which might be made into news. The letter is turned over to a stenographer who copies the marked portion. The item is then turned over to another to make something out of it.

That brings in the question of expense. Our mission boards are criticized to the last degree in the matter of home expenses. Every additional secretary or stenographer or the purchase of a new typewriter is criticized. But I believe that the best investment a board could make is to have a press agent, and if we had such an agent in all our board rooms, we could do this thing. The religious newspapers owe a duty to our boards in this matter. If they would enable us, through the editorials which they could write, to have a sufficient editorial and secretarial force in the rooms, we could furnish them with more than they could use. The crux of the whole problem is too often right there. The difficulty is that the people seem to feel that the home expenses of a missionary institution must be kept down very low, and that anything which does not bring absolute returns, visible and apparent returns, ought not to be tolerated.

The facts in the case are that when we get a telegraphic request for material from a newspaper, it is often said, "Supplying those facts is not the work of missions," and it does not seem part of our duty to do it. I believe that we ought to have high-salaried men there who can do these things satisfactorily. Sometimes a pastor writes saying: "On Sunday I am going to preach on the subject of missions. Write me a letter setting forth some telling facts." I have no time to write him a letter, and I believe that the religious newspaper could do a great deal of good if it simply stated the facts about this matter and enabled us to have in our rooms the force required. It will increase our expenses, but after all we are not to gage these things by expense but by the ultimate results.

Rev. W. H. Geistweit, D.D., The Baptist Union, Chicago. — Ten years ago, when the Baptist Young People's Union was formed, they undertook to crystallize the enthusiasm of the young people along educational lines with particular emphasis upon missionary studies by means of the monthly publication of a junior paper. We now have a helper in the office who is really the missionary editor. During these ten years we have supplied from a page to two pages of missionary matter every week in the year, and the young people are engaged in weekly studies of these readings, and we are now giving them diplomas and certificates both for study and for reading. In the last ten years we have had from young people 97,000 written examinations. When we know that most of the young people who study are unwilling to submit themselves to written examinations, upon that basis of 97,000 examination papers it is safe to say that 200,000 young people have been every week studying these missionary studies and following this literature.

The difficulty that we have found and still find is in the gathering of the material, but we have succeeded in this way. We send to missionary headquarters, asking them the name of their

best man or woman to write for us, and thus secure these people. In the main we have gotten the material gratuitously, but often we have had to pay for it. We shall go forward now in new courses of study, and not only give in them what work of our own is going on in the missionary field, but we shall print half a column or so indicating all the work of the other denominations in the field that we are studying. This will be augmented further by a series of illustrated articles.

Rev. F. Bartlett Converse, D.D., The Christian Observer, Louisville. — I wish to emphasize the idea that the missionary feature is a very essential one in the religious newspaper. It was the same religious wave which brought into existence the American Board of Commissioners for Foreign Missions, the American Bible Society and the religious newspapers. One hundred years ago there was not a religious weekly newspaper in this country or in the world. The idea of such a paper was due in large measure, I think, to a man of sainted memory, Rev. John H. Rice, who believed that a mighty power could be exerted for the cause of Christ, if such a periodical could be started, and he set to work with all his power to see if he could not get men interested in starting a weekly religious newspaper. He was pastor of a church in Richmond, Va., and interested his own session in it and finally got it started. This was The Religious Remembrancer, published in Philadelphia in 1813, the earliest religious weekly that the world ever saw. One of his elders went on to Boston enthused with this idea and started the Boston Recorder, and these two papers initiated the work that we have been engaged in, and which has done not a little in contributing to the prosperity of the American Board and other foreign missionary societies.

I appreciate the difficulty of getting missionary news. One very good way is for the editors to become acquainted with the missionaries before they go out. Invite them to your homes and get acquainted, and then lay upon them the importance of keeping you posted. "You want our help and we want your help, and we must work together in this cause." They will send us a great deal of matter that is not in suitable shape to publish; but they will send us something which we really want, and we can really afford to go over and pick out what is worth printing. That is our business. We are editors, and we should put it into shape so that the people will be pleased with it, and it will be of service. In our own office we have a talented lady who gives her whole time to the revision of religious news for the purpose of publication, in order to present it to the proper form. We want only good interesting, valuable facts, clearly stated; and when we have them, we should publish them. Sometimes it is of advantage to publish ten or twelve pages of missionary news, making a special missionary number. Sometimes we have almost nothing that is really attrac-

tive; but every editor must seek to maintain a missionary interest and publish only news and facts of real interest, so that they will be eagerly read by all of his readers.

Mr. Delavan L. Pierson, Missionary Review of the World, New York. — I have the fortune to represent a magazine which, from some of the material that is sent to it, I should imagine the authors regard as a sort of a storehouse for the preservation of material for which there was no present use. I hope that ours is a different magazine from that. We like to think of it as a magazine gun, and we are "the man behind the gun." We can get the very best results by having a definite aim as to the scope and purpose of the magazine and the material that goes into it, and a definite idea as to what sort of things we want from the missionaries and from missionary secretaries. If I let a missionary know exactly what I want, I will get it in almost every instance; if I ask him to send anything of interest on the field, I am pretty sure to get anything or nothing. It is our business to get the material and to put it in shape, so that it will be suited to our constituency. We ought to be in touch with our constituency, so that we know what they demand and ought to want. And this means hard work. We cannot expect the missionary secretaries to do it for us in the missionary office. It is our business, and we must spend money for the articles. If we put a money value upon our editorial work, we ought to put a money value upon the work of writers on missionary subjects.

Mr. Nolan R. Best, The Interior, Chicago. — I want to speak in order to exalt an agency that has not been spoken of yet, and that is the shears. A man who knows how to read his exchanges can do this reasonably well on a cheap plan. I know that the dearer plan of buying our correspondence is better; still, the shears are a useful adjunct. I do not read my brethren's editorials very carefully, but I do look for their news, and by getting together items from letters and clippings from foreign fields, I pretty soon have a fairly good budget of happenings on mission fields, of which I can make a good item on mission work. Take, for instance, the revival in Japan. I watched all of our exchanges for articles on that Empire, and in a few weeks I had in my envelope marked "Japan" enough material to make a picture of the Japanese revival that was about as accurate as a man who had not been on the field could get. The revival came on when we did not expect it, and we had no arrangement for a special article, but in this way we gave our readers a pretty fair idea of that revival in Japan. A news service is perhaps better, but the shears will help us out a great deal while we are waiting for a better news service.

Mr. C. G. Trumbull, The Sunday-school Times, Philadelphia. — We cannot get from any missionary board or any missionaries or organization to-day, the right sort of missionary mate-

rial by pressing the button once and for all; because their first business in life is not to provide material for papers. Until there is an organization provided, simply and solely for the purpose, we cannot get it. If we desire missionary material once a week, or every quarter, we must press the button for that particular thing and particular time, and perhaps press it half a dozen times before we get it once. Mr. Pierson in his magazine has made a greater success in providing interesting missionary material than any other of which I know. He does not write to a missionary saying, "Send us anything." He tells them what he wants. That is what we have got to do.

Rev. J. A. Macdonald, The Westminster, Toronto. — I have a paper that has no history. I have no traditions, and therefore I have no cut and dried plan for making it. My proposal to our board is that I be made a sort of *ex officio* member of the foreign mission committee, that I may go in and out just as I like and pick up news, in order that I may understand the drift of things; otherwise I might go out and write things without a proper understanding of them. In this way I might get such news as would be of large interest to my constituents.

There is one thing that I would like to ask the American newspaper editor, and that is, how to expose the frauds that are going round in the United States in the interest of foreign missions, and who overflow into Canada? Newspapers and editors ought to cooperate upon the question of how to protect the churches against these fakirs and frauds who come with stories of various sorts.

Mr. Silas McBee. — I think that Mr. Macdonald has struck a true note in his suggestion about allowing the public to attend the meetings of our boards. I venture to believe that if our board would allow a few members of the press to attend, I should like my brothers of the secular and the church press to be there, and would like the board to throw open the meeting for the dissemination and distribution of information both critical and sympathetical. I believe that our boards will be benefited beyond all measure by having the healthy and fearless criticism of those who are looking on from the outside, of those who are to be led to a real consciousness of the foreign work.

SUGGESTED PRAYER AND RESOLUTION TOPICS FOR THE USE OF DELEGATES ON THEIR HOMEWARD JOURNEY FROM THE VOLUNTEER CONVENTION AT TORONTO

Grounds for Praise

For the remarkable attendance upon the Convention

For the generous and whole-hearted hospitality of Toronto

For the manifestation of the presence and power of God in the sessions

For the achievements and possibilities of the Volunteer Movement

For a larger vision of Christ and the world for which He died

For a more vivid realization of our resources in Christ

For the privilege of living and working at this time in the history of the Church

Objects for Intercession

That Toronto may experience a powerful and blessed reflex influence from the Convention

That all the delegates may return to their homes in safety and in the power of the Spirit; that they may communicate the ideas and inspiration which they have received; that they may regard the Convention not as an end but as a beginning. "The end of the exploration is the beginning of the enterprise"

That the Convention may result in hundreds of new missionaries being sent out in the near future

That the Volunteer Movement may accomplish its mission

That the members and secretaries of mission boards, editors of the religious press and pastors may be Divinely enabled so to guide the forces of the Church as best to meet the need of the present generation

That the Holy Spirit may be poured out abundantly upon all missionaries and native Christians

"The Lord is rich unto all that call upon Him"

Subjects for Resolution

If I have failed to lift up my eyes to behold the fields, I will henceforth strive more diligently by the study of missions to keep in touch with the needs of the world and with the progress of Christ's Kingdom

If I have confined my interest and sympathy to a part of the great harvest field, I will seek to cultivate the world-wide sympathy of Christ

If I have neglected to pray the Lord of the harvest to send forth laborers, I will render larger obedience to the prayer command of Christ

If I have made little or no real sacrifice on behalf of the world's evangelization, I will deny myself—striving to imitate Christ, who "though he was rich, yet for your sakes he became poor"

If God shows me that it is His will that I go forth to preach Christ where He has not been named, I will not be disobedient to the heavenly vision

If God calls on me to dwell in a Christian land, I will so far as in me lies make my life tell on the world's evangelization

If heretofore I have not done so, I will make the evangelization of the world in this generation the commanding purpose of my life

"It is God that worketh in you both to will and to do"

APPENDIXES

A The Exhibit

Part I — General Missionary Library

Part II — The Library of the Missionary

Part III — Exhibit of Missionary Societies

Part IV — Articles Useful for Missionaries on the Field

B Organization of the Convention

C Statistics of the Convention

D Outlines for Missionary Meetings

E List of Illustrative Paragraphs

APPENDIX A

THE EXHIBIT

In the large basement of Massey Music Hall a Missionary Exhibit was held throughout the Convention. The material there found fell under two general classes.

The first, or literary section, was made up of a select list of general missionary works and a still smaller collection of books especially recommended for the missionary's use when on the field. A catalogue of these is found under Parts I and II of this Appendix. In addition there was a large collection of the best periodicals and pamphlet literature, furnished by the various missionary societies, the character of which is indicated in the classification found in Part III of this Appendix.

The other portion of the Exhibit differed from anything hitherto brought together at missionary gatherings of this character. It was intended to suggest to candidates items in their outfit which are frequently forgotten by the out-going missionary. The character of this collection may be learned from Part IV of this Appendix, though the caution should be borne in mind that many of the articles are useless in some countries. Hence candidates, instead of being wholly guided by this list, should consult with their board secretaries or with a returned missionary from their intended field before making purchases. It should also be remembered that a few of the articles exhibited and listed are intended for very exceptional use in new fields. Thus the instruments for determining the location, altitude, meteorological conditions, etc., of a given place were exhibited to suggest to volunteers the possibility of learning the use of such instruments while under the tuition of professors who can easily furnish the information. At a very slight expenditure of time, a few persons, at least, could gain a preparation which would make their observations much desired by geographical and other learned societies, thus approving the missionary enterprise to an influential but usually unsympathetic body of men.

So interested were the delegates in this Exhibit that the halls were thronged during the hours when it was open. Not only did the delegates find interest and profit in the collections, but many visitors from the city were, through the Exhibit, interested and informed concerning the versatile life of the missionary on the field.

PART I — GENERAL MISSIONARY LIBRARY

General Works*

Allgemeine Missions-Zeitschrift. r x
Baldwin, S. L. — Foreign Missions of the Protestant Churches, 1900. r
Beach, H. P. — Geography and Atlas of Protestant Missions. 2 vols. 1901, 1902. r s
Bliss, E. M., Editor. — Encyclopædia of Missions. 2 vols. 1891. r x
Church Missionary Atlas, 8th Edition, 1896. r
Church Missionary Intelligencer. r x
Clarke, W. N. — A Study of Christian Missions, 1900. r
Dennis, J. S. — Christian Missions and Social Progress. 2 vols. 1897, 1899. a r x
Dennis, J. S. — Centennial Survey of Foreign Missions. (Statistical Supplement to above.) 1902. r
Die Evangelischen Missionen.
Gordon, A. J. — The Holy Spirit in Missions, 1893.
Grant, W. D., Editor. — Christendom Anno Domini MDCCCCI. 2 vols. 1902. r
Grundemann, R. — Neuer Missions-Atlas, 1896. r
Keltie, J. S. and I. P. A. Renwick. — The Statesman's Year-Book.
Lowe, J. — Medical Missions, 1891. r
Mackenzie, W. D. — Christianity and the Progress of Man, 1897. r
Missionary Review of the World. r x
Mott, J. R. — Evangelization of the World in this Generation, 1900.
Strong, E. E., Editor. — In Lands Afar, 1897. y
Strümpfel, E. — Was jedermann heute von der Mission wissen muss, 1901. r
Warneck, G. — Die Mission in der Schule, 1896.
Warneck, G. — Evangelische Missionslehre. 4 vols. 1897. r x
Williamson, J. R. — The Healing of the Nations, 1899. s

Religions

Barrows, J. H., Editor. — World's Parliament of Religions. 2 vols. 1893. r
Davids, T. W. Rhys- — Buddhism, 1894. r
Davids, T. W. Rhys- — Buddhism: Its History and Literature, 1896. r
Dods, M. — Mohammed, Buddha and Christ, 1893. r
Douglas, R. — Confucianism and Taouism, 1879. r
Grant, G. M. — Religions of the World in Relation to Christianity, 1895.
Griffis, W. E. — Religions of Japan, 1895. r
Hopkins, E. W. — Religions of India, 1895. r
Kellogg, S. H. — Handbook of Comparative Religions, 1899. r s
Kellogg, S. H. — The Light of Asia and the Light of the World, 1885. a r

* The letters occurring after the date of a book in the list below indicate in a general way the class of persons for whom they are especially adapted. Those books having no letter are equally useful for a number of classes. The letters have the following significance:

a = Literature apologetic in character.
c = " for the use of children.
r = " for reference, or else technical in character.
s = " for study class use.
y = " for young people.
w = " of especial interest to women.
x = " of unusual excellence.

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Cambridge Bible in English for Schools and Colleges. (As satisfactory for ordinary missionary use as any series on the entire Bible.)
International Critical Commentary on the Holy Scriptures of the Old and New Testaments. (As helpful and little objectionable as any critical commentary. Valuable for missionary translators or commentators.)
Pulpit Commentary. 51 vols. (Fullest in homiletical suggestion.)

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Fisher, G. P. — History of Christian Doctrine.
Schaff, P. — A Christian Catechism. (Based on Bible and a consensus of the Creeds.)
Standard doctrinal work of your denomination.

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PART III — EXHIBIT OF MISSIONARY SOCIETIES

I. Reports of various boards and societies.
II. Periodicals of missionary societies.
III. Other missionary society publications.
  1. Those mainly intended to promote knowledge.
    a. Libraries in sets.
    b. Study text-books.
    c. Leaflets and booklets.
    d. Pictures.
  2. Those mainly intended to promote giving.
    a. Maps.
    b. Charts.
    c. Leaflets and booklets.
    d. Mite-boxes, envelopes, etc.
  3. Those mainly intended to promote prayer.
    a. Leaflets and Booklets.
    b. Prayer cycles.
  4. Those mainly intended to promote organization and method.

PART IV — ARTICLES USEFUL FOR MISSIONARIES ON THE FIELD

I. On journey to station from the coast.
   1. Dress.
      (1) Pith hat.
      (2) Spine protector.
      (3) Cholera-belt.
      (4) Green-lined sun umbrella.
      (5) Layman's medical case.
   2. Tent and outfit.
      (1) Tent with double roof.
      (2) Folding cot, chairs and tables.
      (3) Waterproof carpet.
      (4) Cooking outfit.
      (5) Lantern, giving light enough for reading.
   3. Direction and distance in traveling on foot.
      (1) Compass.
      (2) Passometer.
      (3) Field Glass.

II. Articles useful at the station.
   1. Locating station in fields as yet unmapped.
      (1) Pocket sextant, for determining its location.
      (2) Aneroid barometer, for determining its altitude.
   2. Instruments for scientific observation in new fields.
      (1) Sun-dial for correcting watches, with aid of Nautical Almanac.
      (2) Rain gauge.
      (3) Anemometer.
      (4) Maximum and minimum thermometers.
      (5) Haward geological compass.
      (6) Hand level.
      (7) Pentaprism range finder.
      (8) Hygrometer.
   3. Tools, etc., for repair and furnishing of the station.
      (1) Most useful carpenter's tools and cabinet.
      (2) Tools for simple upholstering.
      (3) Sectional book-cases, desks, letter files, etc.
      (4) Book-binding apparatus.
      (5) Tools for watch and clock repairing.
      (6) Shoe-repairing outfit.
      (7) Flat paragon scale.
      (8) Twenty-five-foot steel tape.
      (9) Condenser.
      (10) Gymnastic apparatus.
      (11) Simple printing press.
   4. Aids to the entertainment of influential guests.
      (1) Globe, preferably of umbrella pattern.
      (2) Pictures of foreign scenery and towns, preferably stereographs.
      (3) Models illustrating powers of a material civilization.
         a. Models illustrating mechanical powers.
         b. Those illustrating power of wind.
         c. Water power models.
         d. Steam power models.
         e. Electrical models.
      (4) Regina or Stella Music-box.

5. Aids to church work.
   (1) Portable organ.
   (2) B Flat cornet.
   (3) Guitar.
   (4) Blackboard, preferably portable.
   (5) Stereopticon for acetylene gas, with slides.
   (6) Cartoons, mainly scriptural scenes.
6. Educational aids.
   (1) Kindergarten material.
   (2) Physiological and anatomical charts.
   (3) Charts, etc., illustrating geography and the races.
   (4) Aids in mathematical teaching.
   (5) Astronomical models, especially those illustrating eclipses.
   (6) Biblical aids, Underwood's Palestine set.
   (7) Staff and Sol-fa charts for teaching music.

III. Articles useful in touring.
1. Aids to sleep.
   a. Insect puzzler.
   b. Sleeping-bag for warm climates. } In inns and homes outside tent.
   c. Insect powder.
2. Specifics for lay medical work.
3. Alarm clock or watch.

IV. Articles useful in keeping in touch with home lands.
1. Simple typewriter capable of manifolding a number of copies.
2. A roll copying book, for those without typewriters.
3. Carbon copy letter-book.
4. Photographic outfit for illustrating missionary periodical, etc.
5. Price lists for ordering supplies.

APPENDIX B

ORGANIZATION OF THE CONVENTION

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Vice Chairman	J. Ross Stevenson
General Secretary	F. P. Turner
Assistant Secretaries of the Convention	T. B. Penfield
	E. D. Soper
	F. M. Brockman
	J. E. Knotts, Statistics
	C. V. Vickrey, Section Conferences
Business Committee	C. C. Michener, Chairman
Committee to Promote Prayer	A. B. Williams
	D. B. Eddy
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	C. M. Keeler
	P. H. Metcalf
	Paul Gilbert
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	E. H. Dutton, Director
Press Committee	H. P. Andersen, Chairman
	A. Fraser, Secretary
Editor of the Report	H. P. Beach
Official Stenographer	C. W. Chestnutt, Cleveland
Committee to Receive Women Delegates	Pauline Root
	Bertha Condé
Reception Committee	D. J. Davidson, Chairman
Committee on Ushers	H. J. McDiarmid, Chairman
Transportation Committee	H. P. Andersen, Chairman
Chairman of Metropolitan Church Meetings	L. D. Wishard

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	H. A. Black, Secretary
Burma, Ceylon, Siam and Laos	F. K. Sanders, Chairman
	C. J. Ewald, Secretary
China	H. P. Beach, Chairman
	F. C. Gilbert, Secretary
India	L. D. Wishard, Chairman
	T. S. Lee, Secretary
Japan and Korea	R. E. Speer, Chairman
	Brownell Gage, Secretary

Jews	R. P. McKay, Chairman Miss C. Wilson, Secretary
South America, Mexico, West Indies, Philippines and Papal Europe	W. B. Millar, Chairman E. W. Hearne, Secretary
Turkish Empire, Persia and Egypt	C. H. Daniels, Chairman A. R. Hill, Secretary
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Evangelistic Missions	R. E. Speer, Chairman Brownell Gage, Secretary
Medical Missions	A. Sutherland, Chairman George Scott, Secretary
Conference of Editors	H. A. Bridgman, Chairman D. B. Brummett, Secretary
Conference of Professors and Instructors	F. K. Sanders, Chairman J. E. McFadyen, Secretary
Conference of Leaders of Young People's Societies	S. Earl Taylor, Chairman F. M. Stead, Secretary
Conference of Young Men's Christian Association	John Penman, Chairman H. A. Black, Secretary
Conference of Young Women's Christian Association	Harriet Taylor, Chairman Susie Little, Secretary

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Executive Secretary, H. W. Hicks, representing the Student Volunteer Movement, New York.

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F. W. Anderson	A. E. Kemp	J. N. Shenstone
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S. H. Blake, Chairman

F. W. Anderson	F. M. Pratt	J. M. Treble
H. Castles	W. Harley Smith	D. E. Thomson

Finance Committee

Chester Massey, Chairman
Robert Kilgour, Vice Chairman
S. J. Moore, Treasurer

A. E. Ames
S. H. Blake
Stapleton Caldecott
J. W. Flavelle
J. M. Treble

Committee of Clergymen

Rev. G. A. Kuhring, Chairman
Rev. Canon Sweeny
Rev. John McP. Scott
Rev. D. McTavish
Rev. T. B. Hyde
Rev. J. L. Gordon
Rev. Elmore Harris
Rev. W. H. Hincks
Rev. J. F. Ockley
Rev. Stuart S. Bates
Rev. Jesse Gibson
Rev. John Duncan Clarke
Rev. W. I. Moore
Rev. Paul W. Mueller

Committee of Students and Teachers

F. W. Anderson, Chairman

APPENDIX C

STATISTICS OF THE CONVENTION

CLASSIFICATION OF DELEGATES

Student Delegates	2225
Graduate and out-of-college volunteers	78
Fraternal Delegate (Great Britain)	1
Presidents and Faculty Members of Educational Institutions	247
Officers of National and State Young People's Movements	15
Secretaries of the Young Women's Christian Association	28
Secretaries of the Young Men's Christian Association	70
Secretaries and other Representatives of Foreign Boards and Societies	82
Foreign Missionaries	107
Editors of Religious Papers	29
Speakers not otherwise Classified	5
Executive Committee and Secretaries of the Volunteer Movement	13
Unclassified	57
Total	2957

LIST OF INSTITUTIONS REPRESENTED, WITH NUMBER OF STUDENT DELEGATES

Manitoba

Manitoba College, Winnipeg	1
Wesley College, Winnipeg	3
Total	4

New Brunswick

University of Mount Allison College, Sackville	3
University of New Brunswick, Fredericton	4
Total	7

Nova Scotia

Acadia Ladies' Seminary, Wolfville	1
Acadia University, Wolfville	4
Dalhousie College and University, Halifax	1
Halifax Ladies' College, Halifax	1
Presbyterian College, Halifax	1
Total	8

Ontario

Albert College, Belleville	6
Alma College, St. Thomas	4
Bible Training School, Toronto	40
Bishop Strachan School, Toronto	3
British American College, Toronto	2
Central Business College, Toronto	2
Church of England Deaconess Training School, Toronto	7
Demill Ladies' College, St. Catherines	2
Havergal College, Toronto	5
Hillcroft Academy, Kingston	1
Huron College, London	3
Knox College, Toronto	32
McMaster University, Toronto	40
Methodist Training School, Toronto	4
Moulton Ladies' College, Toronto	8
Nimmo and Harrison Business College, Toronto	2
Ontario Agricultural College, Guelph	2
Ontario College of Pharmacy, Toronto	7
Ontario Ladies' College, Whitby	8
Ontario Medical College for Women, Toronto	10
Ontario Normal College, Hamilton	4
Pickering College, Pickering	3
Presbyterian Ladies' College, Ottawa	2
Presbyterian Ladies' College, Toronto	1
Queen's University, Kingston	
Faculty of Arts	14
Faculty of Medicine	2
Royal College of Dental Surgery, Toronto	6
St. Hilda's College, Toronto	6
The University of Toronto and University College, Toronto	
Faculty of Applied Science	6
Faculty of Arts	45
Faculty of Medicine	20
Toronto Normal School, Toronto	10
Trinity Medical College, Toronto	15
Trinity University, Faculty of Arts, Toronto	15
Victoria University, Toronto	54
Woodstock College, Woodstock	2
Wycliffe College, Toronto	30
Total	423

Prince Edward Island

Prince of Wales College and Normal School, Charlottetown	1

Quebec

Congregational College of Canada, Montreal	4
Diocesan Theological College, Montreal	2
McGill University, Montreal	14
Presbyterian College, Montreal	5
Royal Victoria College, Montreal	12
Stanstead Wesleyan College, Stanstead	3
Wesleyan Theological College, Montreal	11
Total	51
Total student delegates from Canada	494

Alabama

Birmingham Medical College, Birmingham	2
Judson Female Institute, Marion	3
Total	5

Arkansas

Hendrix College, Conway	2

California

University of California, Berkeley	3

Colorado

Colorado College, Colorado Springs	1

Connecticut

Hartford Theological Seminary, Hartford	31
Wesleyan University, Middletown	6
Yale University, New Haven	
Academical and Scientific Departments	33
Divinity School	7
Total	77

District of Columbia

Howard University, Washington	1

Georgia

Emory College, Oxford	2
Mercer University, Macon	1
University of Georgia, Athens	1
Total	4

Illinois

American Medical Missionary College, Chicago	3
Augustana College and Theological Seminary, Rock Island	2
Baptist Missionary Training School, Chicago	2
Chicago Theological Seminary, Chicago	4
Danish-Norwegian Department	1
Chicago Training School, Chicago	2
College of Dental Surgery, Chicago	2
College of Physicians and Surgeons, Chicago	3
Eureka College, Eureka	2
Evanston Academy	12
Ewing College, Ewing	1
Grand Prairie Seminary, Onarga	4
Hedding College, Abingdon	2
Illinois College, Jacksonville	2

Illinois concluded

Knox College, Galesburg	5
Lincoln University, Lincoln	1
McCormick Theological Seminary, Chicago	16
McKendree College, Lebanon	2
Monmouth College, Monmouth	3
Moody Bible Institute, Chicago	11
Northwestern College, Naperville	6
Northwestern University	
Arts Department, Evanston	27
Woman's Medical College, Chicago	3
Garrett Biblical Institute, Evanston	4
Pleasant View Luther College, Ottawa	2
Rush Medical College, Chicago	2
Secretarial Institute and Training School, Chicago	2
Shurtleff College, Upper Alton	3
Southern Illinois Normal School, Carbondale	2
University of Chicago	4
University of Illinois, Champaign	19
Total	154

INDIANA

Butler College (University of Indianapolis), Irvington	1
De Pauw University, Greencastle	5
Earlham College, Richmond	3
Elkhart Institute, Elkhart	2
Franklin College, Franklin	1
Hanover College, Hanover	2
Indiana University, Bloomington	5
Moore's Hill College, Moore's Hill	1
Purdue University, Lafayette	3
Taylor University, Upland	3
Union Christian College, Merom	2
Total	28

IOWA

Buena Vista College, Storm Lake	2
Central University of Iowa, Pella	3
Coe College, Cedar Rapids	4
College of Osteopathy, Des Moines	1
Cornell College, Mt. Vernon	9
Des Moines College, Des Moines	4
Drake University, Des Moines	6
Epworth Seminary, Epworth	1
German College, Mt. Pleasant	2
Highland Park Normal College, Des Moines	1
Iowa College, Grinnell	4
Iowa State College, Ames	3
Iowa State Normal, Cedar Falls	5
Iowa Wesleyan University, Mt. Pleasant	5
Lenox College, Hopkinton	4
Morning Side College, Sioux City	6
Parsons College, Fairfield	3

Iowa concluded

Penn College, Oskaloosa	5
Simpson College, Indianola	7
Sioux City College of Medicine, Sioux City	1
State University of Iowa, Iowa City	17
Tabor College, Tabor	3
Upper Iowa University, Fayette	6
Western College, Toledo	3
Total	105

KANSAS

Baker University, Baldwin	4
Bethany College, Lindsborg	2
Campbell University, Holton	2
College of Emporia, Emporia	2
Fairmount College, Wichita	1
Friends University, Wichita	1
Highland University, Highland	2
Kansas Agricultural College, Manhattan	2
Kansas City University, Kansas City	2
Lane University, Lecompton	1
McPherson College, McPherson	3
Midland College, Atchison	1
Southwest Kansas College, Winfield	2
State Normal School, Emporia	2
University of Kansas, Lawrence	10
Washburn College, Topeka	2
Total	39

KENTUCKY

Asbury College, Wilmore	2
Bellevue College, Wilmore	4
Berea College, Berea	4
Caldwell College, Danville	1
Central University, Danville	3
Georgetown College, Georgetown	6
Hospital College of Medicine, Louisville	6
Kentucky School of Medicine, Louisville	4
Kentucky University, Lexington	
Arts Department	5
College of the Bible	2
Medical Department (Louisville)	4
Kentucky Wesleyan College, Winchester	3
Louisville College of Dentistry, Louisville	3
Louisville Medical College, Louisville	4
Madison Institute, Richmond	1
Presbyterian Theological Seminary of Kentucky, Louisville	3
Sayre Female Institute, Lexington	2
Southern Baptist Theological Seminary, Louisville	8
Southern School of Osteopathy, Franklin	1
Southwestern Homeopathic College, Louisville	1
State College of Kentucky, Lexington	3
University of Louisville, Medical Department, Louisville	2
Total	70

Louisiana

Sophia Newcomb College, New Orleans	1

Maine

Bates College, Lewiston	6
Bowdoin College, Brunswick	5
Cobb Divinity School, Lewiston	1
Colby University, Waterville	8
State Normal School, Farmington	1
University of Maine, Orono	2
Wesleyan Seminary, Kent's Hill	1
Total	24

Maryland

Baltimore College of Dental Surgery, Baltimore	1
Baltimore Medical College, Baltimore	1
College of Physicians and Surgeons, Baltimore	1
Johns Hopkins University, Baltimore	4
Johns Hopkins Medical School, Baltimore	2
Maryland Medical College, Baltimore	1
St. John's College, Annapolis	1
University of Maryland, Baltimore	1
Western Maryland College, Westminster	1
Woman's College of Baltimore, Baltimore	9
Total	22

Massachusetts

Abbot Academy, Andover	2
Amherst College, Amherst	6
Andover Theological Seminary, Andover	2
Bible Normal College, Hartford	9
Boston University, Boston	
College of Liberal Arts	8
School of Medicine	6
School of Theology	8
Bradford Academy, Bradford	1
Clark University, Worcester	1
Emerson College of Oratory, Boston	1
Episcopal Theological School, Cambridge	2
Harvard University, Cambridge	40
Hildreth Classical School, Boston	1
International Y. M. C. A. Training School, Springfield	8
Lasell Seminary, Auburndale	1
Massachusetts Institute of Technology, Boston	2
Mt. Hermon School, Mt. Hermon	9
Mt. Holyoke College, South Hadley	7
New England Conservatory of Music, Boston	8
Newton Theological Institution, Newton Center	19

Massachusetts concluded

Northfield Seminary, East Northfield	10
Northfield Training School, East Northfield	4
Phillips Academy, Andover	2
Radcliffe College, Cambridge	6
School of Expression, Boston	1
Smith College, Northampton	2
Tuft's Medical School, Boston	1
Wellesley College, Wellesley	6
Williams College, Williamstown	6
Worcester Academy, Worcester	3
Worcester Polytechnic Institute, Worcester	5
Total	187

Michigan

Adrian College, Adrian	3
Albion College, Albion	6
Alma College, Alma	8
Detroit College of Medicine, Detroit	3
Detroit High School, Detroit	1
Detroit Homeopathic College, Detroit	2
Hillsdale College, Hillsdale	7
Hope College, Holland	6
Kalamazoo College, Kalamazoo	4
Michigan Agricultural College, Lansing	3
Michigan Central Normal School, Mt. Pleasant	4
Michigan State Normal College, Ypsilanti	11
Olivet College, Olivet	8
University of Michigan, Ann Arbor,	
Arts Department	42
Medical Department	1
Western Theological Seminary, R. C. A., Holland	1
Total	110

Minnesota

Agricultural School, St. Paul	2
Carleton College, Northfield	9
Hamline University, St. Paul	7
Macalester College, St. Paul	4
Parker College, Winnebago City	1
Redwing Seminary, Redwing	2
University of Minnesota, Minneapolis	25
Total	50

Mississippi

Millsaps College, Jackson	1
Mississippi College, Clinton	3
University of Mississippi, University	2
Total	6

Missouri

American School of Osteopathy, Kirksville	1
Central College, Fayette	2
Central Wesleyan College, Warrenton	2
Cottey College, Nevada	1
Drury College, Springfield	2
Eden Theological Seminary, St. Louis	1
Howard Payne College, Fayette	2
La Grange College, La Grange	2
Missouri Valley College, Marshall	6
Missouri Wesleyan College, Cameron	2
Park College, Parkville	1
Scarritt Bible and Training School, Kansas City	1
State Normal School, Cape Girardeau	3
State Normal School, Kirksville	5
State Normal School, Warrensburg	3
Tarkio College, Tarkio	2
University of the State of Missouri, Columbia	8
Westminster College, Fulton	3
William Jewell College, Liberty	3
Total	50

Nebraska

Bellevue College, Bellevue	1
Doane College, Crete	2
Nebraska Wesleyan University, University Place	6
Union College, College View	2
University of Nebraska, Lincoln	11
Total	22

New Hampshire

Dartmouth College, Hanover	7
Phillips Academy, Exeter	2
Total	9

New Jersey

Drew Theological Seminary, Madison	20
German Theological School, Bloomfield	1
Lawrenceville School, Lawrenceville	2
Princeton University, Princeton	22
Princeton Theological Seminary	21
Rutgers College, New Brunswick	2
Theological Seminary, R. C. A., New Brunswick	5
Total	73

New York

Adelphi College, Brooklyn	1
Albany Medical College, Albany	1
Alfred University, Alfred	2
Auburn Theological Seminary, Auburn	11
Bible Teachers' College, New York	1
Boys' High School, Brooklyn	1
Cazenovia Seminary, Cazenovia	2
Christian Biblical Institute, Standfordville	2
Colgate University, Hamilton	
Academy	2
Arts Department	3
Hamilton Theological Seminary	2
College of City of New York, New York	1
Columbia University, New York	
Arts Department	6
Barnard College	9
College of Physicians and Surgeons	6
Cornell University, Ithaca	
Arts Department	29
Medical College (New York)	2
Elmira College, Elmira	2
Folt's Mission Institute, Herkimer	5
Genesee Wesleyan Seminary, Lima	1
Hamilton College, Clinton	3
Hartwick Seminary, Hartwick	1
Hobart College, Geneva	4
Homeopathic Medical College and Hospital, New York	1
Missionary Institute, Binghamton	1
Miss Prosser's Missionary Training School, Buffalo	2
New York College of Dentistry, New York	1
New York University, New York	1
Rochester Theological Seminary, Rochester	21
German Department	2
State Normal and Training School, Brockport	5
Syracuse University, Syracuse	22
The Misses Ely's School, New York	1
The Misses Masters' School, Dobbs Ferry	1
Union College, Schenectady	5
Union Missionary Training Institute, Brooklyn	1
Union Theological Seminary, New York	28
University and Bellevue Hospital Medical College, New York	2
University of Buffalo, Buffalo	2
University of Rochester, Rochester	2
Vassar College, Poughkeepsie	4
Wells College, Aurora	3
Total	202

North Carolina

Baptist Female University, Raleigh	1
Peace Institute, Raleigh	2
State Normal and Industrial College, Greensboro	1
Trinity College, Durham	1

North Carolina concluded

University of North Carolina, Chapel Hill	1
Wake Forest College, Wake Forest	1
Total	7

Ohio

Ashland College, Ashland	6
Baldwin University, Berea	5
Case School of Applied Science, Cleveland	3
Cleveland Bible Training School, Cleveland	3
Cleveland Homeopathic Medical College Cleveland	3
College of Physicians and Surgeons, Cleveland	2
Denison University, Granville	13
Eclectic Medical Institute, Cincinnati	2
Franklin College, New Athens	1
Friends Bible Institute and Training School, Cleveland	1
German Wallace College, Berea	1
Heidelberg University, Tiffin	7
Hiram College, Hiram	13
Lake Erie College, Painesville	3
Lane Theological Seminary, Cincinnati	8
Marietta College, Marietta	4
Mt. Union College, Alliance	9
Muskingum College, New Concord	1
National Normal University, Lebanon	1
Oberlin College, Oberlin	
Arts Department	10
Theological Seminary	3
Ohio Normal University, Ada	4
Ohio State University, Columbus	11
Ohio Wesleyan University, Delaware	18
Otterbein University, Westerville	9
Oxford College, Oxford	1
Scio College, Scio	3
The Western College, Oxford	3
Union Biblical Institute, Dayton	3
Western Reserve Academy, Hudson	4
Western Reserve University, Cleveland	
Adelbert College	2
College for Women	2
Dental Department	1
Medical Department	1
Wilberforce University, Wilberforce	2
Wittenberg College, Springfield	10
Xenia Theological Seminary, Xenia	7
Total	180

Pennsylvania

Albright College, Myerstown	3
Allegheny College, Meadville	6
Allegheny Theological Seminary, Allegheny	13
Baptist Training School for Christian Workers, Philadelphia	2

Pennsylvania concluded

Bryn Mawr College, Bryn Mawr	17
Bucknell University, Lewisburg	4
Carlisle Indian Training School, Carlisle	1
Central Pennsylvania College, New Berlin	2
Crozer Theological Seminary, Chester	5
Dickinson College, Carlisle	6
Divinity School of the Protestant Episcopal Church, Philadelphia	1
Evangelical Lutheran Theological Seminary, Gettysburg	3
Franklin and Marshall College, Lancaster	1
Geneva College, Beaver Falls	6
Gettysburg College, Gettysburg	2
Grove City College, Grove City	7
Hahnemann Medical College, Philadelphia	2
Haverford College, Haverford	3
Jefferson Medical College, Philadelphia	1
Juniata College, Huntingdon	4
Lafayette College, Easton	4
Lebanon Valley College, Annville	1
Lehigh University, South Bethlehem	2
Mansfield State Normal School, Mansfield	2
Medico-Chirurgical College, Philadelphia	3
Pennsylvania College of Dental Surgery, Philadelphia	1
Philadelphia Dental College, Philadelphia	1
Reformed Episcopal Seminary, Philadelphia	1
Reformed Presbyterian Theological Seminary, Allegheny	4
Susquehanna University, Selinsgrove	5
Theological Seminary of the Evangelical Lutheran Church, Philadelphia	3
Theological Seminary of the Reformed Church in U. S., Lancaster	1
Washington and Jefferson College, Washington	8
Waynesburg College, Waynesburg	5
University of Pennsylvania, Philadelphia	13
Ursinus School of Theology, Philadelphia	3
Western Theological Seminary, Allegheny	7
Westminster College, New Wilmington	5
Wilson College, Chambersburg	2
Woman's Medical College of Pennsylvania, Philadelphia	3
Total	163

Rhode Island

Brown University, Providence	10
Rhode Island College of Agriculture and Mechanical Arts, Kingston	1
Total	11

South Carolina

Columbia Female College, Columbia	1
South Carolina College, Columbia	1
Winthrop Normal and Industrial College, Rock Hill	2
Wofford College, Spartanburg	1
Total	5

South Dakota

Dakota University, Mitchell	4
Huron College, Huron	2
University of South Dakota, Vermilion	3
Yankton College, Yankton	4
Total	13

Tennessee

Belmont College, Nashville	3
Cumberland University, Lebanon	
Arts Department	3
Theological Seminary	4
Fisk University, Nashville	1
Southwestern Baptist University, Jackson	2
Southwestern Presbyterian University, Clarksville	1
University of Nashville, Nashville	
Medical Department	3
Peabody Normal College	7
University of the South, Sewanee	3
Vanderbilt University, Nashville	
Academic Department	3
Biblical Department	3
Ward Seminary, Nashville	1
Total	34

Texas

Baylor University, Waco	1
Southwestern University, Georgetown	1
University of Texas, Austin	1
Total	3

Vermont

Middlebury College, Middlebury	1
University of Vermont, Burlington	6
Vermont Academy, Saxtons River	1
Total	8

Virginia

College of William and Mary, Williamsburg	2
Medical College of Virginia, Richmond	1
Randolph-Macon College, Ashland	3
Randolph-Macon Woman's College, Lynchburg	1
Richmond College, Richmond	3
Union Theological Seminary, Richmond	4

Virginia concluded	
University College of Medicine, Richmond	1
University of Virginia, Charlottesville	1
Virginia Polytechnic Institute, Blacksburg	1
Virginia Theological Seminary, Alexandria	3
Washington and Lee University, Lexington	4
Total	24

West Virginia

West Virginia University, Morgantown	2

Wisconsin

Beloit College, Beloit	3
Carroll College, Waukesha	1
Lawrence University, Appleton	4
Ripon College, Ripon	7
University of Wisconsin, Madison	19
Wayland Academy, Beaver Dam	1
Whitewater Normal, Whitewater	1
Total	36

Total student delegates from Canada	494
Total student delegates from United States	1731
Grand total	2225

INSTITUTIONS REPRESENTED ONLY BY FACULTY DELEGATES

Agricultural and Mechanical College, Normal	Alabama
Andrew Female College, Cuthbert	Georgia
Georgia Normal and Industrial College, Milledgeville	Georgia
Wesleyan Female College, Macon	Georgia
Western Normal College, Shenandoah	Iowa
Bryant and Stratton Business College, Louisville	Kentucky
Vanguard Faith Missionary Training Institute, St. Louis	Missouri
Greensboro Female College, Greensboro	North Carolina
Payne Theological Seminary, Wilberforce	Ohio
Bloomsburg State Normal School, Bloomsburg	Pennsylvania
Church Training and Deaconess House, Philadelphia	Pennsylvania
Millersville State Normal School, Millersville	Pennsylvania
Chicora College, Greenville	South Carolina
Due West Female College, Due West	South Carolina
Total number of faculty delegates	247

CLASSIFICATION OF INSTITUTIONS REPRESENTED

Preparatory Schools	37
Colleges	258
Theological Seminaries	52
Medical Colleges	40
Dental Colleges	8
Schools of Osteopathy	3
Normal Schools	24
Training Schools	22
Agricultural Colleges	7
Schools of Applied Science	5
Business Colleges	4
Others	5
Total	465

NUMBER OF INSTITUTIONS REPRESENTED IN EACH PROVINCE AND STATE

Canada

Manitoba	2
New Brunswick	2
Nova Scotia	5
Ontario	37
Prince Edward Island	1
Quebec	7
Total	54

United States

Alabama	3
Arkansas	1
California	1
Colorado	1
Connecticut	4
District of Columbia	1
Georgia	6
Illinois	31
Indiana	11
Iowa	25
Kansas	16
Kentucky	23
Louisiana	1
Maine	7
Maryland	10
Massachusetts	31
Michigan	16
Minnesota	7
Mississippi	3
Missouri	20
Nebraska	5

United States concluded	
New Hampshire	2
New Jersey	7
New York	42
North Carolina	7
Ohio	38
Pennsylvania	43
Rhode Island	2
South Carolina	6
South Dakota	4
Tennessee	12
Texas	3
Vermont	3
Virginia	11
West Virginia	1
Wisconsin	7
Total	411
Total, Canada	54
Total, United States	411
Grand Total Institutions	465

APPENDIX D

OUTLINES FOR MISSIONARY MEETINGS

This volume contains an abundance of material suitable for missionary meetings. The addresses, delivered in the first instance by the foremost missionary speakers before audiences of young people, are capable of much wider service in thousands of churches and colleges. The suggestions here given should by no means be followed literally, as local conditions vary too greatly to permit of definite recommendations. For this reason the merest outline only is given with references to material found in this volume and in the few others most likely to be accessible, especially in institutions of higher learning. The hints below are the result of considerable experience and should be especially useful for those who are novices in the work of preparing missionary programs.

1. In choosing participants do so with a view to enlisting persons who, while capable of performing the task, are usually silent in public gatherings. An assignment to a definite piece of work on a missionary program will oftentimes prove an opening wedge, leading to active participation in other meetings. With this undeveloped material two or three capable and experienced persons should also be associated. Do not make the mistake, however, of selecting all the best speakers for the first meeting, if a series of them is in contemplation.

2. Do not plan for too many parts at a given meeting. It will result either in a long and wearisome session, or else will furnish information in such minute sections as to be unsatisfactory or confusing to the audience. Eight speakers should be the extreme limit for young people's meetings, while not more than four or five speakers at most can do successful work in those for older people. Not more than an hour should be allowed for the ordinary missionary meeting.

3. Aim at variety in the program, not following the same order of exercises in successive meetings. Even in the same meeting it is well to have variety in the form of presentation. Thus a lady may prefer to prepare a paper, while a superior reader may venture to render some choice selection suggestetd in the outline below, and a third participant may be most effective in extemporaneous address.

4. The leader should be on the alert to see that the speakers

are kept to time, and that the interest of the audience is continuously maintained. Very brief comments, an occasional question to elicit forgotten items of interest, a tactful word of appreciation, a timely request for special prayer — these and a host of other helpful and enlivening features should be at the leader's command.

5. Make as large a use as you profitably can of accessory aids, such as maps, — hand-made, if others are not accessible, — pictures, curios, etc. Nearly every community has in it persons who have traveled in mission lands, or else books that can be used for the enrichment of the meeting. Do not forget that a Sunday-school library, or that of the pastor, may contain side-light material that can be effectively used to strengthen or brighten the program.

6. The devotional element should never be lacking in a missionary meeting; yet in those here contemplated the singing, Scripture selections and hymns should all be subordinated to the theme under discussion. These parts of the program demand thought and preparation as truly as do literary features.

7. *In the references given below the order of books, etc., is determined by the alphabetical order of the authors, except that references to "World-Wide Evangelization" appear first, wherever it is named. It should be understood by those who prepare parts that many items in the pages or chapters referred to have no specific reference to the subject assigned. Participants should make selection of material bearing upon the topic, eliminating that which refers to other subjects.*

THE BECKONING FIELDS

Africa, the Desire of the Nations

Introductory Statement. Africa a Colossal Interrogation Point, a Continental Ear.
World-wide Evangelization, p. 97.

Africa as Seen by the Missionaries.
World-wide Evangelization, pp. 95-99, 285-289, 299, 300, noting only items descriptive of natural scenery, people, etc.
Beach, H. P. — Geography and Atlas of Protestant Missions, vol. I, pp. 431-453.
Noble, F. P. — The Redemption of Africa, pp. 153-160.
Thornton, D. M. — Africa Waiting, ch. I.
Warneck, G. — Outline of a History of Protestant Missions, 7th edition, pp. 188-236.

A Missionary Explorer. Say little about Livingstone's early life and emphasize the missionary aspects of his work in Africa.
Blaikie, W. G. — Personal Life of David Livingstone.
General and biographical encyclopædias, article David Livingstone.
Hughes, T. — David Livingstone.
Picket Line of Missions, ch. I.

Industrial Missions in Africa.
World-wide Evangelization, pp. 279-285.

Some Personal Experiences.
World-wide Evangelization, pp. 95-99.
What One Woman can Do.
World-wide Evangelization, pp. 285-289.
McAllister, A. — A Lone Woman in Africa.
The Late South African War and Missions.
World-wide Evangelization, pp. 289-294.
American Negroes and African Missions.
World-wide Evangelization, pp. 294-298.

Burma, India's Largest Province

A Bird's-eye View of the Country.
World-wide Evangelization, p. 303.
Beach, H. P. — Geography and Atlas of Protestant Missions, vol. I, pp. 319-321.
General encyclopædias, article Burma.
Judson, E. — Adoniram Judson, pp. 40-42.
Smith, J. — Ten Years in Burma.
Who are the Burmans and Karens?
Beach, H. P. — Geography and Atlas of Protestant Missions, vol. I, pp. 322-324.
General encyclopædias, article Burma.
Judson, E. — Adoniram Judson, pp. 43, 44, 131-133.
Karen Traditions.
World-wide Evangelization, pp. 308-311.
Burma's Missionary Pioneer.
Beach, H. P. — Knights of the Labarum, chs. I, II.
Creegan, C. C. — Great Missionaries of the Church, ch. XV.
Encyclopædia of Missions, article Adoniram Judson.
Judson, E. — Adoniram Judson.
What the Gospel can Do for an Individual.
World-wide Evangelization, pp. 311, 312.
What the Gospel can Do for a Nation.
World-wide Evangelization, pp. 308-315.
Beach, H. P. — Geography and Atlas of Protestant Missions, vol. I, pp. 330-336.
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